SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT OF INDIA,

HOME DEPARTMENT.

No. CCV.

HOME DEPARTMENT SERIAL No. 2.

CORRESPONDENCE

ON THE SUBJECT OF

THE EDUCATION OF THE MUHAMMADAN COMMUNITY IN BRITISH INDIA AND THEIR EMPLOYMENT IN THE PUBLIC SERVICE GENERALLY.

Published by Authority.

CALCUTTA:
PRINTED BY THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
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CORRESPONDENCE OF 1870—1871 IN CONNECTION WITH THE CONDITION AND MANAGEMENT OF THE CALCUTTA MADRASSAH.

From Lieut.-Colonel W. NASSAU LEES, LL.D., Ph.D., &c., &c., to the Secretary to the Government of India, Home Department,—dated Calcutta, the 17th March 1870.

I FEEL compelled to solicit that you will do me the favor to call the attention of the Viceroy and Governor General in Council to an article headed the "Abuses of Warren Hastings' Madrassah" in the *Friend of India* of the 17th ultimo, and to the direct charges and worse insinuations a writer in that Journal has thought proper to bring against my professional, moral, and official character.

2. I have further the honor to solicit that in laying these papers before Government, you will appeal in my behalf to His Excellency the Viceroy and Governor General in Council to extend to me that protection which the rules of the service prohibit me from affording myself by replying to attacks of this nature in the columns of a newspaper.

3. As the subject under discussion in the article referred to concerns my relations with the Government of Bengal more immediately than those with the Government of India, I should have appealed to the Lieutenant-Governor of that Province in the first instance; but there are in this case many and cogent reasons for my not doing so. Firstly, similar attacks appeared in the same newspaper last year when I was in Europe, and I then wrote from Germany to the Lieutenant-Governor demi-officially on the subject without avail. Subsequently, on returning to India, I again addressed the Lieutenant-Governor privately, informing him how deeply aggrieved I felt that the misrepresentations of unworthy persons should not only have been listened to but encouraged, and statements prejudicial to my character made in the public newspapers without any protection being afforded to me by the Education Department, although I was absent in Europe; but His Honor shewed no inclination to interfere in the matter. It would be affectation, moreover, in me to pretend that my complaint is not as much against the Government of Bengal itself as against any one else, as, if there is any truth in a statement made to me by Mr. Smith, *viz.*, that he had been offered a copy of the Madrassah Committee's Report, provided he would treat it confidently, it is plain that if he did not say so in so many words, he clearly implied that the offer had been made to him by some person in authority. It is well known that in India, in consequence of many circumstances peculiar to the organization of the public services, newspapers occasionally obtain access to official documents notwithstanding the utmost endeavours of Government to prevent it; but it can hardly be supposed that any clerk or copyist could make, or would venture to make, such a proposition as that disclosed by the Editor of the *Friend of India*, unless covered by higher authority, especially as it is known that when under the orders of the Secretary of State in Council these proceedings must be submitted to the Government of India before any action can be taken upon them by the Local Government. But, under any circumstances, endeavours ought to be made to ascertain how such reports reach Editors, and were I satisfied that such had been, or would be done, I should not complain.

4. A copy of my reply to the Committee's Report is already in your hands, and it is unnecessary for me to enter into any elaborate defence of all the charges and insinuations made by the *Friend of India*. I have endeavoured, as far as lay in my power, to allude as little as possible to matters relating to myself personally. If there is anything in these personal

insinuations, it would certainly be better to keep the discussion of them distinct from the immeasurably more important part of this enquiry; and if there is nothing in them, they are simply irrelevant, and the introduction of them by the Committee into their Report in the prominent but still unsatisfactory manner in which they have done, is objectionable, if not reprehensible. For let us see what use is made of their Report!

5. It is stated and insinuated by the *Friend, first*,—That I employed the most intelligent teacher in the school, who was in receipt of R180 a month, to teach the lowest class, *because* he was Secretary of a Tea Association in which I was interested; *secondly*, that I omitted to make the Resident Munshi do his duty, *because* he was Superintendent of my private Printing Press; *thirdly*, that I introduced test-books into the Madrassah "in order to enrich private Presses belonging to two of the Educational Staff," one of them being of course myself; and *fourthly*, that I did not spend the Library allowance, *because* it was placed to my own credit at the Bank,—all which would be very reprehensible, *if true*.

6. But unfortunately for these persons, who seem to have their own objects for misrepresenting some facts, and giving a false coloring to others, they are not only not true, but if there are any things which redound more to the credit of my character as a man, and which in regard to my management of the Madrassah prove more satisfactorily the deep interest I took in the welfare of this College and every one connected with it, it is these very appointments. There is no rule that I am aware of in the Government service against uncovenanted servants employing their leisure time in any way they please, provided they do not neglect their official duties; and if such be the case, surely there is less objection to their being so employed under the eye of their immediate official superiors than out of their sight. This is undeniable, and I am at a loss to understand the Committee's remarks, because it would seem to be my connection with the Nassau Tea Company that in their eyes makes the appointment of Babu Nund Lall Dass objectionable. Now, had Babu Nund Lall Dass's services been taken by me without remuneration, there might have been some grounds for the Committee to suppose that I should reward him for his labors by official favors which cost *me* nothing. But the Babu was not only paid for the services he performed, which consisted in attending at my quarters one or two hours, or it may have been half an hour a week, after school hours, but overpaid. And this, moreover, is demonstrated by the "Head Office," as it is grandiloquently called, having been removed to Barrackpore since I left the Company, and the said Babu still continuing to give satisfaction as Secretary. From the *Friend's* article, which is based upon the Committee's remarks, it might be supposed that the Nassau Tea Company was a public Company with a Board of Directors, a large staff of clerks and writers, with Committee-rooms, and all the paraphernalia of the Limited Liability Act, whose Secretary ought to receive £300 or £400 a year. It was not a Company of this calibre, but it was a small private Association of a few Government servants, consisting of myself, two nephews of the Hon'ble Sir H. Byng Harrington, late Member of the Supreme Council, a relative of Sir Bartle Frere, late Governor of Bombay, a brother of Lord Lawrence, late Governor General of India, and two other Military Officers, to make up the number seven, for cultivating the tea plant in the Kangra Valley, some 1,300 miles from Calcutta, where the real business was done. The "Head Office" consisted of a tin box and four books; and the duties of the Secretary were more modest even than his office, being simply to make up his accounts from the Manager's returns which were submitted monthly, and transfer them into the four books, and copy the few letters I had to write. The whole paraphernalia of "Company," "Managing Director," and "Secretary" was rather imaginary than real, and adopted under the "Opinion" of the late Hon'ble Mr. Ritchie, then Advocate General, to put the partners within the meaning of an order to the Secretary of State regarding officers holding land. And no one knows all this better than the present Lieutenant-Governor of Bengal, as I sent him Mr. Ritchie's "Opinion," which shows what the Association was when he was drafting his Minute in Council upon Civil Officers holding shares in Tea Companies. The Nassau Tea Company bears my name; it was founded by me; and I have no reason to be ashamed of it. The Association for the last 10 or 12 years has steadily employed 300 or 400 laborers, and has spent about R3,00,000 (£30,000) amongst them. The Palampore Fair is not an event that will prove barren of good political as well as commercial results; and I, as the originator, founder, and Manager (Honorary) of the Nassau Tea Company, and as the introducer of the chinchona plant into this valley, have contributed more than any one else to that state of circumstances in this happy valley which has rendered this Fair a success. At the request of the late Lord Elgin I was granted leave to meet him at Kangra for the purpose of showing him over this valley. It was the Hon'ble Mr. Grey who, as the Member of Council in charge of the Home Department, granted me this leave, and he must have read a Despatch from the Secretary of State (Lord Halifax), requesting the Government of India—to use his own words

as well as at this distance of time I can recollect them—to give "this enterprizing and public-spirited officer" every encouragement in its power. Yet acts which the Government of India and Her Majesty's Government not only sanction, but approve and commend, are dragged into an official report upon a subject with which they have no possible connection, in such a manner as to give an unscrupulous writer in an Indian newspaper an opportunity to sneer at them as my "Tea Speculations," and mislead the public into the belief that I have been doing some thing very disreputable.

7. It is for Babu Nund Lall's connection with such an Association as this, while admitting that "nothing has transpired to show that the Babu has in any way neglected the duties he was called on to perform," the Committee "think it right" to mention that he has since 1860 been in receipt of R30 per mensem; and it is upon the manner in which they have done so (paragraph 87) that the writer in the *Friend*, no doubt, would justify the insinuation he wishes to convey, that there was some deep moral crime concealed beneath the employment of this Babu. The *Hindoo Patriot*, I am told, has given this paragraph *in extenso*, and has spoken of the Committee having "unearthed" this connection, which I hope will plead my excuse for having entered into details regarding a matter which, as I said, is wholly irrelevant to the subject under enquiry.

8. With regard to Maulawi Kubeer-ud-deen and my private Press it is a very similar story. In 1854-55 the Asiatic Society of Bengal having exhausted all their funds for printing Sanskrit and Arabic works, and finding the Oriental Fund of their Society R17,000 (as well as I recollect) in debt, were compelled to stop almost all their publications for two years. The prospect was not encouraging to the establishment of an Oriental Press, if profit was the sole object. My first publication, the great Arabic Commentary of Zamakhshari on the Koran in two volumes, large quarto, cost me about R6,000 or R7,000, of which about one-half was clear loss. About 100 copies were given away gratis; to clear off stock, 100 copies were sold by me at a third of the published price to a merchant to take to Bokhara just before I left for England in 1868, *or twelve years later;* and there are still about 200 copies in store. The late King of Prussia thanked me in a very handsome letter drafted by the hand of Alexander Von Humbolt for a copy of this work; the University of Berlin conferred upon me the Degree of Doctor of Philosophy; the University of Dublin gave me the Degree of Doctor of Laws; the Royal Academy of Sciences of Göttingen made me an Honorary Member; and the German Oriental Society a Corresponding Member for this and other publications,—facts which the Government of India or the public would never have heard from *me* at least, had I not been thus slandered. Maulawi Kubeer-ud-deen was Superintendent of this Press from its establishment, and he held this office, if it can be so called, as he did that of Sirrishtadar of Fort William College, years *before* he was appointed a Resident Munshi of the Madrassah. All the work of the Press has always been done by contract, and there was, and there is, a Head Munshi employed in the Press, who has charge of it. Though Maulawi Kubeer-ud-deen gave me great assistance, certainly, in editing the valuable Arabic and other publications printed at it (which I would observe was the mode in which I preferred to keep up my own efficiency as an Examiner, and which was as legitimate a part of his duty as of my own), his duties as Superintendent of this Press did not occupy him an hour a week. But if they had occupied him ten times that time, they had nothing whatever to do with his duties at the Madrassah, as, whatever they were, they were performed when he was obliged to be in attendance at the Board of Examiners' Office. When he *was* occupied in this Press was when the exercises for the Board of Examiners' examinations were being printed, especially the half-yearly Military Examinations; and then certainly he was locked up in this Press for a considerable time, and this was an important part of his duty. If there was anything wrong in the matter, it was for the Government of India, and not the Government of Bengal, to find fault. No books, with the exception of one for this Maulawi himself, were ever printed at this Press, but my own publications and the works of the Bibliotheca Indica. Indeed, when I was asked by the Assistant Secretary to the Legislative Council to print the Council's translations because they could be done better, cheaper, and more expeditiously at my Press than at any other, I did not undertake it without obtaining the written sanction of the Hon'ble Mr. Grey, who was then Member of Council in charge of the Home Department. This Press, moreover, has been most useful to Government. From it new and corrected editions of many of the College of Fort William Test-books have been issued, and under such arrangements that they have not cost Government a penny, while formerly, as Sir Charles Trevelyan's Minute shows, very large sums of public money were expended for this purpose; and you, Sir, who have somewhat more knowledge of these subjects than all the Members of the Committee put together, can express an opinion as to the comparative merits of the old and new books.

In regard to the integrity of the College examinations, both this Press and the Maulawi have been invaluable to the efficiency of the public service.

9. But it is unnecessary to waste your time, Sir, by entering into a history of my private affairs. I merely mention these facts to show that whatever I did, I did in broad daylight, and that had I the remotest idea that such mischievous remarks as these would ever be imported into an official report, I would either have obtained sanction to employ these gentlemen, or have employed others. The point to arrive at is this: Did I obtain any advantage by the employment of Babu Nund Lall Dass and Maulawi Kubeer-ud-deen, that would afford any grounds on which to base even a suspicion that I would be placed in a false position as their official superior, and thus be hampered in the efficient discharge of my duty? On the contrary, I assert that, looking to the flood of English-speaking and English-writing Babus annually thrown upon the market by the Presidency College system of education, if I may call it so, who can find no suitable employment, I could have found no difficulty whatever in finding, not one, but one hundred candidates who for ₨30 or ₨40 a month would gladly have attended as many hours a day as Babu Nund Lall Dass did a week, and have acted as my Private Secretary besides. Similarly, in the Press, any of the senior scholarship-holders of the Madrassah on leaving College would have been most thankful to have given their whole time to superintending my Press for perhaps one-half the amount. It is as clear, then, as noon-day, that if any parties had a right to complain it was the Nassau Tea Company and myself, as it was we only who could have suffered by such an arrangement. And there is, moreover, no controverting the fact, for it is proved by the Committee's own remarks when they say that there is nothing to show that the Babu neglected his duties, and that now he only attends the Nassau Tea Company, on Fridays, *after* school hours. We have thus the most convincing evidence that this Committee were either themselves deceived; were most reckless in the manner in which they cast insinuations liable to affect seriously my character; or had some motive, not apparent to others, for prominently noticing matters which have evidently no bearing at all on the subject under enquiry. And that I am fully justified in my remarks, I would point to the manner in which they have gone out of their way to report to the Lieutenant-Governor of Bengal that the Head Office of Nassau Tea Company was at 8, Elysium Row. Why, I would ask, have they put in brackets that that was the Office of the Board of Examiners, instead of stating in a manly, straightforward, and honest manner what they mean? As the Hon'ble Mr. Grey drinks, I believe, the Nassau tea every morning for breakfast, and as none of this tea is sold in the Calcutta market, it is reasonable to assume that he or his Private Secretary knows where the Head Office of the Company was; and as he has often been in this house, he doubtless knows tolerably well how it is used. Surely such information must be singularly valueless to aid His Honor in dealing with the important and difficult question which he was called upon to decide, although it is potent, as may be seen from the columns of the *Friend*, to injure me in the opinion of an uninformed public, who do not know what the Nassau Tea Company was, or that an official residence or quarters are attached to the office which I hold under the Government of India, and that those quarters contained all my property, goods, and chattels, &c., as well as my Press and the tin box of the Nassau Tea Company.

10. But it may be said, "if it was detrimental to the interests of the Nassau Tea Company and your private Press to employ persons connected with the offices you held under Government, why did you do so?" and my answer shall be given in a clear and decided manner. I employed Babu Nund Lall Dass and Maulawi Kubeer-ud-deen at about ₨30 a month from precisely the same motives, and for precisely the same reasons, as I employed Mr. Blochmann himself at ₨30 a month for attending afterschool hours at No. 8, Elysium Row, (the Board of Examiners' Office) to read German with me the whole time he was officiating in the self-same appointment which Babu Nund Lall Dass now holds; and not only so employed him, but procured him similar employment from Colonel Malleson.

11. Mr. Blochmann saw no harm in this, it may be assumed, and for that reason only I suppose he did not bring it to the notice of the Committee.

12. Nor am I the least afraid or ashamed to inform the Government of India that I employed Mr. Behrendt (now Head Master, Patna College) for the same purpose as I employed Mr. Blochmann when *he* held the same appointment; and subsequently, when shipwrecked and cast destitute on shore with his wife and children, I could only procure him a worse one elsewhere; that I used my best exertions to procure candidates for Cadetships to read with Mr. Rogers after or before school hours, who had a wife and large grown-up family to support as became his position as Head Master of the Madrassah, on a salary of ₨350 a month; that I remunerated the Maulawis and Munshis of the Madrassah myself, and sanctioned their receiving payment from the Asiatic Society for the books they revised or edited other than class-books, although, at my request, they would have willingly

done this work for nothing to please their Principal; and that generally I used my best endeavours to promote the interests and welfare of every one connected with the institution as long as they did their duty to my satisfaction.

13. It was to reward public servants for good conduct and meritorious services to Government, and not to myself, that Babu Nund Lall Dass, Maulawi Kubeer-ud-deen, and many others received private favors from me. Mr. Blochmann was treated with precisely the same consideration as long as his Principal believed that he was worthy of encouragement, and his salary was such as made such small favors an object to him. And if any one doubts that merit was the sole road to my favor, the proof lies in the fact, that with the view to encourage and stimulate the students of the Arabic Department to exertion, I abandoned the whole of the little patronage I possessed (which consisted of Arabic, Persian, and Urdu teacherships) by passing a rule, which was most strictly observed, that that student who passed out of College as the Senior Arabic Scholar of his year should have the offer of the first appointment that came into my hand, provided he was otherwise qualified. How was it the Committee could not discover this?

14. As to Babu Nund Lall Dass being made to teach the lowest class, in spite of the protest of Mr. Blochmann, it is simply an untruth. He was appointed to the charge of the Infant Class or Infant School, which generally contained 50 to 80 children, by the orders of the Director of Public Instruction, on the recommendation of the Principal. The grounds for that appointment are fully set forth in my College orders and my letter to the Director of Public Instruction on the subject which appears in the Appendix to my Report to the Government of Bengal of the 4th February. And that I was fully justified, both in creating the separate charge, and in the selection I made of its Head Master, is proved beyond all question by the fact, that the *only* English Scholarships gained by the Anglo-Persian Department for the last two years, have been gained by boys who came up to Mr. Blochmann's class from this School.* Yet so utterly unscrupulous and ungrateful is Mr. Blochmann, that to serve his own ends, he endeavours to injure the Babu and destroy the School; and so utterly incompetent are the Committee to deal with the enquiry they have undertaken, that they call this an "extraordinary" arrangement, recommend the School to be abolished, and the Head Master to be deprived of his Staff salary, and insinuate that I must have been actuated by wrong motives in making the appointment, while the most partial enquiry would have satisfied them that the appointment of Head Master of the Infant Class or School *preceded*, and did not *follow* that of Secretary to the Nassau Tea Company as is implied, the truth being that the Nassau Tea Company *was not then in existence!* As for the protest of Mr. Blochmann, the arrangement had been in force with the concurrence and approval of Mr. Rogers five years before he joined the College in his present appointment.

15. But the worst charge of all that the *Friend* has made is, that I introduced class-books into the Madrassah to encourage private Presses. And upon what grounds has this been made? When new test-books were recommended for the Madrassah, as the books, simply because they were *new*, were not approved of by the Mahomedans, there was small prospect of a sale for them outside the Madrassah. No one, therefore, would undertake their publication as a speculation offering profit. Maulawi Kubeer-ud-deen at my request undertook the law book and the Arabic anthology, as it was thought they would be more likely to have some sale, and very great credit is due to him for doing so; and I undertook the work on History and the Arabic Stories. The books having been printed for the Madrassah, of course the students must buy some of them; but what have the Committee been able to discover? why—that the students were allowed to select their own prizes, and that they selected R21 worth of my books in the year 1869. This makes about R1-10-6 a month, and must certainly have given very great encouragement to my private Press! But, then, the Committee, if they do not say much, insinuate a great deal. They say that no lists of these books were kept, and that they could not ascertain the number bought or sold in the Madrassah for previous years. But could they not have sent into the class-rooms for copies of these books and ascertained when they were printed, and how many editions they had run through, when they would at once have ascertained that, with the exception of the small book of anecdotes, the first editions of not one of these books had been yet exhausted, or were likely soon to be exhausted, though they had been printed some 12 or 14 *years* ago, which would have afforded them the clearest practical proof that it was for the use and benefit of the Madrassah, and not for the advantage or profit of any one, that these books were printed? No, they preferred to state simple and very innocent facts in such a manner as to mislead Government and to give uncrupulous writers a ground to cast at me the worst insinuations,—insinuations, I am advised, that, had the *Friend* made them otherwise than as a comment upon an official report, would have been libellous!!

* NOTE.—In my Report I have only mentioned one year; but the fact is true of the last two years.

16. With regard to the *fourth* insinuation, that I did not spend the Arabic Library allowance, *because* it was kept lying at my credit in the Bank, it is equally unfounded. I never had a private account with the Bank of Bengal. Whatever sums of money were there were in my name as Principal of the Calcutta Madrassah, in the same manner as other public funds are kept by other public officers having balances at the Bank. It is very clear that I could have derived no profit or advantage from these funds whilst they were lying idle in the Bank. The harm would have been in drawing them out, and that I did so the Committee have not been able to make out. Still the fact must be mentioned, and in a way to lead Government and the public to believe that I was using public monies for private purposes. But like all malicious attacks not founded on truth, it fails, and not only fails, but conclusively proves the falsity of the previous insinuation, as well as my integrity. The Committee have carefully ignored my contention that the Madrassah was an endowed institution, and that about Rs. 32,000, at least, if not double that sum, was the *property* of the Mahomedan community,—a question which the Government of India, I hope, will now definitely settle. Their right to this endowment, notwithstanding the orders of the Government of Bengal, in Sir John Shore's time, that a *sunnud* for the Madrassah Mahal should be made out in the name of the Preceptor or Head of the College, and subsequently that this sum should be separated from the revenues of the country, and my strong protest, had been steadily denied. —(*See* Mr. Under Secretary Monteath's Education Note, 1865-66.) I occupied the position of the Preceptor or Head of this College, and it behoved me, not a whit the less because I was a Government servant, but, on the contrary, rather the more, honestly to discharge the duties of my office. In this view it was my duty to draw all sums due to the Madrassah; but it was not my duty either to the Mahomedans or to Government to waste them. And if, as is insinuated, I introduced test-books into the Madrassah, in order to encourage private Presses, why, I would ask, was it that I did not spend these Library funds for that purpose? The books published at these Presses were the best Oriental works published in India; there was no one to control me in the matter, for no European could read them, or could tell what they were; and as Principal it was quite competent for me, and would have been perfectly legitimate in me, to purchase them for the Arabic Library. But what is the fact? It is stated in evidence that whatever arrangements for the purchase of books I made, were made in Europe, Egypt, &c., and not in Calcutta. Yet it is, in the face of such clear and palpable evidence to the contrary, that I am publicly branded with dishonesty, and the Government of Bengal not only takes no notice of it whatever, but actually orders all the recommendations of such a Committee, which have Mr. Atkinson's approval, to be carried out *at once*.

17. In short, on all points of attacks I am armed, because I know that my conduct has been upright, and it is precisely the same with the general educational questions involved in this enquiry. As for the subjects studied in the Madrassah, they were those which had been studied in it for nearly a hundred years, with the exception of such subjects as had been excluded by the express orders of Government. I have proved beyond all question that the standard of examinations was considerably raised by me. I have never asserted that the Arabic Department was what I wished it to be, but I have proved that I did my very utmost to make it what Government *ordered* me to make it, regardless of the opinions of Maulawis and Munshis, but that I was not allowed to carry out the measures necessary for the accomplishment of my object. I asserted in 1864 that the College was then in a high state of efficiency, but foreseeing what might happen, I declined the further responsibility for carrying out the Supreme Government's orders, and I desired the Lieutenant-Governor to record it. My defence to the charges of neglect and efficiency now preferred was made in my Report of the 22nd of October of that year (1864). In that Report I foretold that attempts would be made to injure this College and the Mahomedans when I was gone, and I distinctly stated that what I then wrote, I wrote because I feared that the Mahomedans would not find an advocate who would so fearlessly and so honestly represent them when they most required it. On hearing of these proceedings, I immediately enquired at the India Office for this Report, and to my utter amazement I found that this important record of my services and of the condition of the Madrassah had been suppressed, and not a trace of it, or the strange proceedings in which it had its origin, were to be found on the records of the Government of Bengal. Still I knew that it was in existence, and that I was not without other protection. At the close of that year, a few months before Mr. Blochmann joined, the College was inspected by an authority whose opinion will perhaps carry more weight with the Government of India than that of any number of Committees, such as that upon whose report I have been so recklessly slandered, and the following is a copy of the evidence he recorded with his own hand on that occasion in the College Order Book:—

"I visited the Madrassah this morning, and was much pleased with what I saw. The boys appeared to me to be well trained, and well cared for."

"JOHN LAWRENCE."

1st December 1864.

18. With such an opinion on the records of the College, concurred in by so distinguished an Oriental scholar as Sir William Muir, who accompanied His Excellency the Governor General of India, I can afford not only to dispense with the favorable opinion of this Committee, but I am enabled to throw back the responsibility that others would shift on to my shoulder. The College was inspected also by the Hon'ble Mr. Erskine, when Vice-Chancellor of the Calcutta University, by Sir Bartle Frere, by Sir Charles Trevelyan, and by others, and *all* expressed themselves highly pleased with what they saw.

19. But nothing possibly can show the weakness of the case, as against me, than the prominence given to insinuations of unworthy motives. They serve well, however, their purpose, as dust thrown in the eyes of the Government and the public to blind them to the really important points involved in this inquiry, *viz.*, the education question as regards its general principles, and as regards the application of those principles specially to the Mahomedans of Bengal. There are besides the position of the Madrassah itself, its constitution and funds, and its management; the duties and responsibilities of an officer when called upon by superior authority to carry out instructions which he believes to be contrary to the orders of the Supreme Government, and Her Majesty's Secretary of State; and other questions of more minor importance. It is not my intention, however, to allude to these points otherwise than briefly; but before touching upon any of them, I must solicit the consideration of the Government of India to the question of my own character as a public servant. I have, I think, satisfactorily shown in every instance in which I have attempted to do so, that the charges and insinuations brought against me are without the slightest foundation. Nay more, that in some instances absolute falsehoods have been accepted as evidence, when the truth lay close at hand and was easily accessible; and that in others, facts which prove incontrovertibly the conscientious interest I took in the institution of which I was in charge, have been distorted so as to assume an appearance which, if unnoticed and uncorrected by me, would have left a stigma upon my character as a public officer for ever. If such be permitted, I would respectfully ask if it can be expected that honorable men will serve under the Government of Bengal? I have alluded in my public reply to the Government of Bengal to a private or demi-official correspondence in which the appointment of this Commission had its origin. There is some mystery attached to this correspondence, which the Government of Bengal is not likely, I fear, of its own motion, to clear up. But considering all that has been done to me, and all that has been said of me; considering that in everything I have done in my official capacity, I have had but one object, *viz.*, faithfully to carry out the orders of the Supreme Government and the Secretary of State; and considering that my character is in the keeping of that Government rather than in that of the Government of Bengal, I think I am justified in humbly praying that this private or demi-official correspondence with all the other correspondence on the subject be called for from the Bengal Government, and that the Government of India will take up the case with vigor and decide how far I have merited the treatment I have received, and the responsibility of each and every individual concerned in these proceedings. Being personally concerned, it is possible I may form a stronger opinion on these matters than circumstances justify; but viewed as I view the case, it seems to me that an attempt has been made, which looks very like a conspiracy to get rid of me,—by some parties for their own advantage; by others for the benefit of another College, or for the injury or destruction of the Madrassah, and the detriment of the Mahomedan community; and by others to remove the control, which it is felt the Supreme Government can at all times exercise as long as the appointment of Principal follows an appointment made by that Government, and the officer holding that appointment is not removable at the pleasure of the Government of Bengal. I would desire to add, however, that I do not desire to speak with the smallest disrespect of the Hon'ble the Lieutenant-Governor of Bengal. The Hon'ble Mr. Grey has not had the advantage of his three predecessors of having been, as a Member of the late Council of Education, long personally connected with the Education Department of the people of Bengal. I believe him to have been in great part deceived and misled in the matter of the Madrassah; and though I cannot but think that his action upon the receipt of the Committee's Report was precipitate, and I feel that in rejecting the aid which I offered and was prepared to give him in settling this difficult question in a manner that would have been beneficial to both the Mahomedans and the Government, he has shown either distrust of me or small consideration for my position or for the wishes of the Mahomedans; still I by no means mean to say one word that could be construed into an imputation upon His Honor's justice or impartiality.

20. After Mr. Blochmann's proceedings have been laid before the Lieutenant-Governor in their proper light, I doubt not that His Honor will himself be of opinion that he is no longer worthy to remain in the Education Department of Government, but there is another officer who, though his conduct must be placed in altogether another category, has incurred, it seems to me, the very gravest responsibility. I allude to the Director of Public Instruction. I have made it clear that he plainly set up his own views in opposition to the orders of the Supreme Government; and that in defiance of these orders he issued instructions, regardless of my urgent and repeated protests, that rendered it a sheer impossibility for me to carry out the reforms I was directed to make in the Arabic Department; that when he failed to carry his point by fair means, he represented to the late Lieutenant-Governor that the institution was inefficient, and obtained an order for Professor Cowell to report upon the College with a view to its assimilation to the Sanskrit College; that when Professor Cowell declined to examine the College, and my Report of 1864 proved *by figures* the superiority of the English instruction given in the Madrassah, he urged the Government of Bengal to take such measures as would cause the College Department to "die out," as he expressed it; that failing to compass the dissolution of the institution in this manner, and I having procured its affiliation to the University, he ordered me to *kill* the College classes by raising the fees to a point the students could not possibly pay; that regardless of financial considerations, he doubled Mr. Blochmann's salary in a manner which, while it threw an additional burden on the State, destroyed the only guarantee I had for the efficiency of the teaching of the College classes; that failing in my presence to carry any of his plans for the destruction of the College, he took advantage of my absence to encourage an unscrupulous Master to prefer complaints in an under-hand and irregular manner, and to misrepresent my management and impugn my motives to the Lieutenant-Governor of Bengal, and thus shift a responsibility which belonged to himself on to my shoulders; and, finally, having obtained an order from the Lieutenant-Governor for the appointment of a Committee of Enquiry which, looking to two of the Members, has every appearance of being packed, he disappeared from the scene, instead of coming forward and giving his own evidence like a man, if he had anything to object to in my proceedings or management, or remaining at least close at hand to give the Committee such assistance in eliciting the truth, which, having regard to the singular importance of the enquiry and his position of Director of Public Instruction, it was undoubtedly his duty to do;—all the above being in direct disobedience to the orders of the Supreme Government.

21. Looking to the state of public instruction in Bengal,—looking to the fact that Bombay with its population of 14,000,000 has about as large a proportion of the people brought under the Government system of public instruction, as Bengal with its 40,000,000 of people,* one might suppose that Mr. Atkinson had enough to occupy him, and enough to answer for in his own large domain, without carrying fire and sword into that small division of it, which was more immediately under my superintendence. If the Government of India will call for a report upon a system of schools for the *people* of Bengal written by me in October 1859, or when I was Officiating Director of Public Instruction in Bengal, and inquire what has been done in the direction which I pointed out, now eleven years ago, they will find how lamentably small has been the progress made towards completing the great work which I then sketched out for accomplishment by the Director of Public Instruction. If they examine further, they will find that since then, Imperial funds to the amount of *more than a million sterling* have been credited to the Department, the major portion of which has been expended in higher class English and University education, which it is palpable can *never* be extended to the great body of the people, and which, moreover, as concerning classes who can look after their own interests is not the most important part of a Director of Public Instruction's duty. And I would desire to add that I do not make these remarks with the view of retorting, which is perhaps the weakest of all kinds of defence, nor yet with the view of making a bid for the Directorship myself, which it is on record that I declined when asked to accept during the absence of Mr. Young in Europe. But I do desire to show that I had some qualifications for dealing with educational questions in a broad and comprehensive manner; that Mr. Atkinson must have been aware of it; and that therefore it was the more reprehensible in him to interfere in matters which from the published orders on the subject it is plain the Government of India and the Secretary of State would hold me alone responsible for, and which he himself could hardly assert that he possesses any special qualifications whatever to deal with satisfactorily.

* The actual figures as taken from a recent return are—
BENGAL, 145,142 souls.
BOMBAY, 133,161 souls.

22. Mr. Atkinson did interfere however, and the consequence has been, that the work which I begun in the Madrassah in 1858, and which for a short time progressed favorably, instead of being in a fair way towards completion, is little or no further advanced than it was ten years ago, and must now be commenced *de novo*, as may be said, with almost equal truth, of

those measures of education for the great body of the people in Bengal for which I sketched a plan in 1859.

23. The most important questions which the Supreme Government will have to decide when the Committee's Report and my reply comes before it are—

1st.—Is the Madrassah an endowed institution or not?

2nd.—Whether so disproportionate an amount of the education funds allotted to Bengal is to be spent in purely English education, especially in University education, which as tending to increase the recipients annually beyond that limited proportion which in the present state of India the wealth of the country can support in idleness, or the learned Professions can absorb, must result in spreading discontent, if not disaffection, throughout the land?

3rd.—Whether the means are to be given to the Mahomedans to *complete* their education in the Madrassah itself, as they seem to wish, by obtaining a fair knowledge of English as a language, and a good knowledge of Arabic literature and law; or the students are to be forced into the Presidency College against their will?

4th.—Whether it is the sounder policy, by deepening the foundations of the Madrassah Proper or College Department, to give that class of Mahomedans an opportunity of studying Arabic literature and law in an institution in which they will be under Government superintendence and control, or by weakening them to leave Mahomedans to acquire a knowledge of these subjects in private Madrassahs, such as Fuzl Ali's, which are not even under Government inspection.

5th.—Whether, should it be so ruled, an Oriental Faculty should not be created in the Calcutta University, or some other means taken to connect the College Department with the University in such a manner that the Arabic Scholarships be given and retained on the award of the University Board of Examiners, and the Honors and Degrees of the University be thrown open to the students of the Madrassah, as they are to the Medical and Civil Engineering Colleges, instead of the institution being, as now, isolated and cut off from the University system?

6th.—Whether, regard being had to the education statistics, which show the melancholy result that no more than 10,000 out of an estimated population of 7,000,000 or 8,000,000 Mahomedans in Bengal are brought under the Government system of public instruction, the maintenance, at a cost to the State of Rs. 10,000 annually, of the Colingah Branch School, which is indisputably not an endowed institution, with the avowed object of giving the sons of the lower classes of Mahomedans (tailors, coachmen, kidmutgars, petty tradesmen, &c.) an English education up to the University Entrance standard for eight annas a month is justifiable while a bequest left by Mahomed Mohsin of Hooghly for charitable purposes is devoured by Hindoos?

7th.—Whether, looking to the political importance of the education of the Mahomedans, and especially the higher classes of them in Lower Bengal, and the manner in which the appointment of Director of Public Instruction is now filled, and may be filled, in future, the Government of India will not have a better guarantee that its policy in this respect will be carried out by making the appointment of Principal, Preceptor, Superintendent, or whatever it may be called, follow some appointment under its own authority which is likely to be filled by the best Oriental scholar in the country, than by leaving it to the entire control of the Eudcation Department of Bengal?

8th.—Whether it would not be a sounder policy than all for the Government of India following the course adopted by the Government of Bengal in regard to the Calcutta Madrassah in the time of Sir John Shore, to appoint a Viceregal Commission to cause the account between the Government of India, as trustees for the bequest of Mahomed Mohsin, and the Education Department of Bengal, to be strictly balanced, and restitution made to the Mahomedans of every rupee of the funds of which they have been unjustly deprived, for the benefit of Hindoos, by annual deductions made from the Educational grant for Bengal, until the whole of these trust funds thus misappropriated be restored to the Mahomedans, to be used for purposes more in accordance with the wishes of the testator?

9th.—Whether, should such be done, it would not be wise to throw these funds and the endowment of the Calcutta Madrassah into a separate and distinct fund for the purpose of founding one grand College at the Presidency which would at once relieve the Mahomedans from their present depression regarding the education of their youth, and make them not only independent of the Presidency College, but enable them successfully to rival and compete with its students as also with those of any educational institution in India?

10th.—Whether, such a measure being approved, it would not be desirable for the protection of the rights of the Mahomedans, and having regard to what has already occurred, to appoint trustees of this Fund, of whom the Chief Justice of Bengal and the Home Secretary for the

time being shall be two, to ensure that these funds be not again diverted from their legitimate object,—the benefit of the Mahomedan community?

24. It remains for me but to solicit from the Government of India for those subordinate officers whom Mr. Blochmann has so shamefully endeavoured to injure, that protection which as I am soon about to leave India, I cannot in my own person extend to them, as I conscientiously believe that the head and front of their offending has been simply that they have been too upright to aid in concealing matters in the Madrassah that ought to have been reported to the Principal. If *proper* enquiry be made, it can easily be ascertained how scholarships and prizes were awarded in the Madrassah before my time; and Mr. Blessington Roberts is perhaps long enough in the Police of Calcutta to be able to state what was the character of the institution for morality and discipline prior to my assumption of the Principalship; but I decline myself to say anything that would reflect upon my predecessors in office, almost all of whom are now dead and gone, though I feel bound to protect to the utmost of my ability those whom I believe to have done their duty to Government under my orders. Maulawi Kubeer-ud-deen's family arrangements may have rendered it inconvenient for him to sleep in the Madrassah, and as he was close at hand, and as there was another Munshi who lived in the premises, he may have considered that he could depute this duty to him without harm to discipline; but this is altogether a minor matter when it is considered that, as regards both the Madrassah and the Board of Examiners, he held a position of very great confidence and trust, which, to the best of my knowledge and belief, for the last fifteen years, he has never abused. The newspaper called the *Urdu Guide*, which is the only paper in Bengal, I believe, published in vernacular and English in juxta-position columns, has been most useful not only in enabling Mahomedans to study English, and English officers to study Urdu, but is an organ which invariably supported Government, and served as an antidote to much objectionable matter that sometimes appeared in Mahomedan journals; yet, instead of the Maulawi and the Babu being praised for their services to Government in connection with this journal,—services for which other Governments pay handsomely,—it is mentioned by the Committee as worthy of blame.

25. The office of Head Munshi of the College of Fort William had formerly a salary of R300 a month attached to it. Maulawi Kubeer-ud-deen's salary is R40. The cost of living in Calcutta has trebled since then, and because Maulawi Kubeer-ud-deen has had the activity, energy, and enterprise to endeavour to better his position in a manner highly beneficial to Government and his fellow-countrymen, instead of sending up repeated applications for an increase of salary, he has been represented as useless and inefficient, and it has been recommended that he be deprived of his additional appointment. I confess that I do not comprehend the matter, and therefore I trust that if the Bengal Government should concur in the recommendation of the Committee, that the Government of India will take care of the Maulawi.

26. For the rest as I have now given a full explanation of all my own doings, and having been brought out from England at a sacrifice of six months of my furlough, at much cost and considerable inconvenience, mainly in consequence of representations which reached me of what was going on in regard to the Madrassah, I venture respectfully to solicit that the Viceroy and Governor General of India in Council will thoroughly examine into the case and pronounce a full and complete judgment thereon.

From Lieut.-Colonel W. Nassau Lees, LL. D., Ph. D., &c., &c., Principal, Calcutta Madrassah (on leave to Europe), to the Secretary to the Government of Bengal,—dated Fort William, the 17th March 1870.

Having been obliged to leave Calcutta for Lahore about the beginning of last month, I was compelled to conclude my reply to the report of the Calcutta Madrassah Committee before I could obtain all the information I required. Now this enquiry is of very great importance to me personally, as affecting not only my professional character, but my integrity as a public servant; it is also of considerable importance to the whole Mahomedan community of the metropolis as affecting the education of their youth. His Honor the Lieutenant-Governor will not therefore, I trust, deem it necessary for me to make any apology for recurring to the subject. I will make my supplementary remarks as brief as I well can.

2. After perusal of my report of the 4th ultimo, the Lieutenant-Governor will no doubt be prepared to admit that my objects in taking upon myself to conduct the whole of the annual Arabic Scholarship Examinations, were honorable to me. He will admit also, I am confident, that by the fact that the moment my presence was removed, complaints of unfairness were made by the students, and by the other evidences I have myself given on the point that I have established, that the duty, arduous and difficult as for one individual it was, was conscientiously performed; and that consequently I have clearly proved that the assertions made by Mr. Blochmann, that these examinations were left entirely to Munshis, and that the awards were unfairly given, were unfounded. These points affected my integrity as a public servant; but the conclusion which the Committee have arrived at in their Report, *viz.*, that of late years the

standards of examinations have been allowed to fall so low as to bring both these examinations and the institution into contempt with the public, affects my professional character as well. I have stated, what to all persons conversant with the report is already well known, that Arabic literature has no value in the eyes of an Indian Maulawi. Indeed, as pointed out by me, the Head of the Native Madrassah at Sealdah said in his evidence, "for Arabic literature there is no demand, and I don't teach it: the real object aimed at is the acquisition of a thorough knowledge of law." But my orders were to teach the Arabic language and literature, and to devote *more* attention to these subjects than to law, and it is shown in my report that these orders were faithfully followed. If, then, it can be shown that the examinations in law during my time were not less difficult than formerly, but, on the contrary, were more so, the whole fabric of the Committee's conclusions regarding the lowness of the tests of examination, and the consequent contempt into which the institution had fallen in the estimation of the public, must be levelled to the ground, especially as I have shown that in the early years of my tenure of office numerous scholarships were withheld because the students did not come up to the standards I had fixed.

3. For this reason I have translated the law questions given at the annual Arabic Examinations from the years 1842-43 down to 1849-50, which are all that are available to me; and I would invite His Honor's special attention to them. He will find that though the Committee point out that only three questions were set by me in law, it was not in former times customary to give more than *two;* that the questions given by me generally are more difficult than those given for the eight or ten years prior to my incumbency; and that if any of the questions given by me can be considered inappropriate at the present day, or objectionable as likely to shock the modesty of a student or an Examiner, many of those given in the times so highly spoken of by the Committee are very much more so.

4. On this latter point I have seen it stated in a newspaper that many of the questions given by me were of such a nature that the Editor could not pollute his pages with them But out of the 40 or 50 law questions given by the Committee in their Report, I fail to discover one which shows the slightest indication of a desire on the part of the Examiner to make the examination of a purient nature which in a ceremonial system of law, in which purifications occupy so prominent a part, would certainly not have been difficult. Every one who knows anything of Mahomedan social customs, knows that in every-day life the laws of divorce are of the very first importance. And it is obvious that in a religion where a husband has the power to divorce his wife irrevocably by simply repeating "thou art divorced" three times, it must be so. In fact, were law the only subject, an examination could hardly be considered complete without several questions on the laws of divorce; yet I find that out of the 40 or 50 questions referred to there are but *two* questions on this branch, and these relate to "cohabitation" and "coverture,"—terms which may be found in the law reports, as reported in the *London Times* almost daily when the Divorce Court is open. If I have erred, therefore, it has been in the opposite direction to that which the Committee seem to think. No one conversant with the books on Criminal Law read by students of Law in the Inner Temple, including offences of rape, unnatural crime, &c., and who is aware of the nature of examinations on this subject, or in Surgery or Medicine in England, will be disposed to take offence at *any* questions having purely for their object a desire to elucidate a student's knowledge of a technical subject; but what would have been said of *me* on the present occasion had I set such a question as the following?

JUNIOR, 1845-46.

I.—State whether a *Moorâhik* (a lad who, though under the age of puberty, is capable of having sexual intercourse with women) is obliged to bathe when he has cohabited with a girl of full age?

5. Yet this question is one of those set for examination in the Madrassah a quarter of a century ago, or in those "former times" which the Committee have set up as the standard by which to test the efficiency of my administration and a model for future guidance; and has been printed and published by the Government of Bengal in the general Report of Education for the Lower Provinces. Were it otherwise I should deem it necessary to apologize to the Lieutenant-Governor for introducing matter of this nature into an official report bearing *my* signature; but as I have been in one breath blamed for not conducting these examinations myself, but leaving them to Munshis, although it was no part of my duty to do so; and in another been blamed for conducting them instead of having them conducted by independent Examiners, self-justification alone would be sufficient excuse, were it not that the recommendation of the Committee to revert to a system very similar to that which my Principalship superseded renders it a duty on my part to point out to the Lieutenant-Governor

of Bengal, as plainly as I can, how he has been deceived by the Committee, the members of which, no doubt, were represented to him as fully competent to discharge the duty he directs them to perform.

6. With regard to the questions upon slavery, however inappropriate to the present day no knowledge of Mahomedan law can be imported without treating of this subject, with all others embraced in the whole subject. It would be as ridiculous to think of excluding it from an examination in Mahomedan law, as to exclude it from an examination in the laws of the Romans,—to say nothing of the absurdity of imparting a knowledge of law which would be useless to a recipient in Affghanistan, Arabia, Persia, or Turkey, especially when railways, steamers, and Suez Canals are holding out inducements to the natives of India to travel abroad.

7. And the same remarks apply to those questions regarding the condition of Moslems residing in a country ruled by *Kafirs* or infidels, but with greater force. There is a considerable distinction made between Christians, or the "people of the Book" as they are called, and idolaters in the eye of the law; but I pass it over, as it would take too much time to go into this subject fully here. Suffice it to say that, viewing the question politically, there is infinitely more danger to be dreaded from such a state of things as may result from leaving the Mahomedans without some well-disposed people who are competent clearly to expound to them the law, than from the reverse. The rules under which Mahomedans may live peaceably under the Government of an alien race are clearly defined, and it is only under conditions which are not at all likely to be found in Bengal at present that Mahomedans are enjoined to rebel. On the contrary, it is strictly forbidden. I have not had the advantage of seeing any of the papers which are in the possession of Government, regarding Mahomedan conspiracies, which might elucidate this portion of the subject; but so confident am I in my own opinion, that I would assert without any fear that it is not the learned, but, on the contrary, the ignorant, who, as a rule, are most ready not only to listen to, but to preach, treason, and that it has been so in Bengal from all time. In fact it is notorious that those Mahomedans who are now supposed to be enemies of the British Government, are, in the opinion of the Maulawis of the Madrassah and the Sunnies, generally, heterodox and outside of the law. Any system of instruction which would favor the training of *bigotted* Moslems should be avoided, but this the Committee, in their anxiety to transfer the control of the College from me to a Head Maulawi selected from Rampore or elsewhere, have not taken into consideration. At the same time, I should be extremely sorry to condemn a whole race, whether Christian or Mahomedan, for the errors of a few misguided individuals; and as the Government of India cannot get rid of the twenty-five or thirty millions of Mahomedan subjects now living within British India, nor abdicate its functions of governing them to the best of its ability for their welfare and good, I am of opinion that not only the wisest and best plan, but the easiest and safest plan is, not to deprive them of any of the facilities they now enjoy of acquiring a knowledge of their own literature and laws in an institution which has been looked up to, if not venerated, by their community for almost a century under competent superintendence and control; instead of rooting it up or destroying it for the benefit of the Presidency College or any other College in India, and leaving its Mahomedan subjects dependent upon such Madrassahs as Fuzl Ali's for the instruction they now get in a Government institution.

8. The best means of all of breeding discontent among any class of Her Majesty's Indian subjects is to give them a *high class* education, and then turn them adrift on society to starve. Every tyro in educational polity knows this. At the present day a knowledge of English is the only knowledge which will procure a young man the means of living. It is perhaps unfortunate for the country that it is so; but it is so, and as it is so when a Committee write a report of 204 paragraphs, 4 of which only (103 to 106) are devoted to this subject, and the rest for the most part given up to details which it can hardly be said to be the business of a Government to occupy its time with, it is plain that no very important result has been attained.

9. The grand reform in the Arabic Department of the Madrassah consisted in *first*, overcoming the objections of the Mahomedans to learn English, and *then* providing means for the study of this language and Arabic conjointly. The essence of enquiry then lay in an examination into a complete clearing up of the *causes* of the failure of the English College classes, which the Committee dismiss positively in a few lines (paragraph 106). The Mahomedans of this city have unanimously admitted that to me, and to me alone, is due the credit of implanting in them a desire to learn English; and I have satisfactorily proved by documentary evidence that to the Director of Public Instruction, and to him alone, is due the responsibility for the delay that occurred in making any arrangements at all for the contem-

plated reforms of the Arabic Department. It may be said that he has his own views for improving the education of the Mahomedans and giving them a better education in English in the Presidency College than I proposed to give them in the Madrassah ; but I reply that he was not appointed Director of Public Instruction to carry out his own views, but to obey the *orders* of Government, and that such a plea, if set up, instead of lessening his responsibility, on the contrary greatly increases it. The case as regards the Director of Public Instruction, the evidence being documentary, I have already in my Report of the 4th February made complete. It remained for me then but to fix with equal certainty the share of responsibility due to his agent in this matter, Mr. Blochmann ; and as my communications with him were for the most part verbal, this was a matter of more difficulty. I endeavoured in my Report above referred to to make no statement myself that was not capable of verification, if not by documentary proof, by such strong and conclusive presumptive evidence as would leave no reasonable doubt upon the mind of the Lieutenant-Governor of the truth and accuracy of every iota that I alleged.

10. Now, when it has been proved that the Anglo-Persian Department was the most efficient English school in Bengal under Mr. Rogers, and Mr. Rogers' salary was ₨350 a month, and when Mr. Blochmann was allowed to draw ₨700 a month, although the salary attached to the Head Mastership is only Rs. 400, there is certainly that strong presumptive evidence which is required that this Master was expected to perform some extra duties for the extra Rs. 300 a month he was allowed to draw. But as the tenor of the evidence of Mr. Blochmann, which notwithstanding any one who takes the trouble to read it carefully can see, is a tissue of mis-statements and contradictions from beginning to end, goes to prove that I did not do my duty, and the Committee have backed nearly everything he said, I am anxious that the Lieutenant-Governor should not be left to accept anything I have said without furnishing him with the very clearest proofs of the perfect integrity with which I acted.

11. I stated in my Report referred to that Mr. Blochmann, when the question of his salary came before me officialy, was distinctly informed by me of the conditions upon which I would consent not to oppose it, and that he accepted them, and that I subsequently repeatedly spoke to him regarding their fulfilment. For this assertion I could find no recorded proof. I felt confident still that I had passed some written orders on the subject and that evidence on the point was in existence. When writing my Report I instructed the clerk to search the records ; but it was not forthcoming. Since my Report was sent in, however, the following petition has been found in the Office, and the following is a translation of it, and a copy of my orders on the subject :—

"We humbly bring to your notice that we have successfully passed the Entrance Examination, and have a great desire to get ourselves admitted to the 5th Class of the Arabic Department, and to the L. A. Class of the English Department, to receive conjoint instructions in Arabic and English.

"With this object in view, we, pursuant to your orders, have joined the 5th Class of the Arabic Department, but we grieve to see that no arrangements have yet been made for our instruction in the L. A. course, although, since a month and a half that course is being taught in other institutions. Moreover, we beg to represent that the time is fast expiring when we could conveniently join other institutions.

"Under these circumstances we pray that in this month arrangement may be made for our instruction in the L. A. Class, otherwise we respectfully beg to say that we shall be under the unavoidable necessity of withdrawing our names from the rolls of this institution.

(Signed) "Four Students' names."

Assistant Professor's remarks.

"The applicants' request is very reasonable.

(Signed) "ABD-AL RAHEEM."

"*The 13th February 1868.*

"DEAR SIR,

"How is this, I thought these boys received regular instructions in English, a portion with the 1st School class and a portion with the 2nd year class.

"I know your time is much occupied, but in school hours you can obtain the assistance of any of the Masters that are competent, and beyond school hours, a portion of your time must be allotted to the 1st year class.

"I have already recommended to the Director an arrangement which would release you from some of the school-work and give you more time for the College class, or get you some assistance, but the Director objects to it, unless the fees are raised, which seems impossible.

"In the meantime some arrangement must be made to give these boys some instruction, or they will leave the institution *which will at once bring up the question of your salary or your present appointment.*

"I am nearly well again now, and hope to be at the Madrassah on Monday.

"Yours truly,

"W. N. LEES."

"*The 14th February 1868.*

"ORDERS.

"Send to Mr. Blochmann, and afterwards file.

"W. L."

This, I think, completes the case as regards Mr. Blochmann, and all that will remain for the Lieutenant-Governor to do is to decide upon the evidence before him, at least as regards the failure of the College classes.

12. As to the value to be attached to Mr. Blochmann's evidence generally, I have already given in my reports, perhaps sufficient instances to show how little reliance can be placed upon it. As the Committee, however, have apparently accepted the whole of it as worthy of credence, and as it affects others besides myself, I may be excused if I point out some of its discrepancies more in detail.

13. In his evidence given on the 1st August, he states that the Resident Munshi does not see the applicants for admission, nor the person signing the certificate, and is seldom on the premises, with the view, no doubt, to lead the Committee to believe that he was useless and did nothing. A few lines further down he refutes this evidence by saying that 25 students recommended by him had been refused admission by the Resident Munshi. Having the same object in view, he says—"At the present moment we have boys in the Department, the sons of peons and khansamas, who certainly ought to be excluded." But the complete list of the parentage of the students given by the Committee in paragraph 68 of the Report does not give one khansama or peon. Out of three hundred boys, one is the son of a baker, but for the rest the parents of the boys are highly respectable, and show clearly that the Maulawi did his duty, although the terms of Mr. Blochmann's remarks tend to show that the school was full of the sons of menials and low people. He has asserted that he knew most of the respectable Mahomedans of the city, and felt perfectly qualified to discharge this duty as well as the Resident Munshi; and has lower down adduced an instance in which a certificate signed by a respectable Mahomedan and recommended by him was not passed by the Resident Munshi. The papers of this case (which fully show the proceedings observed in like cases, and which I am informed were shown to the Committee) are all filed in the Resident Munshi's Office, and show that the applicant's appeal was rejected by the Principal, as he was the son of a *mochi*, or of that class which is considered the lowest of the low;—thus Mr. Blochmann proving the converse of his own statement, and that the Maulawi *did* his duty. He states that Babu Nund Lall Dass has not the necessary qualifications for the post of Head Master of an Infant School, and "that this opinion is shared in by the Examiners who have examined the class." I have stated that the only two boys who gained University Scholarships last year came up from Babu Nund Lall's Infant School. I now find that I was wrong. For *two* years past the only boys who got scholarships were Nund Lall's boys; and the reports of the Examiners were always favorable to the Babu, although in most cases they came from the Doveton College, or were selected by Mr. Blochmann himself. In one instance only that I remember they remarked upon some disorder existing in the classes during examination, upon which the Babu was called upon for an explanation, and he gave a satisfactory answer. He states that one of the Mahomedan teachers, Zahoor Alum (son of one of the Resident Munshis), was not qualified to teach the 5th Class, but he might do to teach any of the lower classes; but it was optional to Mr. Blochmann to employ him or any of the lower teachers to teach the higher classes as is often done. He states there would be no difficulty in getting *properly qualified* Mahomedans to teach the lowest classes, or indeed any class in the school,—a statement which Mr. Blochmann *must* know to be *untrue*. He says applications for leave go through him, but he was not asked to express any opinion, and he did not do so. A reference to the rules furnished to him for his guidance proves this to be untrue. In the next line he admits it, and says that at first he was asked, but he discontinued expressing an opinion, as his recommendations were not

attended to. It is, however, perfectly untrue. The Head Master's recommendations on all points connected with the school were never rejected by me without very good reasons, which were always stated in writing, and are filed in the Office. In his evidence regarding the attendance and muster of the students, Mr. Blochmann has admitted that he disobeyed orders, and the reasons assigned are that *because* the Resident Munshi neglected to send him reports he did not report to the Principal. He says that rooms have been vacant for six months, although there were applicants for them. There are now, I believe, three vacancies, and *no* applicants for them. He says that he understood the Maulawi's desire was to provide accommodation for comparatively rich people, which is palpably untrue, as it is known that, however respectable, all are poor, and the Committee state that all come from Eastern Bengal, where the Maulawi is not supposed to have friends. Rich people's sons, moreover, would not live in the Madrassah. The great majority of the students live with charitably disposed people, or with people whose children they teach and who give them food and Rs. 3 or Rs. 4 a month. It is the scholarship-holders chiefly who live on the premises; for the rest, in my time, the discipline was too strict to be agreeable, and there was not a great demand for rooms. He states that when he joined there were only eight or nine rosident students. The register of attendance shows that there were 12 resident students when Mr. Blochmann joined his appointment. He says that a great number of the rooms were occupied by the Professors; and adds—"No Professor has a right to live on the premises," but he omits to mention that when room was wanting and I turned them out, they were re-admitted on his recommendation. He says that the Resident Munshi is required to live on the premises, "but has *never* done so," which is simply untrue. He says (page 10, line 10), when anxious to show that the Resident Munshi's office is useless, "the Resident Munshi is seldom on the premises." He says (page 11) that he used his rooms for his private library, and a store-room for his publications, &c., which is the very best proof Mr. Blochmann could possibly have given of the falsity of his previous statement, as it clearly shows that the Munshi *did* reside on the premises, although perhaps lately or since he was married he did not sleep there. He says that a number of outsiders are living on the premises, and that he constantly sees strangers residing in the rooms of the students; but he does not explain why be omitted to turn them out or report it, according to the orders he had received, although he adds that he is quite willing to superintend the whole of the internal arrangements for the resident students.

14. I have already noticed Mr. Blochmann's evidence given in the 11th August regarding the College classes, and I may pass over his evidence regarding the College or Arabic Department. He had nothing whatever to do with it, except to give instruction to the Under-graduates in English, and that he did not do. He is not qualified to express any opinion upon the curriculum of Arabic studies, and this the Committee who describe him (page 76) as an "energetic and intelligent teacher conversant, we understand, with Persian and also possessing some acquaintance with Arabic," ought to have known. I could easily point out how defective is his acquaintance with this portion of the subject from his own evidence, but that is not my object. I will pass on, therefore, to his evidence given on the 3rd September.

15. He commences by saying that the returns of the College were false, and implies that they were falsified so that the pay of one of the durwans might be paid to a servant maintained for my own use, and that this was not a solitary instance. His words are "the establishment differs from the actual establishment entertained; *for instance*, three durwans are mentioned, whilst only two are employed, and the pay of the third durwan is appropriated for the payment of a furrash attached to the Principal's Office in Elysium Row." Now this is a direct falsehood, a malicious falsehood, and Mr. Blochmann knew it was a falsehood when he uttered it. If he had not said another word, this statement is sufficient to disqualify him for ever serving Government again in any capacity. There was, I find, some alteration made in the duties of the establishment years ago, but that any such arrangement was made for my private advantage or convenience as is implied, is a direct untruth. A chaprassee has always, I believe, been sent from the Madrassah to attend at the Principal's residence or quarters between 10 to 4 o'clock to carry communications to and from the Madrassah, and other letters of the Principal's on Madrassah business. Such certainly was the case in my predecessor's time; and such is the case, as the Lieutenant-Governor well knows, in almost all public offices in Calcutra, when the head of ths Office transacts public business at his own residence; but the arrangement was left entirely to the clerk, and I had no idea, and up to this hour I have no idea, whether the man usually employed on this duty was called a furrash, or a peon, or a durwan, or what he was. All I know is that the servants of the Madrassah, as far as my knowlodge extended, were not in excess of the requirements of the institution, and that *no* Madrassah servant was ever attached to me personally, or

remained at my house after school hours. Had the Committee recorded Mr. Blochmann's evidence in questions and answers, the nature of it would then be very plain. As it is, however, some thing may be made of it. Thus it would seem that the Committee did cross-question him a little, and that even under the very slight pressure that was put on him he broke down. Hence, immediately after stating that the salary of this durwan was *appropriated* to the payment of a furrash attached to my office in Elysium Row, Mr. Blochmann states, "this furrash, however, lives on the premises, and sleeps here at night." Again, he says—"There are six sweepers mentioned in the bill, but only five are entertained." The pay of the five, he says, was ℞. 27; but the amount drawn was ℞. 28. "The difference was kept by the Head Clerk; I only heard this lately." Now, if this evidence is correctly reported, it is as clear as possible that Mr. Blochmann when he said Head Clerk meant what he said, and that his object was to take away the character of an innocent man. For, if he meant his remarks to apply to the late Head Clerk, he might as well have left them unsaid. He had already proved himself a dishonest man, and had been dismissed three years ago. Evidence regarding his doings, therefore, was quite irrelevant. But what is the truth? Why, that this discovery was made the moment the present Head Clerk was appointed, by the sweepers returning to him the extra rupee in telling him that he had paid them too much. The strange part of the matter is that during the interim between the dismissal of the old and the appointment of the new clerk, when I was in the Punjab, the servants were for two months paid by Mr. Blochmann himself, and no rupees were returned either by the sweepers or by Mr. Blochmann. Mr. Blochmann's signature is attached in the bill book opposite the marks or receipts of these very servants. This not only satisfactorily disposes of his statement, "I only heard this lately," but opens up a very curious field for speculation as to whether Mr. Blochmann was not better acquainted with some of the misdeeds of the late clerk than he cared to acknowledge, and did not inform me of them because perhaps the man was a *protegé* of mine, or he had been told that the clerk was responsible to me alone, or for some similar reason. As before, immediately after, he makes this statement, and on another question being put to him I suppose, he gives way, and says, "since the present Head Clerk took charge, four annas a month more is paid to each of the four sweepers." According to his evidence there were six on paper, and five entertained, but what became of the other two is not stated. Again, "Munshi Khuda Nawaz, the Persian Writer, draws ℞ 12-8 a month, and *has* no duties." And in the next sentence, "for some *years* he has been attached to the Delhi Collection of MSS." Again, "I would recommend the removal of the Branch School to the northern parts of the town, say Colootollah, *because there are many Mahomedans in it;*" whereas Mr. Blochmann must have known that this is the Hindu, and Collingah, where the school now is, the Mussulman quarter of the town. But then in Colootollah, no doubt, the school would rapidly fill with Hindus, and would not interfere with the numbers in the Madrassah as it now does, and nobody would find out that the Branch School boys were not Moslems. Lower down he says—"There ought to be a close connection between the Madrassah and the Branch School;" and perhaps it is for this reason he proposes to remove it a mile and a half further off.

16. I may add that I find that two of the *second-hand* books supplied by Mr. Blochmann were retained in the Library, *viz.*—the "Romance of the Harem," at ℞ 1-8, and the "Three Clerks," by Trollope, at ℞ 4-4; and that *new* copies of the same editions of these books can be had, the former at ℞ 1, and the latter at ℞ 1-12. The prices of articles of furniture also supplied by Mr. Blochmann, I find, will compare very curiously with that purchased by the innocent clerk whose honesty he would impugn. The lists ought to be examined.

17. The above will give the Lieutenant-Governor a pretty clear idea of the nature of the evidence upon which the main fabric of the Committee's Report has been founded, and will, I trust, cause him to pause before accepting the review it has put before him of the condition of things in the Madrassah, as a fair, impartial, and correct picture of the institution under my management.

Extracts from the General Report of Public Instruction, shewing the questions given for the Senior and Junior Scholarships for the years 1842-43 to 1849-50.

SENIOR, 1842-43.

I.—In what instances is it unlawful to cause a denier to swear? In what instances can a claim for action without naming the agent be admissible?

JUNIOR, 1842-43 and 1843-44.

Questions for Junior Scholarship not published in Report.

SENIOR, 1843-44.

I.—A person purchased a silver mug for 400 dirhms; the vendor and the purchaser took possession of the consideration, and the thing sold respectively; then both parties

II.—State whether the evidence of an emancipated slave for and against the emancipator is always admissible or not? Whether, in addition to proof, it is lawful to administer an oath?

SENIOR, 1844-45.

I.—What are the several kinds of the will of a slave who can be free on the payment of a ransom *(mukáitb ?)*, which of them is void, which is universally allowed, and regarding which of them do opinions differ?

II.—A person said—"If I marry a woman she is there and then divorced." He was forced to marry the said woman on a dower adequate to her station in life. Was the marriage lawful? Will the divorce take effect? Will he be liable for the whole amount of dower, or a moiety of it? And whether can he demand the amount from the party who forced him to marry or not?

SENIOR, 1845-46.

I.—A person said to another—"Divorce my wife irrevocably according to law." He also said to another—"Divorce her not irrevocably according to law." Both of them divorced her in one *tuhr* (the period of purity between two periods of impurity). What is the opinion in this case?

II.—A person is murdered wilfully. He had two *Walis* (those entitled to demand blood or its price); one of whom was absent. The *Wali* who was present told the murderer that the absent *Wali* relinquished the claim, and that he claimed his share in property. The murderer refused to believe it, when the *Wali* who was present produced proof of his statement. What are the several kinds of contract in which security is provided? Which of them is void and which lawful?

SENIOR, 1846-47.

I.—A person purchased fruit on a tree, then he hired the tree for a period, stipulating that the fruit may remain on that tree,—what is the opinion and the proofs of its accuracy?

(vendor and purchaser) went back from their bargain. The same vendor and purchaser again sold and purchased the said thing before they separated; but the second time they separated without taking possession: what is the opinion in this case?

II.—A person leased out a house, then sold it within the term of lease (to another). The lessee had a right of pre-emption. Will the sale take effect? Is the lessee entitled to claim a right of pre-emption; and whether, in case of demanding the right, the lease would continue?

JUNIOR, 1844-45.

Questions for Junior Scholarships not published in Report.

JUNIOR, 1845-46.

I.—State whether a *Moorúhik* (a lad who, though under the age of puberty, is capable of having sexual intercourse with women) is obliged to bathe when he has had carnal intercourse with a girl of full age?

II.—A person entered Mecca as a pilgrim on the 10th of Azha (the last month of the Hijra year), and intended to stay there for a year,—whether is it lawful for him to lessen the length of his prayers or not?

JUNIOR, 1846-47.

I.—A person told his wife "You are divorced from me as soon as you become impure from monthly causes." She returned "I am now in that condition," and then brought forth a child. What is the opinion in this case?

II.—A person hired a piece of land destitute of trees, on the condition of planting any trees, or date trees on it; then said it was a contract of *Muzarabat* (a kind of *Metayer* partnership between capitalist and laborer). What is the opinion and proofs in this case?

SENIOR, 1847-48.

I.—A person hired a house for debt due to him from another, or hired a slave for a debt. What is the opinion on this case?

II.—A person took a piece of land for cultivation, and sowed on it grain which he had bought for a portion out of the partnership property. What is the opinion in this case?

SENIOR, 1848-49.

I.—A person sent a deposit to his son who was not living in the family. What is the opinion in this case?

II.—What is the difference between the different kinds of intention, *niyet*, *azm* and *kasd*, in the opinion of Mahomedan lawyers?

SENIOR, 1849-50.

Both the Senior questions for this year are exactly the same as in 1846-47.

II.—A person married a woman on a dower of two thousand,—one thousand for her and one thousand for her father: or the woman herself said—"I will marry you upon two thousand,—one thousand for me and one thousand for my father." What is the opinion in this case?

JUNIOR, 1847-48.

I.—A person swore that he would not write to a certain person, then ordered another person to write to him, who did so. What is the opinion in this case?

II.—A person made a vow to pay half a *Rakat*. Is he obliged to fulfil it?

JUNIOR, 1848-49.

I.—What is the law in the case of a female slave whose master has disappeared?

II.—A person said—"You are divorced undoubtedly," or, "divorced irrevocably," but the woman died before he pronounced the word "undoubtedly" or "irrevocably." What is the opinion in this case?

JUNIOR, 1849-50.

I.—When the property of a partnership, or that of one of the partners, is lost before purchase (by the partnership). What is the opinion?

II.—A partner on equal terms purchased a female slave with the permission of his partner, in order to co-habit with her. What is the opinion in this case?

From R. THOMPSON, Esq., Officiating Secretary to the Government of Bengal, to E. C. Bayley, Esq., C. S. I., Secretary to the Government of India,—No. 632, dated the 28th February 1871.

Letter to C. H. Campbell, Esq., No. 2625, dated 24th July 1869.
Report of Committee, dated 1st December 1869.

I AM directed by the Lieutenant-Governor to forward, for the information of His Excellency the Governor General in Council, a copy of the papers marginally noted, relating to an investigation conducted into the condition and management of the Calcutta Madrassah as an educational institution for Mahomedans.

Letter from Government of Bengal, No. 174, dated 3rd November 1858.
Letter to Government of Bengal, No. 1219, dated 2nd July 1860.
Letter to Government of Bengal, No. 909, dated 6th April 1861.

2. It will be in the knowledge of the Governor General in Council that the subject of the reform of the Mahomedan College in Calcutta has been more than once under the consideration of this Government since the year 1858. A reference to the correspondence between this Government and the Government of India, as marginally noted, will indicate the proposals which have at different times been suggested in connection with this institution; and endeavours have since been made to introduce measures for bringing the College into harmony with the general plan of education in Bengal by modifications in the purely Arabic department of the Madrassah.

3. The failure of these attempts, and the continued dissatisfaction expressed by intelligent Mahomedans at the Presidency, as regards an institution to which much value is attached

by that community, induced the Lieutenant-Governor in July 1869 to direct an enquiry into the condition and management of the Calcutta Madrassah; and with this view a Committee, composed of the gentlemen named in the margin, was appointed to consider and report in detail upon the different questions on which enquiry seemed especially necessary. The letter from this Government to the Members of the Committee, which forms one of the enclosures, will explain the points to which attention was particularly directed.

Mr. C. H. Campbell.
" J. Sutcliffe.
Moulvie Abdool Luteef.

4. It appears to the Lieutenant-Governor that the Committee discharged the duty imposed upon them in a very complete and satisfactory manner; and that they have placed before the Government a clear representation of the existing position of the three departments in the Madrassah, establishing conclusively that as a place of Arabic learning, it has fallen in the estimation of those most interested in its well-being, and that it stands greatly in need of reform. While they have clearly shown that there is much that requires correction in the general arrangements and management of the institution as a whole, it is in regard to the Arabic department in particular that their testimony is especially unfavourable, and their comments most condemnatory. The Lieutenant-Governor is satisfied that no person could rise from a perusal of the Committee's representations as regards this branch of the Madrassah without a conviction of the necessity of a complete change in its present organization and system of teaching. It is shown that the course of instruction is neither in accordance with the spirit of the times, nor what is desired by the Mahomedans of the country; and that existing arrangements are radically imperfect and unsatisfactory in numerous details connected with the grant and tenure of scholarships; the manner of imparting instruction; the management of examinations; and the general constitution of the professorial and ministerial establishments.

5. I am desired to say that, soon after its receipt, a copy of the Committee's report was sent to the Director of Public Instruction, with a request that he would submit a statement of the measures he would propose at once to adopt, to give effect to such of the Committee's recommendations as met with his concurrence; and Mr. Atkinson reported that, omitting for the time all consideration of the details involved in the Committee's proposals, he would accept the general principles of the changes suggested, and, as a first step to practical reform, would advise that, in accordance with the Committee's recommendations, the office of Principal as then constituted should be at once abolished; that to secure an effective and vigorous control the general supervision of the institution should be placed in the hands of the Principal of the Presidency College, who, with the aid of a consultative committee to be appointed by Government, should direct its affairs in all branches, in much the same manner and to the same extent as he now controls the three departments of the Presidency College and its attached schools.

6. Circumstances at the time were particularly favourable for the introduction of such a change, as Colonel Lees was absent in England, and Major St. George, who had been acting for him, had just left India on furlough. Accordingly, the Lieutenant-Governor determined not to fill up the vacant office of Principal, but, adopting the views of the Committee, as supported by the Director of Public Instruction, he gave orders that Mr. Sutcliffe should be placed in charge of the Madrassah, and the school connected with it, as an experimental measure, preparatory to a thorough re-organization of the institution with the aid of a consultative committee, as desired by the Mahomedan community.

7. The Madrassah has now been for some months under the control of the Principal of the Presidency College, and the Lieutenant-Governor believes that this arrangement has so far worked satisfactorily as to justify him in recommending that it be continued. The next step to be taken is the appointment of the proposed committee; and when this has been done, the Lieutenant-Governor would recommend that Mr. Sutcliffe should be directed, in communication with them, to take up and report upon the numerous questions of detail which await a settlement. The scheme to be adopted, which will require careful consideration at the hands of the educational authorities, will be reported to the Government of India as soon as it has been finally decided on.

8. With reference to Colonel Lees's communication of 4th February 1870, transmitted with the letter of the Secretary in the Home Department, No. 194, dated 6th April 1870, I am desired to observe that it is true that there have been discussions on more than one occasion concerning the affairs of the Madrassah when Colonel Lees expounded his views in voluminous papers, which were submitted to this Government through the Education Department. The opinions expressed in these papers, involving many difficult points, with much complication of detail, were generally opposed to those entertained by all the educational

authorities in Bengal, and were not accepted by the Lieutenant-Governor or his predecessor; but it was felt to be practically useless to attempt to introduce changes which were strongly objected to by Colonel Lees, so long as he continued to act as Principal, and the consideration of the subject was from time to time deferred, until circumstances should appear to justify decisive action. Thus no orders were passed on the communications to which Colonel Lees adverts. It would now be a waste of time, and practically useless, to enter into a detailed investigation of Colonel Lees's opinions, or to discuss the questions that have arisen regarding the manner in which he performed the duties of Principal. The Lieutenant-Governor would leave what is past without further comment, and, accepting the results of the Committee's deliberations, would endeavour, with the assistance of the Educational authorities as above proposed, to make them the basis of the reforms to be introduced in this important institution.

From A. Mackenzie, Esq., Officiating Secretary to the Government of Bengal, in the General Department, to the Officiating Member of the Board of Revenue,—No. 2625, dated the 24th July 1869.

Circumstances having led the Lieutenant-Governor to think that an enquiry is desirable into the present condition and management of the Calcutta Madrassah as an educational institution for Mahomedans, I am directed to inform you that he wishes the enquiry to be conducted by a Committee composed of yourself, Mr. Sutcliffe, and Moulvie Abdul Luteef.

2. The points to which the Committee's attention should be particularly directed are the following:—

(*a*.)—In the *Arabic Department*.—The qualifications required from candidates for admission, the organization of the classes, the course of instruction prescribed, the system of scholarships, and the arrangements for the annual examinations, and the award of scholarships and prizes.

(*b*.)—In the *Anglo-Persian Department*.—The apparent failure of the College classes, and the causes of such failure. In the general *school classes*, the qualifications required from candidates for admission; the small success of the pupils at the University Entrance examinations and its causes; the organization, management, and condition of the *infant school* classes; and the method of conducting the general annual examination and of awarding prizes.

(*c*.)— The condition and management of the Branch School.

(*d*.)—The general management and discipline of the institution; the duties, nominal and actual, of the resident Moonshi and Moonshi; the manner in which their duties are performed, and the need of retaining such officers; the nature of the control exercised over the teachers generally; their qualifications, the hours and regularity of attendance; the position of the Principal in relation to the Professor and Head Master and the several departments of the institution.

(*e*.)—The condition and management of the library.

(*f*.)—The office arrangements in regard particularly to the duties of the Head Clerk, and the supervision exercised over him; the circumstances attending the defalcations of the late Head Clerk, and the reason why the matter was not brought to the notice of Government.

3. The Lieutenant-Governor desires to receive a full and complete report on all the above subjects of enquiry, together with any suggestions which the Committee may desire to offer for the general improvement of the institution, with the view of adapting it to the present requirements of the Mahomedan community of Bengal.

4. Major St. George, the Principal of Madrassah, will be furnished with a copy of this letter, and will be requested to render the Committee every information and assistance in his power.

No. 2626.

Copy forwarded to the Principal of the Presidency College for information and guidance.

No. 2627.

Copy forwarded to Moulvie Abdool Luteef, Khan Bahadoor, for information and guidance.

No. 2627½.

Copy forwarded to the Principal of the Madrassah for information.

No. 2627A.

Copy forwarded to the Director of Public Instruction, with a request that he will be so good as to assist the Committee as far as he can.

From C. H. CAMPBELL and J. SUTCLIFFE, Esqs., and Moulvie ABDOOL LUTEEF, Khan Bahadoor, to the Officiating Secretary to the Government of Bengal,—dated the 1st December 1869.

WITH reference to your No. 2625 of 24th July 1869, we have the honor to state that we have completed our enquiries into the points noted in that communication. We have also endeavoured to ascertain the feeling of the Mahomedan community in regard both to the system of education which is now followed, and that which, in their opinion, ought in future to be adopted in the Government Madrassah.

2. Our proceedings excited the greatest interest among the Mahomedans of Lower Bengal, who evidently highly appreciate this attempt on the part of the Government to improve the favorite place of education.

3. The Committee sat at the Madrassah for several hours on the mornings of August 5th, 6th, 7th, 9th, 11th, 12th, 13th, 14th, 17th, 18th, 19th, 20th, 21st, 23rd, 24th, 25th, 26th, 28th, 31st; September 1st, 2nd, 3rd; November 3rd, 4th, and 26th, and examined the officials from the Officiating Principal downwards besides the gentlemen named in the opposite page, and many of the pupils and their guardians, &c. Such of the evidence as we thought it necessary to record will be found in the Appendix, as also such of the written communications (see opposite page) which have reached us, and which we consider deserving of attention.

4. We have also carefully inspected the College premises, and the Branch School at Colingah, including libraries, students' residence, rooms, out-offices, &c., and made ourselves acquainted with the entire internal economy of the institution.

We beg now to submit the result of our enquiries.

5. The Madrassah at present comprises three distinct departments, the whole presided over by a non-resident Principal :—

1st.—The Arabic Department, located in the upper floor of the building.

2nd.—The Anglo-Persian Department, located on the ground floor of the building.

3rd.—The Branch School, at present located at No. , Elliot Road, at a distance of about one-quarter mile from the Madrassah building.

6. The present total annual cost of each department is shown in the margin. The schooling fees amount to about R4,800 per annum; so the net cost, which is borne by the Imperial Funds, is R46,040, exclusive of repairs executed by the Department of Public Works.

	Total cost per annum. R
Principal	3,600
Arabic Department	15,036
Anglo-Persian Department	22,230
Branch School	9,974
	50,840

7. To begin with the *Arabic Department.*—This Department and the instruction afforded represent the old College (from which the Law Officers of our Courts and Kazees, &c., used to be drawn) founded by Warren Hastings for the purpose of educating respectable Mahomedans to assist in the administration of justice; as also of enabling that class, who in education and knowledge of business were even then being rapidly distanced by Hindus, to compete on equal terms with the latter.

Salary per mensem.	R		
Head Professor			300
2nd ditto (vacant).			
3rd ditto			100
1st Assistant Professor			80
2nd ditto			60
3rd ditto			50
Moonshee			50
Librarian			35
Persian Writer			12-8
Head Writer			40
Contingencies			50
Scholarships.			
4 at 20		80	
8 at 15		120	
16 at 8		128	
		—	328

Menial servants.	Rs.
1 Harkaru	6
3 Durwans	18
1 Harkaru	6
2 Furashes	12
2 Mehters	10
1 Duftry	8
2 Bheesties	12
5 Sweepers	25
1 Sub-Sweeper	3
Allowance of prizes per annum	150
Arabic Library allowance per annum	420

8. The establishment at present entertained is as per margin, exclusive of the Principal.

9. Since 1856 there have been only five classes. Nothing but Arabic is taught, and the instruction afforded is confined to the following subjects :—

First and Second Classes.

Literature, Law, Principles of Law, Logic, Rhetoric, Law of Inheritance.

Third and Fourth Classes.

Literature, Law, Grammar.

Fifth Class.

Grammar and Easy Arabic Readers.

10. The monthly schooling fee is eight annas, except in the case of scholarship-holders, who pay nothing. Students cannot remain in the Department more than seven years.

11. Since 1856-57 the numbers on the roll have been as follows :—

1856-57.	1857-58.	1858-59.	1859-60.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.
98	81	68	90	101	115	120	108	97	89	82	83

The number of pupils at present on the rolls is 115. A large number entered just as the present enquiry began.

12. The majority of students are, and always have been, residents of Eastern Bengal, chiefly Chittagong, where there are many respectable Mahomedan families, of slender means, with a great love and respect for Arabic learning. But few of late years have entered from the neighbourhood of Calcutta, the reason apparently being that Mahomedans in Calcutta, and in the districts adjacent thereto, prefer an English education to that obtainable in the *present* Arabic Department.

13. The present students come from the districts as per margin. It will be observed that Chittagong, Noakholly, and Sylhet, send no less than 80 out of the total number. In fact, it may almost be said that the Department at present exists for the benefit of far-off Eastern Bengal.

Chittagong	52	Serajgunge	1
Noakholly	19	Hooghly	3
Sylhet	9	Burdwan	5
Tipperah	3	Midnapore	1
Backergunge	3	Arracan	1
Dacca	4	Calcutta and 24-Purgunnahs	10
Mymensing	3		
Kooshtea	1		

14. The age at entering varies from thirteen to seventeen years ; at least such are ages recorded, though in many instances they appear to be greatly under-stated.

1 of 9	18 of 14	4 of 18
1 of 11	25 of 15	1 of 19
3 of 12	30 of 16	1 of 20
15 of 13	13 of 17	

The present pupils when they entered the institution recorded their ages as per margin.

15. No pupil is admitted without a "Sharafutnamah," or certificate of respectability, from some Mahomedan gentlemen. The certificate is presented to the officer styled the "Moonshee" of the Department. If satisfied with the document, he forwards it to the Principal, who thereupon admits the candidate. If the Moonshee is not perfectly satisfied, the applicant is summarily rejected without further enquiry. Very rare instances occur of such rejection.

16. The students are mostly sons of petty Zemindars, Talookdars, Moonsiffs, Kazees, Merchants, and Moonshees. Those now in the Department recorded their fathers' occupation as shown in margin. But very few, if any, of them appear to be possessed of really independent means. Nearly all belong to poor, many to decayed and impoverished families, and on completion of their education are desirous of working for their livelihood, their ambition being to obtain service under Government.

33 sons of Zemindars.
37 " Talookdars.
13 " Moonshees.
6 " Merchants.
6 " Kazees.
3 " Moonsiffs.
The remainder, sons of Darogahs, Teachers, Vakeels, Aimadars, &c.

17. Pupils are allowed to remain at the institution for seven years, but practically few remain so long, poverty and inability to live for a length of time so far from their homes driving away many in three or four years. Scholarship-holders of course remain longer than others. Of the 15 now present—

4 entered in 1862
1 " " 1863
6 " " 1864
6 " " 1865
17 " " 1866
15 " " 1867
37 " " 1868
29 " " 1869

18. From 15 to 24 pupils have of late been provided with residence free in the Madrassah building, being supplied from time to time with funds by their fathers or guardians, or fed by friends outside. The others live with friends or with charitable Mahomedans, who provide them with food and lodging gratis, or at the out-offices attached to mosques, &c., some few managing to eke out a difficult subsistence by giving instruction during leisure hours

in Persian, and the elements of Arabic, to the children of Mahomedans in Calcutta, or to any one who applies to them.

19. The hours of study are from 10 A.M. to 2 P.M., with an intermission of quarter of an hour for recreation.

20. The Department is closed on Fridays, but is open on Sundays, and the holidays as per margin are observed. If, however, any of these holidays clash, they are taken separately. Thus, the Christmas vacation falling last year in the Rumzan (which month forms the long vacation), 48 consecutive days on account of Rumzan, Christmas and "Eed-ul-Fitr" were taken from December 12th, though the Rumzan began some days after that date. The same will be the case in the present year. This practice seems irregular, and is not, so far as we are aware, allowed elsewhere. The long vacation is for one month at the Rumzan.

	Days.
Rumzan	30
Eed-ul-Fitr	3
Eed-uz-Zoha	5
Mohurrum	12
Akhiri Chahar Shumbah	1
Fatihai Doazdahum	1
Sub-i-Burat	2
Christmas Vacation	15
New Year's Day	1
Good Friday	2
Queen's Birthday	1
Summer Vacation	15
Total	88

21. On a pupil's admission being sanctioned, he goes to the Head Professor for examination in Arabic, and is placed in any class he may be considered fit for. He must, however, have gained a small elementary knowledge of that language. If he has not, he is rejected. Practically, rejections on this score are very rare indeed. The majority of pupils are found qualified only for the 5th Class. Of the 115 on the rolls—

72	on admission were placed in the	5th Class.		
38	ditto	ditto	4th	,,
5	ditto	ditto	3rd	,,

22. The preliminary examination is confined to Arabic, and no questions are asked as to previous general education. As a rule, they have a tolerable knowledge of Persian, but their acquirements in such branches as arithmetic, history, &c., are exceedingly limited. There are a good many small private Madrassahs in Eastern Bengal, where elementary Arabic is taught. Of the present students, 30 had attended such institutions, 2 had been at the Noakholly Government School, 3 had transferred themselves from the Anglo-Persian Department of the institution, and the rest had received no instruction except at home.

23. Promotion takes place at the close of each annual session (in April or May), and as regards the 1st, 2nd, 3rd, and 4th classes, is regulated by the result of the examination by printed papers, which is then held for the purpose of awarding the 28 scholarships; and as regards the 5th class, by a general *vivâ voce* examination conducted by the Head Professor. In the first four classes, half the total number of marks must be gained to obtain promotion.

24. The present two Professors and three Assistant Professors are ex-students of the Department, and formerly held senior scholarships. They can hardly be regarded, we think, in the light of learned Arabic scholars, and it is plain the Mahomedan community does not consider them so. With the exception of the Assistant Professor, Moulvie Abdul Hye, who has passed the Extrance Examination of the Calcutta University, none of them know English.

25. Each Professor or Assistant Professor teaches one class in all branches of study—rather, we consider, an objectionable arrangement, and certainly not in accordance with the custom of former days.

26. The late Head Professor, Moulvie Mahomed Wujeeh, who by all accounts was an excellent Arabic scholar—indeed the most learned Mahomedan in Bengal—though for some time before his death a good deal incapacitated by sickness, died in September 1868. His place has not been filled up permanently, Major St. George, the Officiating Principal, wishing the selection should be made by Colonel Lees on his return to Calcutta.

27. The second Professorship has been vacant since 18 . It was not filled up, Major St. George informs us, because it was found that students would not join the purely literary class which it was intended the second Professor should teach.

28. The third Professor, Moulvie *Mahomed Alahdad*, though considered unfit for the substantive appointment of Head Professorship, has conducted the duties of Head Professor since September of last year, and has drawn the full pay of R 300 per mensem. Under all the circumstances, we certainly think less remuneration would have sufficed. He thus teaches just now the 1st Class, but for twelve years previous to 1868 taught the 2nd class on the salary of the 3rd Professorship.

Studied at the Madrassah from 1844 to 1851, and in the latter year was appointed fourth Professor.

29. The *first Assistant Professor** usually teaches the 3rd Class, but in consequence of the above arrangement, has lately been teaching the 2nd.

30. The *second Assistant Professor,*† in like manner, usually teaches the 4th Class, but is now teaching the 3rd.

So also the *third Assistant Professor*‡ usually teaches the 5th Class, but now teaches the 4th.

* *Moulvie Abdul Hye*—Studied at the Madrassah from 1846 to 1851, and has been teaching since 1852.

† *Moulvie Abdur Ruheem*—Studied at the Madrassah from 1854 to 1861, and has been teaching in the institution since 1862.

‡ *Moulvie Mahomed Ismail*—Studied at the Madrassah from 1860 to 1866, and has been teaching in the institution since 1867.

The 5th Class is taught by one Moulvie Gholam Hossein, as a temporary arrangement.

31. The text books used by the 1st and 2nd Classes are much the same.

The following is the present course for these classes :—

1st Class.	2nd Class.
Literature.	
2nd quarter of Dewan-i-Hamasa, 55 pages (page 54 to page 109).	1st quarter of ditto, 54 pages.
2nd quarter of Dewan-i-Motunubbi (page 97 to page 194).	1st quarter of ditto, 96 pages.
2nd quarter and a portion of 3rd quarter of Tarikh-ul-Kholafa (page 157 to page 310).	1st quarter of ditto, and a portion of 2nd,—say in all 156 pages.
2nd quarter of Tarikh-i-Timoori (page 127 to page 254).	1st quarter, 126 pages.
Law.	
4th volume, Jami-ur-Rumooz, 171 pages (for subjects, see Appendix).	3rd volume, 188 pages (for subjects, see Appendix).
Principles of Law.	
119 pages of Touzeeh, *i. e.*, from page 220 to page 339.	If possible, the first 220 pages of ditto.
Logic.	
The Shumsiah, containing 83 pages ...	Ditto.
Law of Inheritance.	
Serajiah, 26 pages ... ... (Explained by the Commentary of 152 pages).	Ditto.
Rhetoric.	
Mukhtisur-i-Maanee, page 361 to page 566 (old edition).	Pages 1 to 360 (old edition).

32. In the same manner, the text books of the 3rd and 4th Classes are very similar. The following is the course for these classes :—

3rd Class.	4th Class.
Literature.	
Ajub-ul-Ojab, pages 212 to 424 ...	Ajub-ul-Ojab, pages 1 to 212.
Kulyubee, „ 119 to 234 ...	Kulyubee, „ 1 to 118.
Law.	
Shureh Vikayah, 2nd volume, 138 pages (for subjects, see Appendix).	1st volume, ditto, 114 pages (for subjects, see Appendix).
Grammar.	
Hidayut-un-Naho, the whole—(Syntax) ..	Ditto.
Fussool Akburee (Etymology), pages 81 to 182.	Ditto, pages 16 to 80.

The course for the 5th Class is—

Grammar and Easy Readers.

Hidayut-un-Naho, the whole—(Syntax).
Fussool Akburee, pages 1 to 64.
Nufhut-ul-Yaman, „ 1 to 100.
Kulyubee, „ 1 to 100.

33. Besides the above, all the classes are practised in translations from Arabic into Persian, and from Persian into Arabic.

34. The following is the routine of studies laid down for each day of the week:—

	Saturday.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.
			1st Class.			
10 to 11 A. M.	Touzeeh	Touzeeh	Mukheisur-i-Maanee	Muktisur-i-Maanee	Dewan-i-Matanubbi	Jami-ur-Rumooz.
11 to 12 „	Serajiah	Ditto	Ditto	Ditto	Tarikh-ul-Kholafah	Ditto.
12½ to 1 P. M.	Dewan-i-Hamasa	Dewan-i-Hamasa	Tarikh-Timoort	Tarikh-i-Timoori	Jami-ur-Rumooz	Dewan-i-Matanubbi.
1 to 2 „	Oral questions	Ditto	Shumsiah	Translation	Translation	Translation.
			2nd Class.			
10 to 11 A. M.	Jami-ur-Rumooz	Touzeeh	Dewan-i-Hamasa	Muktisur-i-Maanee	Dewan-i-Matanubbi	Tarikh-i-Timoori.
11 to 12 „	Ditto	Ditto	Ditto	Ditto	Ditto	Ditto.
12½ to 1 P. M.	Oral questions	Translations	Muktisur-i-Maanee	Dewan-i-Hamasa	Oral questions	Translation.
1 to 2 „	Turkh-ul-Kholafah	Tarikh-ul-Kholafah	Serajiah	Shumsiah	Shumsiah	Jami-ur-Rumooz.
			3rd Class.			
10 to 11 A. M.	Shureh Vikayah	Ajub-ul-Ojab	Shureh Vikayah	Shureh Vikayah	Shureh Vikayah	Shureh Vikayah.
11 to 12 „	Ditto	Ditto	Ditto	Fassool Akbaree	Fassool Akbaree	Fussool Akbaree.
12½ to 1 P. M.	Kulyubee	Shureh Vikayah	Kulyubee	Hidayut-un-Naho	Hidayut-un-Naho	Hidayut-un-Naho.
1 to 2 „	Oral questions	Translation	Oral questions	Translations	Oral questions	Translation.
			4th Class.			
10 to 11 A. M.	Shureh Vikayah	Ajub-ul-Ojab	Shureh Vikayah	Shureh Vikayah	Shureh Vikayah	Shureh Vikayah.
11 to 12 „	Ditto	Ditto	Ditto	Fassool Akbaree	Fussool Akbaree	Fussool Akbaree.
12½ to 1 P. M.	Kulyubee	Shureh Vikayah	Kulyubee	Hydayut-un-Naho	Hidayut-un-Naho	Hidayut-un-Naho.
1 to 2 „	Oral questions	Translation	Oral questions	Translations	Oral questions	Translation.
			5th Class.			
10 to 11 A. M.	Nufhut-ul-Yaman	Kulyubee	Hidayut-un-Naho	Kulyubee	Nafhut-ul-Yaman	Kulyubee.
11 to 12 „	Ditto	Ditto	Ditto	Ditto	Ditto	Ditto.
12½ to 1 P. M.	Hidayut-un-Naho	Fussool Akbaree	Nufhut-ul-Yaman	Fassool Akbaree	Hidayut-un-Naho	Fussool Akbaree.
1 to 2 „	Oral questions	Translations	Oral questions	Translation	Oral questions	Translation.

35. An analysis of the above gives the following:—

SUBJECT.	1st Class.	2nd Class.
	Hours per week.	
Law	3	3
Principles of Law	3	2
Law of Inheritance	1	1
Logic	1	1
Rhetoric	4	3
Literature	8	9
Translation	3	2
Oral questions	1	2
3rd and 4th Classes.		
Law	8	
Literature	4	
Grammar	6	
Translation	3	
Oral questions	3	

36. From the above it would appear that in the 1st and 2nd Classes attention is chiefly paid to Literature and Rhetoric, these subjects occupying in each of these classes no less than 12 hours out of the 24 per week. In the 3rd and 4th Classes, however, eight hours per week are devoted to Law.

37. The above routine is not, however, strictly followed, though there is no authority for any divergence. For instance, the Officiating Head Professor informed us he had not taught "Law of Inheritance" or Logic at all this session, though he intends to teach them for one or two months before the annual examination; the reason being that these subjects are not difficult and have been studied in the Second Class. He further stated that he devoted more than the prescribed time to *Law*, *Rhetoric* and *Literature*.

38. There are 28 Scholarships:—

12 Senior—4 at R20 per mensem, and 8 at R15 per mensem.
16 Junior—at R8 per mensem.

These are competed for every year in April or May.

39. The Senior Scholarships are competed for by the First and Second Classes; the same questions—a most extraordinary arrangement as it seems to us—being put to both classes. The total number of marks is 400, which are distributed as per margin.

Law	50
Principles of Law	25
Law of Inheritance	25
Logic	50
Rhetoric	50
Text Book Poetry to translate	50
Prose ditto	50
Translation of a non-Text Book passage from Arabic into Persian	50
Ditto from Persian into Arabic	50
Total	400

40. The Junior Scholarships are competed for by the Third and Fourth Classes (but any student holding a Junior Scholarship in the First or Second Classes retains it, if he obtains one-third of the total marks allotted to the subjects of the First and Second Classes), the same questions being put to both classes. The total number of marks is 250, which are distributed as per margin.

Law	50
Literature	50
Syntax	25
Etymology	25
Translation from Arabic (non-Text Book) into Urdu	50
Translation from Urdu into Arabic	50
Total	250

41. At least half the total number of marks must be gained either for a Junior or a Senior Scholarship, and as the half also gives promotion to a higher class, practically Senior Scholarships are only held by the First Class, and Junior Scholarships by the First, Second or Third; in the Third only for one year when gained in the Fourth Class.

42. A Junior can be held for four years. A Senior is also tenable for four years; but a Junior cannot be gained, or retained, after a student has reached the age of 21, nor a Senior after he has reached the age of 24. To retain a Senior Scholarship, two-thirds of the marks must be gained. To retain a Junior Scholarship, if the candidate is in the First or Second Class, one-third marks must be gained. To retain a Junior Scholarship, if the candidate is in the Third Class, two-thirds of the marks must be gained.

43. The Senior Scholarships are at present held by 12 students of the First Class, gained by them for the first time, as follows :—

2 in 1867.
4 in 1868.
6 in 1869.
—
12
—

The Junior are held by 3 students of the First Class (two gained in 1867 and one in 1868), and by 12 of the Second Class, gained as follows :—

4 in 1867,
3 in 1868,
5 in 1869,

and by one of the Third Class, gained in 1869.

44. In the Appendix [illegible]tement showing how the Senior and Junior Scholarships have been gained since 18[illegible] it will be observed that a large proportion of the Scholarships awarded every year are retentions.

45. Under the system in force a student may, and not unfrequently does, retain a Senior Scholarship for four years, though the course of instructions is exactly the same every year. No greater test is required from him than he originally underwent to gain such Scholarship; and two-thirds of the questions are from the Course of the Second Class.

46. The examination papers during Colonel Lees' incumbency were, according to the Resident Moonshee, Moulvie Kubeerooddeen, sometimes prepared by him and sometimes by Colonel Lees, and sometimes by them jointly. In Colonel Lees' absence, Major St. George, who officiated for him, allowed the said Resident Moonshee to prepare them. They are printed at Colonel Lees' Press (at the Board of Examiners' Office) just before the examination, and placed in sealed envelopes and handed to the Principal, who distributes them on the day of examination.

47. According to the s[illegible]d Resident Moonshee, Colonel Lees, when at his post, used to examine the answers himself, calling in his (the Resident Moonshee's) aid in cases of bad writing. On two occasions, though (he forgets when), Colonel Lees appointed him and the Head Professor and the "Moonshee" of the Institution, a Committee of Examiners; but on these occasions Colonel Lees himself tested the correctness of the marks by examining some of the papers.

48. The present Officiating Principal informs us that, as he does not know Arabic, he in 1868 appointed the Head Professor, the Moonshee, and the Resident Moonshee, as Examiners. These officers sat together, and assigned marks to all the answers.

In 1869 the Officiating Principal appointed Moulvie Mahomed Muzhur (late a Law Officer), Moulvie Ruhmut Ali (a Mukhtar of the High Court), and the Resident Moonshee, as Examiners. On this occasion each Examiner took a separate subject and awarded marks; and to prevent any suspicion of unfairness, the names of the students did not appear on their papers, but the Officiating Principal put a distinguishing mark on each, which marks were not known to the Examiners.

49. The examination takes place about the end of April or beginning of May, and the result is generally made known from a fortnight to a month afterwards.

The examination of the First and Second Classes occupies three days. That of the Third and Fourth two days. The answers are given in Persian or Oordoo, and occasionally in Arabic.

50. As above stated, the papers set to the First and Second Classes are identical: they consist as follows :—

Law, (50 marks).—Three questions, of which two are taken from the Second Class Course, and one from the First Class Course.

Principles of Law,	(25 marks).—Ditto	ditto	ditto.
Logic,	(50 ditto).—Ditto	ditto	ditto.
Rhetoric,	(50 ditto).—Ditto	ditto	ditto.

Law of Inheritance, (25 ditto).—2 questions.

Literature, (200 marks) consisting of—

1st, (50 marks).—A short piece of poetry, taken either from First or Second Class Text-Book translate.

2ndly, (50 marks).—A short piece of non-Text Book Arabic prose to translate into Persian.

3rdly, (50 ditto).—Ditto of Oordoo prose to translate into Arabic.

4thly, (50 ditto).—Ditto of Arabic historical prose, taken from the First or Second Class Text-Book, to translate into Persian, with two questions in History.

51. The papers set to the Third and Fourth Classes are also identical. They consist as follows:—

Law, (50 marks).—Three questions (two from the Fourth Class and one from Third Class Course) and a short extract from the Law Course of either Class, to translate into Persian or Oordoo.

Syntax, (25 marks).—Three questions, two from the Fourth Class Course, and one from the Third.

Etymology, (25 marks).—Ditto ditto ditto.

Literature, (50 marks).—Some 16 lines from the Course of either Class to translate into Persian.

Translation (50 marks) of 12 or 15 lines of a non-Text Book from Arabic into Oordoo.

Translation, (50 marks).—A piece of Oordoo prose into Arabic.

52. The Head Professor, however, stated that there are sometimes slight deviations from the above. For instance, at the examination held in 1869, the Rhetoric questions were all taken from the Second Class Course. The questions in History also from the Second Class Course.

53. We have examined the papers set at the examinations of the last few years, but they are not, as they ought to be, regularly filed, and it was with some difficulty they could all be obtained. The Senior papers of 1866 are not forthcoming, though every search has been made for them. The Junior of that year were procured from one of the students.

54. The *Law* papers were as follows, which we give as specimens of the legal instruction afforded and of the tests of legal Scholarship. The questions in the other branches will be found in the Appendix to this Report:—

LAW.

Senior, 1864.

1. What is Riba (interest), and in what special cases is the taking of interest not lawful by a master from his slave, and by a Mahomedan from an infidel belonging to a non-Mussulman country?

2. What different definitions have been proposed for the term "Wukf" (endowment). Can the endower make himself, or any one else, trustee to the endowment?

3. Define the terms *Claim, Plaintiff, Defendant;* and how are non-Mussulmans sworn?

Senior, 1865.

1. How long does a guarantee for any thing sold (khayaree shurt) continue, and who is responsible if the thing be destroyed during that time?

2. Define "Hibah" (gift). When is the permission of the donor to take possession necessary, and when not; and what thing bars the donor's right to draw back from his donation?

3. Define "Hudd" (punishment provided by the Koran, or the tradition of the Prophet).

What is the difference between "Hudd" and "Taazeer," (discretionary punishment)?

To whom does the term "Muhsinah" (a married Mahomedan woman of sound mind who has reached her majority) apply?

Is a Mahomedan King liable to Hudd, Kissas (*lex talionis*) and "Zaman" (fine by way of compensation)?

LAW.

Junior, 1864.

1. Four persons pray. The first prays naked, although one-fourth of the clothes which he is taken off was pure. The second also naked, but less than one-fourth of his clothes was pure. The third prays dressed, with only one-fourth of his clothes pure; and the fourth likewise dressed, with less than one-fourth of his clothes pure—what view does the Law take of the manner in which each of these men has fulfilled the conditions of prayer?

2. If only one man sees the new moon of "Eed" or "Rumzan," what are the different opinions as to the effect of his evidence on that point?

3. Is there any difference of opinion in respect of the period of "Ila" (swearing of a man that he will not cohabit with his wife for a limited period) between a free woman and a slave, and what is the provision of Law on the point?

Junior, 1865.

1. Who are entitled to receive "Zakat" (obligatory alms)? Define the terms used for the several recipients.

2. Define a "Traveller." What are the ordinances regarding his prayers and fasts? Define "Wutun" (domicile), and specify the various kinds of "Wutun."

3. To whom and up to what period appertain the rights of "Hizanut" (bringing up of a child), and in what case is the "Hizanut" of the mother cancelled.

Senior, 1867.

1. What is the literal and what the legal meaning of "Ghusub" (taking a thing by force)? If a man takes away some "Dinars" (coins) by force, and gets them made into ornaments, what is the law in such a case?

2. Define Muzaraat (leasing out ground for cultivation), and state the various opinions regarding its validity? What is the difference between Muzaraat and Musharikut (letting out garden land in consideration of a share in the profits) in respect of mention of a fixed period?

3. In what do the definitions of homicide, as laid down by Jassas and modern lawyers, differ? Mention the definitions and the order applicable to each.

Senior, 1868.

1. When can a donor draw back from his gift, and when not?

2. Define Ghusub (taking a thing by force), and the effect thereof, and is compensation demandable for profits derived from the thing appropriated?

3. Define evidence. In what case is the giving of evidence obligatory, and in what case is its concealment advisable?

Senior, 1869.

1. What is the literal and what the technical meaning of the term "Ihya-i-Mawat" (bringing waste lands into cultivation), and what is the order concerning it?

Junior, 1866.

1. Define Shuheed (a martyr in a good cause, or any one who dies an undeserved violent death). And what is the order regarding the funeral ceremony of such a one, including prayer over the body, and actual burial?

2. What is the difference between "Rikaz" (valuables buried in the ground) and "Kunz" (gold or silver ore); and what is the law regarding them?

3. In the case of the marriage of minors by authority of guardians, what power do such minors, on coming of age, possess to cause such marriages to be null and void?

Junior, 1867.

1. What is the incidence of the "Ushr" (tax amounting to one-tenth commercial profits) on a Moslem, on an infidel residing under protection, and on infidel subjects of an infidel king?

2. What is the amount of the "Sudkai Fitr" (alms given to the poor on the first day after the month of the *Rumzan* fast), and what is the time for its distribution?

3. In what respects does the law for taking back a wife differ in its application to a free woman and a slave? What is the difference of opinion between the Hunafees and Shafiyees as regards taking back a divorced woman through sexual intercourse?

Junior, 1868.

1. In prayer, what things are looked on as "Furz" (anything the omission of which is a mortal sin); and what is "Wajib" (which is obligatory, but the omission of which is not a mortal sin)?

2. What is "Iatikaf" (solitary retirement during the month of Rumzan), and what is the law regarding it?

3. Define "Hudd," and what is the extent of "Hudd" in case of drunkenness, and what in the case of "Kuzzuf" (falsely abusing any one as guilty of adultery or of being illegitimate, &c.)?

Junior, 1869.

1. What ceremonies should be observed on the day of "Eed," and what are the orders enjoined in respect of "Fittra?"

2. Define Rihn (pledge). What order applies in case the thing pledged perishes? What thing is it unlawful to pledge?

3. How many kinds of homicide are there, and what is the order applicable to each?

2. On whom is "Hujj" (pilgrimage) enjoined?

3. What is the term of pregnancy, and whose is the right of "Hizanut" (bringing up of a child)?

56. It will be observed that the questions set are, in addition to what we have already remarked regarding them, very generally of a simple and elementary character, and afford no test of anything like real scholarship. Several of the law questions seem to us inappropriate at the present day.

Total marks, 400—1st and 2nd Classes.		Total marks, 250—3rd and 4th Classes.	
1868.	1869.	1868.	1869.
330	334	207	203
329	324	204	187
323	323	200	187
317	319	196	187
316	317	192	184
311	315	191	183
277	314	189	181
261	312	186	175
254	300	185	175
247	288	183	175
240	287	181	174
238	286	179	171
234	262	165	167
227	262	163	163
226	253	160	163
217	241	159	155
215	234	159	151
214	227	151	150
194	224	142	149
190	194	138	146
180	190	138	144
180	189	137	144
164	181	137	142
159	172	132	140
156	164	129	140
148	147	129	136
148	...	127	134
115	...	125	132
...	...	124	126
...	...	118	118
...	...	100	114
...	...	98	113
...	...	...	103
...	...	...	100
...	...	...	100
...	...	...	96
...	...	...	86
...	...	...	49

57. The table as per margin shows the number of marks gained by the pupils of the First and Second Classes, and of the Third and Fourth at the Examination of 1868 and 1869.

The Fifth Class is examined at the close of each year by the Head Professor, who makes a written report to the Principal. These reports of late years have been favorable.

58. There has been no public ceremony for the distribution of prizes since 1857. The result of the Scholarship Examination is made known by the Principal, and the pupils to whom prizes are awarded are simply called up by the Principal who makes over to them the selected book.

59. There is an annual allowance of Rs. 150 for prizes. One prize is awarded to each of the first four classes, and two to the fifth, for good conduct, which are decided by the Master of each class. Two are awarded for proficiency to the Fifth Class, by the Examiner of that class, and two are awarded to the best of the students who, though coming up to either of the scholarship standards, fail to obtain scholarships.

60. The wishes of the pupils are consulted in the selection of prize books through the Resident Moonshee, who acts as the representative of the Principal. As the result of the examination is not known till after the close of the official year, a bill containing an imaginary but probable list of prize books is submitted for sanction before the close of that year, and the money is drawn, the selection by the successful student being made afterwards. This selection, of course, varies much from the sanctioned list. No record of the books actually selected is kept, and we could not obtain any information on this point except as regards the present year, 1869. This year the price paid for the prizes was as per margin.

Prize for—

			Price. R	*a.*	*p.*
1st	Class, Good conduct,	2 Arabic books	17	4	0
1st	,, Proficiency,	4 ,,	16	4	0
2nd	,, Good conduct,	2 ,,	18	8	0
3rd	,, Proficiency,	4 ,,	15	0	0
3rd	,, Good conduct,	2 ,,	17	0	0
4th	,, ,,	4 ,,	10	0	0
5th	,, Proficiency,	5 ,,	10	0	0
	,,	2 ,,	11	8	0
	Good conduct,	2 ,,	7	8	0
	,,	3 ,,	9	8	0

The remainder of the grant of R150 was expended in binding the above.

61. These books were purchased by the Resident Moonshee, partly from the bazaar, partly from his own press, partly from that of Colonel Lees', as shown in the margin.

	Price. R	*a.*	*p.*
From Bazaar	70	4	0
,, Resident Moonshee's Press	40	12	0
,, Colonel Lees' Press	22	0	0

62. Next, as regards the *Anglo-Persian Department.*

		Salary. R
H. Blochmann, Esq., M.A., Asst. Professor		700
Baboo Nundloll Doss, 2nd Master	150	180
Personal allowance	30	
Baboo Nobin Chunder Ghose, 3rd Master		100
„ Khetter Chunder Ghose, M.A., 4th Master		80
„ Tripoora Churn Sikdar, 5th „		50
„ Hurro Chunder Bannerjee, 6th „		50
Moonshee Hameed-ud-deen Ahmud, B.A., 7th „		40
„ Synd Ahmed, 8th Master		40
„ Zuhoor Aalum, 9th „		35
Baboo Jogendronath Sein, 10th „		30
„ Dabi Kant Roy, 11th „		30
„ Sreehursh Bhuttacharjee, 12th Master		25
Moulvie Zulfukkar Ali, 1st Persian and Arabic Teacher		100
„ Ahmud Ali, 2nd Persian and Arabic Teacher		50
„ Abdul Ali, 3rd Persian and Arabic Teacher		30
Pundit Joygopal Shurma, Head Pundit		40
„ Ramprosunno Shurma, 2nd „		20
Moulvie Husseen-ud-deen, Oordoo Teacher		40
Baboo Shama Churn Dey, Sub-Assistant Surgeon		25
„ Mohendronath Sein, Librarian		20
Library Duftry		8
School „		6
„ Furash		6
Moulvie Kubeer-ud-deen Ahmud, Resident Moonshee		50
Contingencies		50
Allowance for prizes per annum		150
Library allowance „		420

The special establishment for this Department, which is, or rather, perhaps ought to be, a first class Collegiate School, educating up to, and somewhat beyond, the University Entrance standard, is as per margin.

63. The monthly schooling fee is one rupee, and only Mahomedan boys of respectable parentage are admitted. As in the Arabic Department (see paragraph 15), a certificate of respectability must be filed, the genuineness and sufficiency of which are inquired into by the Resident Moonshee. There may be a few exceptions, but, as a rule, the boys do really belong to respectable families. All the leading Mahomedan gentlemen of Calcutta and the neighbourhood have either sons or relations in the Department.

64. A boy on admission is examined by the Head Master, and placed in any class he may be found fit for.

There is no limit laid down as to age, either as regards entrance or as regards the number of years a boy may remain.

	Number of Boys.
March 1865	155
August 1865	183
1866	239
1867	255
1868	282
1869	300

65. The number on the rolls on the date of our enquiries was exactly 300. The number has steadily increased since 1865. From 1854 to 1865 the numbers varied from 89 to 155. The average daily attendance at present may be stated as 243.

66. We were very favorably impressed with the apparent intelligence and general appearance of the present pupils taken as a whole.

Boys.	*Years at the Institution.*
4	9
7	8
9	7
10	6
19	5
31	4
87	3
75	2
108	1 and under.

67. There are eight classes, the Fifth and Eighth being each divided into two Sections, and promotions being made at the end of each year. As in the Arabic Department, owing to poverty and other reasons, a large proportion leave before completing the full course. On the margin is shown the number of years the 300 boys now on the rolls have attended the institution.

68. The parentage of the present boys is as follows. The places from which they come is shown in the margin:—

Calcutta	30	Banda	1
24-Pergunnahs	67	Delhi	1
Hooghly	48	Furruckabad	2
Jessore	15	Ghazeepore	2
Burdwan	16	Cashmere	1
Dacca	12	Kishennagur	1
Chittagong	11	Tipperah	1
Furreedpore	11	Moorshedabad	3
Lucknow	7	Mymensing	1
Tirhoot	8	Pubna	2
Behar	9	Purneah	1
Baraset	7	Midnapore	1
Sylhet	5	Other places	15
Bombay	2		

Sons of Zemindars and others connected with the land	102
Sons of Teachers and Moonshees	29
„ Police Officers	5
„ Government Court Officers	13
„ Draftsmen	20
„ Translators	8
„ Baker	1
„ Mooktears	22
„ Pleaders	4
„ Doctors	9
„ Merchants	44
„ Government Pensioners	8
„ Clerks	8
„ men in no occupation	5

69. It will be observed that this Department is chiefly resorted to by residents of Calcutta and the neighbourhood.

70. The hours of attendance are from 10-30 A.M. to 4 P.M., including an intermission of half an hour, from 1-30 to 2 o'clock, for recreation. The Department is closed on Sundays. On Friday the hours are from 6-30 to 11-30 A. M. The same eighty-eight regular holidays (see paragraph 20) are allowed, and the same system is followed with regard to them as in the

Arabic Department. But in addition to these, owing to most of the Masters being Hindoo (though they are engaged on the condition that they are not to be exempt from attendance on any Hindoo holidays), the Department was closed for one week at the last Doorga Poojah, and for four days at that of the previous year. Further, a half holiday is, it seems, allowed on every day preceding a regular holiday (and this even was allowed before the last Doorga Poojah holidays), and on three or four days in the year, when a Hindoo holiday falls and any great "tumasha" is to be seen in the streets, a further half holiday is allowed. The above have not, however, been authorized by the higher authorities.

Class.	Number of hours to English subjects.	Number of hours to Oriental.	Arabic.	Persian.	Oordoo or Bengalee.	Translations into English.
1	21	9	3	3	2	1
2	21	9	3	3	2	1
3	20	10	2	4	3	1
4	21	9	2	4	3	...
5	21	9	1	5	3	...
6	21	9	...	6	3	...
7	21	9	...	6	3	...
8	24	6	...	...	Only Oordoo 6	...

71. On the margin is shown the number of hours devoted by each class to English and Oriental subjects per week.

72. It is unnecessary to particularize the course of English studies, it being much the same as that pursued in other English schools, except that, owing to the variety of Oriental languages, there is less time to devote to English.

73. The five higher classes read Arabic, which is taught up to the standard of the University Entrance Examination, or rather higher. The text-books are those laid down by the University.

74. All classes but the eighth read Persian. Three Moulvies, as above noted, are entertained for teaching Arabic and Persian. There is a separate Moulvie for Oordoo, and three Pundits are entertained for teaching Bengalee.

75. Both Bengalee and Oordoo are not insisted on. One must be read, and the choice is left optional. At present (exclusive of the Eighth Class, in which Oordoo is compulsory) 84 read Oordoo and 101 Bengalee. Bengalee is not read in the Eighth Class, only Oordoo. The Persian, Bengalee, and Oordoo text-books are fixed by the Principal.

76. The Department is directly under Mr. Blochmann; he joined the institution in 1865—the Assistant Professor (or Head Master as we may, to avoid confusion, term him), a Fourth Grade officer in the Educational Department: an energetic and intelligent teacher, and conversant, we understand, with Persian, and also possessing some acquaintance with Arabic. But the Principal exercises a general supervision. In matters of leave to the masters and boys, Mr. Blochmann exercises no authority, all applications being forwarded to the Principal for orders.

77. The First Class is taught English and Algebra by Mr. Blochmann, who also (besides giving instruction to the College Class) is obliged, he informs us, to take the translations from Arabic and Persian into English of the first three classes, as the Moulvies do not know English. These duties occupy Mr. Blochmann four hours on four days, and five hours in two days per week. The other English subjects of this class are taught by the Fourth Master, Baboo Khetter Chunder Ghose, M. A., an exceedingly intelligent young man, who was appointed to his present post a few months ago.

78. The Second Class is taught in all English subjects, not by the Second Master, Baboo Nundloll Doss, as might naturally have been expected (this will be noticed further on), but by the Third Master, *Baboo Nobinchunder Ghose*, who certainly did not impress us favorably either as to ability or energy.

An ex-student and scholarship-holder of the Hooghly College, which he left in 1853. He has been teaching in the Madrassah since 1858.

79. The Third Class is taught in all English subjects by the Fifth Master, *Baboo Tripoora Churn Sikdar*. This officer has been in bad health, he informed us, for the last two years, and is at present manifestly deficient in the physical strength necessary for a teacher.

Joined the institution as a teacher in 1854, and holds a Fourth Grade certificate under the old Rules for classifying teachers.

80. The Fourth Class is taught in all English subjects by the Sixth Master, *Baboo Hurrochunder Bannerjee.*

An ex-student and junior scholarship-holder of the Hooghly College, which he left in 1859; has passed the Teachership Examination, and has taught in the Madrassah since 1862.

81. The Fifth Class (First Section) is taught in all English subjects by the Seventh Master, *Moonshee Hameed-ud-deen Ahmud*, B. A., and the Second Section by the English Master, Moonshee Syud Ahmud.

Ex-student of the Dacca College, which he left in 1863, and joined the Madrassah as teacher in 1865; took B. A. degree as a Teacher in 1867.

An ex-student of the Hooghly College (which he left in 1864), and under-graduate of the Calcutta University; joined the Madrassah as teacher in 1868.

82. The Sixth Class is taught in all English subjects by the Tenth Master, *Baboo Jogendronath Sein.*

Received his education in the Krishnagurh Anglo-Vernacular School and in the Hooghly Normal School; is an under-graduate of the Calcutta University; was appointed a teacher in the Madrassah in 1868.

83. The Seventh Class is taught in all English subjects by the Eleventh Master, *Baboo Debikunt Roy.*

84. The Eighth, or, as it is somewhat improperly called, the Infant Class, is taught by the Second Master, *Baboo Nundloll Doss,* apparently an exceedingly able and intelligent man, assisted by the Ninth Master, *Moonshee Zahoor Aalum,** and the Twelfth Master, *Baboo Sree Hursh Bhuttacharjee.*†

* An ex-student of the Madrassah.

† Appointed to the Madrassah in 1868; received his education at Bancoorah and at the Hooghly College, where he held a scholarship; has passed the Teachership Examination and the University Entrance Examination.

85. For three hours daily the boys of this class (at present fifty-four in number) are divided into three sections, and taught in the usual manner by Baboo Nundloll and his two Assistants. For the other two hours they are taught as one class by the Baboo alone according to what is known as the Stowe system, the Assistant Teachers during this period simply looking on for the purpose of gaining experience in this system of teaching.

86. It does certainly seem to us a most extraordinary arrangement (Mr. Blochmann states he protested against it, but without effect) that the chief Native master and one apparently so capable, on receipt of R180, should be employed in teaching the lowest class. He joined the institution as Third Master on R80 in 1859, was put in charge of the Infant Class in 1860, and has since then never had anything to do with any other, an additional allowance of Rs. 30 per mensem being granted to him for this special duty. In 1862 he was promoted to the Second Mastership on R150, which, with the 30 rupees special allowance, makes his salary Rs. 180.

87. Though nothing has transpired to show that the Baboo has in any way neglected the duties he was called on to perform, the Committee think it right to mention that he has since 1860 been in receipt of R30 per mensem as Secretary of the Nassau Tea Company, of which, the Baboo informs us, Colonel Lees, the Principal, was a shareholder and managing partner. The Head Office of the Company, it appears, was removed to Barrackpore a month or two ago, but previous to that it was at 8, Elysium Row (the Board of Examiner's Office). There is now a Branch Office at No. 4, Mission Row, where the Baboo attends only after school hours on Friday. He further informed us that Colonel Lees' connection with the Company ceased in the early part of 1868. The Baboo has also, for a number of years, been connected with the Press. In 1858 he started the *Oordoo Guide,* being Joint-Editor and Proprietor with another gentleman. In 1859, on being appointed Third Master, he disposed of the paper to the Resident Moonshee, Moulvie Kubeerooddeen, at whose Press it had all along been printed. The Baboo has, he says, no interest in the paper now, but contributes articles to it very frequently.

An Anglo-Oordoo newspaper, published once a week.

88. Of the Oriental teachers, the Head Moulvie, Zulfukkar Ali, instructs the First and Second Classes in Arabic and Persian, also the "College Class" in Arabic; these duties occupying only two hours per diem on four days of the week, and three hours on the other two days. This officer does not know English, which, under the circumstances, is a great drawback. It seems to us that a teacher sufficiently acquainted with Arabic, Persian and English, and able—a very necessary qualification—to correct translations, could be had for the salary of the post, *viz.*, Rs. 100.

This officer was promoted last year to the *first* Moulvieship; he had held the second for seven years; he is an ex-student of the Arabic Department, in which he held a Senior Scholarship.

89. The Second Moulvie, Ahmud Ali (received his education privately), instructs the Third Class and the Fourth Class, and the first section of the Fifth Class, in Arabic and Persian, his duties occupying two to three hours daily. This teacher does not know English. It is desirable he, too, should do so. He attends at 11-30 A. M. This officer has a private school of his own in Taltollah, where there are some sixty-two boys reading Arabic, Persian and Oordoo, and the school is open from 6 to 10 A. M.

90. The Third Moulvie, Abdul Ali (ex-student of the Madrassah, which he left only this year), instructs the second section of the Fifth Class in Arabic and Persian, and Sixth and Seventh Classes in Persian, his duties occupying three hours per diem. He left the Arabic Department, where he had held a Senior Scholarship for three years, to take up this appointment. He was allowed—rather an irregular proceeding, as it appears to us—to hold his Senior Scholarship for nine months after he had entered on his duties as a teacher, and also to retain his residence room for that time.

91. The Oordoo Teacher, Moulvie Husseen-ud-deen (who received his education privately), teaches all the classes but the eighth, Oordoo. His duties occupy three hours per diem.

92. The Head Pundit, Joygopal Shurma, who is said to be an able and efficient teacher, instructs the first, second, third, fourth, and first section of the Fifth Class in Bengalee. His duties occupy only two hours per diem.

93. The Second Pundit (an inferior teacher), Ramprosunno Shurma, teaches Bengalee to the second section of the Fifth Class, and to the Sixth and Seventh Classes, his duties occupying not more than two hours per diem.

It would, we think, be well if the two Pundits were acquainted with English, particularly the Head Pundit.

94. A Sub-Assistant Surgeon, Baboo Shama Churn Day, at Rs. 25 per mensem, is borne on the establishment. He lives at a distance of from two to three miles from the Madrassah, but is supposed to visit it every day about 11-30 A. M. As in the other Government educational institutions, to which he is also attached, he examines and reports upon applicants for leave (teachers or pupils) on sick certificate, and prescribes for any sick boys who may apply to him. Under all the circumstances, we think the expenditure would be better bestowed on entertaining an efficient Native Doctor, who would reside on, or at least close to, the premises, and thus be available at any moment. We had practical proof of this in the case of one resident student, whom we found exceedingly ill, and requiring careful and constant medical attendance, but who had not been even seen by the Sub-Assistant Surgeon.

95. The annual examination of all but the First Class, the examination of which consists in going up for the University Entrance Examination, is held in December. Examiners in English subjects are generally obtained by the Principal from other institutions. Last December, Major St. George, being unable to obtain such gentlemen, applied to the Director to appoint Examiners, but he was unable to do so. Through Mr. Blochmann, however, the services of Mr. Simes and Mr. Pirie, of the Doveton College, were procured for the occasion. Their reports were generally favorable.

96. In Arabic and Persian the examination is conducted by Mr. Blochmann. In Oordoo, by the Resident Moonshee, Moulvie Kubeeroddeen, and in Bengalee, by a Pundit from those attached to the Board of Examiners, except during the last two years, when this has been done by the Head Pundit of the Department. The result of the examination of late years has been satisfactory.

97. There is an annual allowance of Rs. 150 for prizes, in which all classes participate but the first. The Examiners give in a list of boys recommended for prizes, which are awarded accordingly. Promotion is awarded by the Head Master after due consideration. On the margin is shown how the prizes have been distributed, &c., at the late examinations.

2nd Class, 3 prizes for English subjects.
" 1 prize " Arabic "
" 1 " " Persian "
" 1 " " Oordoo "
" 1 " " Bengalee "
3rd Class, the same.
4th Class, ditto.
5th Class—
1st Section, 3 prizes for English subjects.
" 1 prize " " writing.
" 1 " " Bengalee.
" 1 " " Oordoo.
" 1 " " Persian.
2nd Section, the same.
6th Class, ditto.
7th Class, ditto.
8th Class,—
1st Section, 4 prizes for general proficiency.
2nd Section, ditto ditto.

98. As in the Arabic Department, there has of late years been no public distribution of prizes.

99. In addition to the annual examination, a general examination of all the classes is carried out every two months by Mr. Blochmann, assisted by the third and fourth teachers. The result of each examination is not officially recorded, though copious notes, Mr. Blochmann informed us, are kept by the Examiners, and the results are verbally communicated to the Principal.

100. The attendance of the masters appears to be regular and satisfactory.

101. The number of boys in the first or "Entrance Class" is somewhat stationary, and is not, and has not been, so large as might have been expected from the numbers in the lower classes. The same remark applies to the second and third classes.

	Number of boys, first class.	Number of boys who went up.	Number of boys who passed. Division. 1	2	3	Total.
1862	14	...	2	2	...	4
1863	9	...	1	6	...	7
1864	10	...	...	3	...	3
1865	12	5	1	2	...	3
1866	13	7	1	1	1	3
1867	12	10	...	5	2	7
1868	12	8	1	4	1	6
1869	19	...	...	...	...	...

102. In the margin is shewn the result since 1862 of the "University Entrance Examination" of the pupils of the first class. Regard being had to the number of boys who went up for the examination, the result is creditable. But, if the course of Oriental studies was not quite so severe, and more in accordance with the University standard, the senior classes would probably increase in numbers, as would the successful candidates in the University Entrance Examination. Boys, if they do not see their way clearly to passing the University Entrance Examination, often leave the institution after three or four years, particularly if they are sons of people of small means.

103. The "*College Class,*" which was instituted in 1863, for the purpose of educating up to the standard of the First Examination in Arts such of the pupils of the Anglo-Persian Department as had passed the University Entrance Examination, and wished to continue their studies at the Madrassah, may be said to have been a complete failure. The numbers composing the class since 1863 are shewn in the margin. Most of these resigned after a short experience of the system. There are now only two students in the College Class. No student joined the "College" Department this year.

	Number of students.
1863	5
1864	9
1865	5
1866	1
1867	4
1868	7
1869	8

104. Previous to the affiliation (in 1867) of the Madrassah to the Calcutta University, we might naturally have expected the number in the class to be small; but even now students shew no disposition to join. Those who have joined were, it appears, induced to do so partly by the smallness of the fees for the education proposed to be afforded, and partly by the facility offered for learning Arabic.

105. The fee in the College Department is R1; but besides this, as all students entering the Department are obliged also to join the Arabic Department, they pay 8 annas per mensem.

106. They read Arabic from 10 A. M. to 1 P. M., and at 1-30 go to Mr. Blochmann for instruction in English; by which time they are, that gentleman states, a good deal exhausted by their previous work. Mr. Blochmann further states that so much of his time being taken up with the duties of the Anglo-Persian Department, he really has not leisure to give them the necessary instruction. In addition to the Arabic of the Arabic Department, these students have also to read the University standard in Arabic under the Head Moulvie of the Anglo-Persian Department. They have no rest throughout the week, having to come on Sunday to the Arabic Department, and on Friday, when that Department is closed, for instruction in English. No student has yet gone up to the First Examination in Arts. It is, we think, impossible to expect students who have *compulsorily* to devote so much time to Arabic, to be able to keep pace in a difficult English course with others who have only, in Arabic, to attain to the University standard. If joining the Arabic Department had been left optional, the experiment of a College Class might, we are of opinion, have had a better chance of success.

108. Attached to the institution are two officers, the "Moonshee" and the "Resident Moonshee," each on Rs. 50, regarding whom we are asked to report. They are under the direct orders of the Principal.

109. The "Moonshee," Moulvie Golam Kadir (a student of the old Madrassah as far back as 1822), was appointed to that post in 1856. In 1846, he informs us, he was appointed a teacher of Oriental languages in the Martinieré at Lucknow, but that appointment was after some years abolished. His duties are to take at 10 A. M. the attendance of the Professors in the Arabic Department, to receive from the Professors at 10-15 A. M. the register of attendance of students, to make a daily abstract of the registers, and send the registers to the Principal; to receive the applications for short leave from the Arabic Professors, and forward them to the Principal; to take charge of any class in the unforeseen absence of its Professor, to take charge of the order book of the Principal, and to translate the Principal's orders into Persian; to assist in supervising the annual examination, to take the attendance of the resident students in their rooms at 9 P. M.; to help, on occasions, to examine the answers of the students in the Scholarship Examinations; to collect the fees of the Arabic Department, and make them over to the Head Clerk, to test the "Sharafutnamahs" or certificates of respectability. (See paragraph 15.)

110. He lives in the College, having one so-called office-room upstairs, and one residence room on the ground floor. The second room was given to him, by Colonel Lees, to accommodate some of his family who live with him, otherwise, he admits, one room would be sufficient. He is a worthy old man of seventy-six, and a thorough believer in the advantage of an English education; but is now quite past work, and should, in our opinion, be at once pensioned, as he himself is desirous of being. He has one son in the Presidency College, another a Deputy Magistrate, Moulvie Ahmud (a distinguished student), and a third, a Teacher in the Anglo-Persian Department.

111. The "Resident Moonshee" (not, however, that he resides), Moulvie Kubeeroddeen, was appointed to the post by Colonel Lees in 1858. He is an ex-student of the Madrassah. He went through the entire course and held a senior scholarship for two or three years. Before being appointed "Resident Moonshee," he officiated for a short time as chief Kazee of the Sudder Court. In 1856 he was, he tells us, Examiner of Candidates for Law Officerships, though he himself did not pass that examination till 1859. He has been *Sheristadar* of the Board of Examiners since 1856.

112. His duties are—

To look after the resident students.
To test the certificates of respectability in the Anglo-Persian Department.
To assist in the preparation of the examination papers in the Arabic Department.
(In Colonel Lees' absence preparing these papers entirely.)
To look after the menial servants.

113. He lives outside the College, about 100 yards distant, but visits it, he says, at least once a day, generally in the morning, sometimes oftener. He used to go round the residence rooms every evening at 9 P. M., and see that all resident students were present; but for the last four or five months he has only done this occasionally, the duty, with the sanction of the Principal, being taken up by the "Moonshee," who resides on the premises.

114. The Resident Moonshee is an extensive publisher of Ordoo, Persian, and Arabic literature. In 1856 he received an advance from Government of R3,290 (with which he purchased a printing press), for the purpose of printing a fresh edition of the "Jamiur Rumoozh" and the "Hamasa," now text-books of the Arabic Department, on condition that he should refund the money as he sold the books. He repaid the entire amount to Government in the course of three years, the last instalment in 1859. Owing to the small demand for those books, he informs us half of them remain on his hands, and the transaction has resulted in loss to him. The loan by Government was, however, the means of his establishing on his own account an excellent printing press. Most of the Oriental text-books of the Madrsah, and all of the University are printed by him at this press, some on his own account, and some on account of Messrs. Thacker, Spink and Company, and others. The Moulvie also prints, and is Proprietor of, the *Ordoo Guide* newspaper, which he purchased (see paragraph 87) from the Second Master eight years ago.

115. He also supervises and manages Colonel Lees' printing press at the Office of the Board of Examiners, receiving a commission on the profits, and he sells books on account of Colonel Lees at his (the Moulvie's) own press. The commission payable to him by Colonel Lees is 20 per cent. on the profits. The accounts for the last three years have not been adjusted, but in previous years the commission amounted to R25 to 30 per mensem. The purchase of prize books in the Arabic Department is also left to the Moulvie, as is noted in another part of this report.

116. The Resident Moonshee has of late years, and very unnecessarily as it seems to us, had three rooms in the building set apart for him—two above, and one below. As he does not reside in the premises, such accommodation might, in our opinion, have been turned to better purpose.

117. We consider that the services of both the Moonshee and the Resident Moonshee might advantageously be dispensed with, and that their duties might without any detriment, but rather the contrary, be otherwise provided for. For instance, a Resident Professor might look after the resident students; and as for the Moonshee's share in the examination work, we are clearly of opinion that persons quite unconnected with the College should conduct the examination.

118. The services of the "Persian Writer," Moonshee Khoda Nuwaz, attached to the Arabic Department on R12-8 per mensem, might also, we think, be dispensed with. At present he assists the "Moonshee" in writing up the registers, &c., but this duty might be easily arranged for in some other way; for instance, the Arabic Librarian, who has very little, if anything, to do, could be utilized much more than he is at present.

119. The present Head Clerk was appointed in December 1866, by Colonel Lees, on a salary of R40. He also receives R20 as English Librarian. He is directly under the Principal. He has deposited R2,000 Government papers as security for good conduct.

120. His duties are—

To enter in the Order Book the daily orders of the Principal.
To prepare monthly bills.
To receive the schooling fees collected by the Head Master of the Anglo-Persian Department, the Moonshee of the Arabic Department, and the Head Master of the Branch School.
To remit the fees to the Bank of Bengal three or four times a month.
To make an abstract of the collection in each Department, and submit the same to the Principal after the money has been lodged in the Bank of Bengal.
To prepare cheques for the Principal's signature in favor of the individual Masters.
To draw petty salaries, &c., and make them over to the recipients from whom receipts are taken.
To write up the amount of receipts and disbursements, &c., for the month.

121. The following is the history of the embezzlement by the late Head Clerk referred to in paragraph 2 of your letter under reply. The Principal has an account with the Bank of Bengal, and into this account are paid all salary, library, prize, bills, &c., the Principal drawing by cheque as money is wanted. The schooling fees instead of being, as in other institutions, paid direct into a Government Treasury, are supposed to be also so paid into the said account. No monthly or quarterly account is rendered of these fees to higher authority. The

total sum collected each month is deducted from the Establishment salary bill of each month, and the Examiner of Claims sends the Principal a cheque for the amount of the Establishment salary bill, minus the amount of fees collected.

122. In September 1866, Colonel Lees on proceeding on leave to the Punjab, made over the Principal's duties to Major St. George, and at the same time gave him a cheque on the Bank of Bengal for the balance at credit of the Principal. The late Head Clerk then produced a statement showing the state of the account in detail. Major St. George has not the slightest recollection what sum was mentioned in the cheque, nor did he look at the Bank Pass Book to test the correctness of the cheque. Confident that all was right, he endorsed it for the purpose of opening a new account in his own name, and left with the said Head Clerk, to send as usual to the Bank with the Pass Book. A few days afterwards Major St. George drew a small cheque, but was informed by the Secretary, Bank of Bengal, that there were no assets. Supposing there were some mistakes, he then sent for the Head Clerk, and requested him to bring his accounts. The clerk attended in the afternoon. Major St. George was not at home, but on his return learnt that the clerk had *not brought* the accounts. On the following day a peremptory order was issued for the clerk's attendance with his books, and he sent in a medical certificate the next morning, asking for a few days' leave, which Major St. George granted, not believing that any fraud had been perpetrated, and not wishing the Baboo should think he suspected him. Major St. George does not remember whether he made any enquiry into the accounts at this period; but as on the expiry of the leave the clerk, instead of presenting himself, applied for extension, he began to suspect something was wrong, and ordered him to join his post at once. The clerk failing to do this, Major St. George proceeded to the Bank of Bengal to ascertain the state of the College account. He also instituted an enquiry in the College Office, and found that the statement of account prepared when he took over charge and the account books had been carried off. It was also discovered that the counterfoil of the cheque, which he received from Colonel Lees, had been torn out.

123. When Major St. George began his enquiries, he found in the Office an English Memorandum dated 1864, bearing no signature, but in the hand-writing of the Head Clerk, which showed that in 1864 there was a balance in the Bank of Bengal of R812-10-6 on account of Arabic Library, and fines and sales of old books, &c. There also appeared the sum of R3,900, which had been advanced by Government to Colonel Lees and the Resident Moonshee for the publication of Arabic works (of this R3,290 repaid by. the Resident Moonshee in 1859, see paragraph 114). Opposite this item was the remark "paid by cheque," which Major St. George, without referring to the Pass Book or Cheque Book, took to mean that the amount had been actually repaid *to Government* by cheque, and therefore no longer a balance in the Bank. Major St. George also found that since 1863 three years' allowance, (R1,260) for the Arabic Library had been received, and had not been expended. Putting, therefore, all this together, and aided by the Bank Pass Book, the Cheque Book, and the College Pay Ledger, he considered that a sum of a little over R2,000 was alone missing, and the deficit was at once accounted for, by finding that the schooling fees for some months previous had not been paid into the Bank, but had been retained by the clerk.

124. Major St. George then sent to the clerk's house to see if the College accounts were there, but he was informed that the clerk had absconded, and that no books had been left behind, and that his family knew nothing of his whereabouts. No report was made to the Police, but Major St. George wrote to Colonel Lees telling him what had occurred. In reply, Colonel Lees requested Major St. George to consult Mr. Berners (Colonel Lees's Attorney), and to endeavour to obtain the money from the clerk's uncle, who was supposed to be security for him. Mr. Berners wrote to the uncle, but there being no security bond, the so-called security was found worthless.

125. A few days after this, three or four of the clerk's friends came to Major St. George, and offered to pay R2,000, on the condition that he would not prosecute. Believing this to amount nearly to the sum abstracted, Major St. George consented, and the amount was at once paid and remitted to the Bank of Bengal to the credit of the Principal. Major St. George does not appear to have been at the first made acquainted by Colonel Lees that the amount abstracted was very much in excess of R2,000, and it was subsequent to what has just been stated that the former heard from Colonel Lees that the R3,900, referred to in paragraph 123, had not been repaid to Government.

126. Colonel Lees returned to duty on 3rd December 1866, and took the matter up himself. A new clerk was then appointed, but, according to his account, it was not till April 1868 that a full and searching enquiry into the deficit was completed. It was only then, he says, he found that the accounts showed that a sum of R4,284-6-3, in addition to the R2,000 paid by the late clerk's friends (total R6,284-6-3), had been embezzled, that is to say, that for a length of time the late clerk had systematically misappropriated all the

schooling fees, and that the Principal apparently had failed to give the accounts, and particularly the Bank Pass Book, even when making over charge, the one glance which would have at once revealed the true state of things. The clerk's rascality only, in fact, came to light when all the balances on account of the Arabic Library, and the advances repaid for Arabic publications, had been expended.

127. The said sum of R4,284-6-3 was paid into the Principal's account at the Bank of Bengal by Colonel Lees just before he went to England in 1868. Major St. George states that no report to Government was made, as Colonel Lees had made himself responsible for the total defalcations.

128. Further comment from us on the above narrative, particularly in Colonel Lees' absence, seems to be uncalled for. We would remark, however, that it is not at all clear that any account books were kept in the late Head Clerk's time, with the exception of the Bank Pass Book, the Establishment Book, and the Cheque Book, and we consider that the R3,900 repaid on account of Arabic publications, and other sums the property of Government, should at once have been repaid to Government and not kept lying idle at the Principal's credit in the Bank.

If they had been repaid, a large part of the embezzlement might have been prevented; for, without the schooling fees, the full amount of the monthly salary bills could not have been drawn from the Principal's account in the Bank.

129. A proper system of accounts is now in force, though we think it would be better that the Principal should sign them every month. We also think that schooling fees should, as in other Schools and Colleges, be immediately, on collection, paid into the Government Treasury, and the necessary receipt forwarded to higher authority, instead of the present practice as described above in paragraph 121.

130. We may also here mention that the present accounts kept in all three Departments of schooling fees' collections are extremely faulty, and are not such as are in use in other educational institutions. For instance, there is no column for or check on the unrealized balances of former months. This, however, can of course be easily corrected by an order from the higher Educational authorities. It would, therefore, be useless to enter into further detail.

131. On the 1st July of the present year there was a sum of R8,512-2, to the credit of the Principal, in the Bank of Bengal. The detail of the balance items is shown in the margin, from which it will be seen that the advances repaid many years ago on account of Government publications have not yet been credited to Government.

	R	a.	p.
Furniture account	171	0	0
Anglo-Persian Library	380	8	0
" Prize allowance	155	1	0
Branch School Prize allowance	87	14	0
" Library allowance account	305	0	0
Sundry account	52	0	0
Account interest on deposit money	20	0	0
Refunded by Colonel Lees on account of the Arabic publications	750	0	0
Refunded by the Resident Moonshee on account of ditto	3,150	0	0
Arabic Library allowance account	3,142	1	6
Balance of miscellaneous accounts	298	9	6
	8,512	2	0

132. The *Arabic Library* is located in a large room, or rather two rooms thrown into one, in the upper floor. It contains 3,128 books, and we found it apparently in good order, though there are many useless volumes, such as Persian copies of old regulations, &c., which might be sold as waste paper. The present Librarian (an ex-student of the Madrassah), Moulvie Abdool Khalik, an old man, and somewhat past work, has been in charge since 1855, and is assisted by the Persian writer adverted to in paragraph 118. There was a catalogue when he took charge, and he has since prepared an alphabetical catalogue. He found more books on taking charge than the catalogue showed. He received from the former Librarian 2,914 books; 213 have been added since then, but for a number of years no new books have been purchased. The Library allowance is R420 per annum, and this sum has been regularly drawn (though unexpended) every year. There is now to the credit of the Library, in the Bank of Bengal, R3,142-1-6. Major St. George informed us that the reason of such a large accumulation is, that Colonel Lees made some arrangements in Egypt and Europe for the supply of rare Arabic and Persian works which could not be purchased in India, and that these arrangements have seemingly fallen through.

133. Shortly after the appointment of the present Librrian, he was also appointed "Resident Moonshee," and conducted the duties of both offices for four or five months; but owing to disputes with the late "Ameen" of the institution he was relieved of the Resident Moonshee's duties, and has since been Librarian only. Teachers and holders of scholarships

are allowed to take books out of the Library. Other students are allowed to come to the Library and refer to books, but are not allowed to take them away. It would be better, we think, if a few more Arabic Dictionaries, which are too expensive for many students to purchase, were made available for their use.

134. It has been the custom for the Principal to exercise his own discretion in the purchase of Arabic books. No list of books to be purchased is submitted, nor is any account of expenditure rendered to the Director of Public Instruction.

135. The Library of the Anglo-Persian Department is in charge of the Head Clerk, who on this account receives ₨20 per mensem. When he took charge in December 1866, no catalogue was forthcoming, but the Principal directed him to prepare one, which he did. The books were compared with this catalogue last December by the Head Clerk, and found correct. It is impossible for us to say whether any of the books purchased previous to 1866 are missing; but the present state of the Library is, so far as we could judge, satisfactory. We would recommend, however, that in future the Head Clerk and Principal attest with their initials the receipt of all new books, and that on a change in the office of Principal, the new incumbent should certify that he has received charge of the Library in proper order. The same might be done in the Arabic Department.

136. At the end of each year a list of books required for the Library of the Anglo-Persian Department is drawn up by the Principal, in consultation with the Head Master, and submitted to the Director for approval. The annual allowance on this account is ₨420. We would suggest the supply to the institution of a few sets of the beautiful educational diagrams, which can now be had very cheap in England; also of small models of machinery, and such like, and of globes, of which there is, in our opinion, a deficiency. Such would, we think, be far more useful than the great mass of the books which are annually purchased for the Library. For instance, we find that ₨10 is expended every year in the purchase of a Calcutta Directory.

137. As regards the petty servants, exclusive of the Branch School attached to the College, we find that only one durwan out of three borne on the establishment is really entertained. One of the other two nominal durwans is attached as a furash to the Principal's Office at Elysium Row, but he sleeps in the College premises, and looks after the small lights which are kept burning at night in the passages, &c. The third man does general work in the Madrassah.

Arabic Department.

		₨
1 Harkaru		6
3 Durwans, at	₨ 6 each	18
1 Harkaru		6
2 Furashes, at	₨ 6 each	12
2 Mehters, at	" 5 "	10
1 Duftry		8
2 Bheestees		12
5 Sweepers, at	₨ 5 each	25
1 Sub-sweeper		3

Anglo-Persian Department.

	₨
Library duftry	8
School "	6
School furnish	6

138. There are nominally six sweepers, but only five are really entertained. We ascertained that the total sanctioned amount, ₨28, is paid to them through their head, a female sweeper. In the time of the late Head Clerk, however, ₨27 were alone paid, one rupee being appropriated by that officer. The Sweeper Establishment might certainly be reduced. There is not work for five sweepers. One mallee might also be dispensed with, and one of the hurkarus.

139. The rooms on the upper floor of the building are occupied, as we found on personal inspection, as follows:—

11 by 19 resident students.

5 as class-rooms by the five Arabic classes.

1 by the "Moonshee" as his office-room.

1 by Assistant Professor Moulvie Abdool Hye.

1 as a receptacle for the Delhi Library books.

2 by the Madrassah Arabic Library.

2 for some years past occupied by the Resident Moonshee, but, on our enquiries beginning, vacated by that officer and now used as the Principal's office-rooms.

1 has been empty for the last three months.

—

Total . 24 rooms.

—

140. The rooms on the ground floor we found occupied as follows:—

1 by the "College Class."
1 as a boys' tiffin-room.
1 by the Bengalee classes.
1 by the Oordoo ,,
1 by the Persian ,,
8, four of which are in the eastern wing of the main building, by the English classes.
1 by the Arabic Librarian as a residence.
1 as a Professor's tiffin-room.
1 by the Resident Moonshee (full of his Arabic publications).
1 by the "Moonshee" as a residence.
1 by two resident students.
1 as a tiffin-room for Moonshee Ameer Ali's sons.
1 as a refreshment-room for Hindoo Teachers and Pundits.
1 as a prayer-room.
1 by the English Library.
3 for old furniture, &c., used at the examinations.
1 by the furash alluded to in paragraph 137.

Total ... 26 rooms.

141. In addition to the above, on the ground floor, in the western wing of the main building, Mr. Blochmann occupies the great hall and adjoining two good rooms as his private residence, attached to which, but not really used, are two empty good-sized rooms, and a kind of passage-room, all of which might be turned to account.

142. The two small round houses, one on each side of the main entrance, are occupied by the durwan. The small isolated godown at the north-east corner of the compound is at present empty. It was formerly used as a bath-room for the students. In the other similar godown, at the north-west corner, one of the mallees resides.

143. The east block of godowns,* which are greatly in want of repair, is occupied as per margin. The west block† is occupied as per margin.

* 2 as the Resident Moonshee's stables.
1 Cook-house for resident students.
1 the "Moonshee's" cook-house.
3 by a bheestee, durwan, and a furash.
4 by Mehters.
1 empty.
1 by the Arabic Librarian's firewood.
7 Privies, of which three are for the Moonshees, &c., and the rest for the boys.

† 1 by a mallee.
3 by mehters.
2 by Mr. Blochmann as godowns.
3 by ,, ,, stables, &c.
1 by ,, ,, kitchen.
4 by Mr. Blochmann's private servants.
7 Privies of Mr. Blocmann's servants.
1 empty.

144. We certainly think that the accommodation comprised in the Madrassah might be turned to much better use. There is no actual necessity for Mr. Blochmann's residence on the premises. As remarked above in paragraph 116, it seems to be entirely unnecessary that the Resident Moonshee should, under present circumstances, have any special accommodation; and it is in our opinion irregular that the Moonshee should have more than one room, and that the Assistant Professor, Moulvie Abdool Hye, or his brother, the Arabic Librarian, should have a room at all. Further, the rooms used by the "furash," and for holding old furniture, and many others, might be made available for other and more useful and legitimate purposes.

145. All the spare accommodation should, in our opinion, be given up to students who, from poverty, &c., find it difficult to get lodging elsewhere in Calcutta. We think, too, that three students might, without difficulty or danger to health, be accommodated in each room.

146. No register is kept of applications for rooms, but on a vacancy occurring, the Resident Moonshee recommends some suitable student to the Principal. Formerly this was done in communication with the Professor of the class to which the student belonged; but of late years the Professors do not appear to have been consulted.

147. It would be well if the resident students were made to keep their rooms tidy, and if some better means of ablution were provided. At present they bathe in the quadrangle garden, with water which they draw in lotas from the two wells there. Some of them get their food gratis outside in the houses of respectable Mahomedans. Others, again, are entirely dependent on their own resources, each paying a purveyor (khorakiwala) ₨3-10 to 4 per month for two cooked meals per diem of a very simple character. The purveyor cooks the food in one of the out-offices of the College, and brings it to the rooms of the students.

148. The resident students must be within the College gates by 9 P. M. In such a locality we think 8 o'clock would be better.

149. Certain small fees are paid by the scholarship-holders, &c., to some of the menial servants of the establishment, but the payments are voluntary, and cannot be looked on as a hardship.

150. We now come to the *Branch School*, which we have reserved to the last, as it is a totally distinct establishment, though also under the supervision of the Principal. It was established in 1854 as a place of education for Mahomedan boys of a lower class; such boys, in fact, as could not be admitted into the Anglo-Persian Department of the Madrassah owing to their inability to produce the necessary certificate of respectability. There are, however, in the school, boys who could, if they pleased, enter the Anglo-Persian Department.

151. The school is at present located in No.   , Elliot Road, the rent of which is Rs. 125 per mensem. The locality is under all the circumstances suitable enough. The establishment entertained is as per margin, and with efficient teaching and supervision the school ought to be an excellent one.

		R
Baboo Kali Prosonno Chatterjee,	Head Master .	200
" Thakoor Doss Rukhit,	2nd " .	100
" Kedarnath Mookerjee,	3rd " .	60
" Kanti Chunder Chatterjee,	4th " .	50
Moulvie Fyaz-ooddeen Ahmud,	5th " .	40
" Mahomed Wajid, B. A.,	6th " .	40
" Abdoolah,	7th " .	30
" Buzlur Ruhman,	8th " .	30
Prize allowance, R84 per annum.		
Library allowance, R264 per annum.		
Contingencies, R32 per mensem.		
Moulvie Gholam Hossein, Oordoo Teacher	.	30
Pundit Tipoorary Goopt	.	25
Baboo Jogishur Nundee, English Writer	.	13
Durwan 6, duftry 7, and furash 5	.	18
Water-carrier	.	6
Sweeper	.	4
House-rent	.	125

152. The schooling fee is 8 annas per mensem, while that of the Anglo-Persian Department is R1. Hindoos are admitted, but they pay a fee of R4 per mensem. Only some 10 or 12 Hindoos have ever been on the rolls, and they chiefly in the higher classes.

153. The course of education is that laid down for the University Entrance standard, but we should recommend the text-books of the lower classes being looked at by the higher Educational authorities. It would rather appear the Head Master has had his own way too much in this matter.

	No. of Boys.
1854-55	105
1855-56	143
1856-57	101
1857-58	74
1858-59	54
1859-60	90
1860-61	126
1861-62	135
1862-63	125
1863-64	140
1864-65	126
1865-66	125
1866-67	128
1867-68	107
1868-69	105

154. The holidays and hour of study are the same as in the Anglo-Persian Department. There is no limit as to age as regards admission, or as to the number of years a boy may remain. The nominal number of boys on the rolls on November 1st, 1869, was 151, but the late average attendance is only 105. The average daily attendance since 1854-55 is shown in the margin.

155. There are eight classes, the 1st class being taught in all branches by the Head Master, the 2nd by the second, and so on. As in the Arabic Department, but few boys go through the whole course. The present boys come from the places as per margin. The school exists, it may be said, entirely for the benefit of Calcutta and the immediate neighbourhood.

Calcutta	61
24-Pergunnahs	43
Hooghly	18
Dacca	10
Burdwan	8
Other places	11

156. The parentage of the boys is as per margin.

Petty Landholders, Aymadars, &c.	30
Shop-keepers	29
Tradesmen	15
Native Doctors	11
Moonshees	10
Khansamahs and other domestic servants	22
Tailors	10
Police Officers	2
Mookhtears and Writers	10
Sircars, Duftrees, &c.	12

157. There are at present five Hindoos in the 1st class, and three in the 2nd class. They join the school, it is said, as the standard is low and admission to the 1st class is easily obtained, whence boys can go up to the University Entrance Examination. Boys not unfrequently transfer themselves to this school from the Anglo-Persian Department, on account sometimes of the lowness of the fee, and sometimes for other reasons, such as the hope of early promotion, &c.

158. Promotion is made at the end of each year, but it appears by the Head Master's own admission that boys are often promoted who are not fit for the classes to which they are promoted. This is done to fill up the ranks of the higher classes a little, as otherwise they would dwindle away altogether.

159. The annual examination is conducted by Mr. Blochmann (who, however, has no concern with the school), assisted sometimes by Mr. Pirie, of the Doveton College. Prizes are then awarded to the value of R84, five to each class—three for English subjects and two for vernaculars. The Principal distributes them, but there is no public ceremony. The results have of late not been at all satisfactory, except sometimes in the lower classes.

160. Nor has the school been successful at the Entrance Examination. The result of that examination is given in the margin. It will be observed that out of twenty who passed in fourteen years, nine were Hindoos. The Head Master attributes this unsuccess to the bad training of the lower classes. He states that the 2nd and 6th masters are good, and the rest indifferent and careless in the performance of their duties.

	No. of boys in the 1st class.	Total No. passed.	How many Hindoos.
1855	16	3	3
1856	11	1	1
1857	3	...	...
1858	13	3	3
1859	10	1	1
1860	10	2	...
1861	13	1	...
1862	10	1	...
1863	12	1	...
1864	8	1	...
1865	6	2	...
1866	10	2	...
1867	14	...	...
1868	9	3	1
		20	

161. To us, though it seems that, as a body, the under masters are not inefficient, that the Head Master is, in addition to what we shall mention presently, deficient in capacity, energy, and knowledge of his work, and that the school owes its present wretched state to want of proper supervision. Major St. George's visits admittedly have been exceedingly rare, and if the Head Master is to be believed, Colonel Lees has only visited the school twice during seven years, and any other authority never. "No visiting book is kept," says the Head Master, "and it would be useless, as no one comes to the school. The Principal never sends for me; all intercourse is by letter." Is it then to be wondered at that the school left to its Native teachers should have fallen into a disorganized state? We are convinced that with anything like proper supervision the school could be soon put on a most healthy footing, and be of the greatest benefit to the class it is intended to serve.

162. The Library allowance is R264 per annum. The books are lent to masters and students, but little real use is made of them. The catalogue had not been properly written up, and many, as it appears to us, utterly unsuitable books have of late been purchased. It seems to us, indeed, that the allowance really benefits no one but Thacker, Spink and Company, or whoever supplies the books. For instance, we found a beautifully got up drawing-room edition of the Pilgrim's Progress had lately been purchased for R12, and Napoleon's Correspondence with King Joseph for R13, and Froude's History of England for R71, &c. We beg strongly to recommend that the allowance be withdrawn, and that the use of the books of the Anglo-Persian Department may be allowed to the masters and pupils of the Branch School.

163. We found the HeadMaster keeps no proper accounts of the money he collects on account of schooling fees, nor of the *contingent* expenditure, for which R32 per mensem are regularly drawn. We found also he had charged and drawn R6 per mensem for pupil teachers, who had not been employed, and others, who had nominally been employed, had not been paid for months, though the amounts due had been received by the Head Master long ago. Further, he could not explain several charges we remarked in the late contingent bills, and told us most unblushing falsehoods (see the evidence) as to the system in force as regards remission of fines for absence. One case of what can be hardly termed less than misappropriation of 8 annas on account of a fine was clearly brought home to him. The proof against him was so overwhelming, that he was at last forced to unsay a great deal of what he had previously asserted. Anything more disgraceful we can hardly conceive.

164. We are clearly of opinion he should be at once dismissed from his post, and his accounts, such as they are, carefully scrutinised in detail. In the short time we could devote to their examination, we found that in February 1868, R7 less than his account shewed as remitted to the Head Clerk of the Madrassah had been really remitted. This seems never to have been brought, either by the clerk of the Branch School or by the Head Clerk of the Madrassah (for which they are highly to blame), to the notice of the Principal, though, if the accounts had been properly scrutinised, it would have been at once apparent, as it was to us. The Head Master has since, we understand, paid up the sum.

165. But all this is, of course, the simple result of the want of supervision. The remedy is a thorough overhauling of the whole school by the higher Educational authorities.

166. The above will, we trust, enable the Lieutenant-Governor to understand the exact present position of the three departments of the Madrassah. We will now, as succinctly as we can, state what reforms we would recommend. It is unnecessary, we think, to trace the changes which have from time to time taken place in the Madrassah, since its establishment by Warren Hastings, as we have reason to believe such information is already before Government in a very clear form.

167. Our enquiries, we consider, have clearly established that the Madrassah, as a place of Arabic learning, has, of late years, greatly sunk, and with good reason, in the popular estimation, this result being the effect of the present five years' course of instruction, instead of the old eight years' course; of the inappropriate character of some of the text books; of the lowness of the standard required to obtain and retain scholarships; of the inferiority of the professors (ex-students of the institution); of the want of incentive to learn since law officerships, &c., were abolished, and of the want of active interest in the institution on the part of the higher authorities generally. All classes of Mahomedans, we believe, concur with us in thinking that the Arabic department requires entire and immediate remodelling. As at present constituted, it is simply useless to the students themselves, and to the Government which supports it.

168. The great end in view by a Mahomedan in the study of Arabic is an acquaintance with his religious law as contained in the original Arabic books. Arabic literature, logic, rhetoric, &c., are all simply the means to this end; and, except so far as they conduce to this end, he has no regard for them. At the same time he has no exclusive intention of gaining his livelihood by setting up as a Moollah, or a religious Teacher. On the contrary, he is, equally with others, bent on obtaining, when his education is finished, the most profitable and honorable worldly employment in his power. From all we can learn, however, the Arabic education of late years obtainable in the Madrassah is exceedingly superficial,—indeed of but small use to him even in a religious point of view; while of general education, calculated to help a Mahomedan boy on in the world, there is absolutely none.

169. This is perceived by none more clearly than the Mahomedan community themselves and we have the strongest possible practical demonstration in the fact that the great mass of Mahomedans round Calcutta send their sons to the Anglo-Persian department of the institution, where they must needs be content with what is hardly more than a mere smattering of Arabic. It would, indeed, be far better to abolish the Arabic department altogether, than allow the present state of things to continue for a day longer than is absolutely necessary to carry out the reforms which we are about to propose.

170. It may be said that since the abolition of law officerships, the introduction of the Penal Code, &c., &c., Government is not interested in keeping up the Madrassah as a place of instruction in Arabic law, which, except as regards actual religious observances (the teaching of which to any class of its subjects the British Government repudiates), and such subjects as Inheritance, Gifts, Endowments, Marriage, Dower, Divorce, Wills, &c., is not even applicable to modern India; that the Arabic instruction offered is only taken advantage of by a very limited section of the community (chiefly residents of Eastern Bengal); that there is a special Madrassah at Hooghly, which is supported, not by the State, but by a private endowment to which lovers of Arabic learning can resort, and at which valuable scholarships can be gained, and that accordingly it is unnecessary for Government any longer to keep up the Arabic department. We are not, however, of this opinion.

171. It is true that such questions as we find were put at the examinations as to slaves, homicide, &c., are quite out of place at the present day, and that it would be better under all the circumstances that the bestowal of Government scholarships should in no way depend on a minute knowledge of ceremonial religious law as to prayers and such like, though of course such subjects are most proper for a Mahomedan to make himself acquainted with. There can be no doubt, however, that Government have clearly a direct interest in fostering a knowledge of Oriental languages including Arabic, and that it would be directly inconvenient in many ways if Arabic learning were to die out. We hold, too, that the *actual teaching* of all such religious and legal subjects, to which objection could be taken, might, in a great measure, be avoided, though we see no possible objection, but the contrary, to books on Mahomedan law, generally, being read in the various classes as *literature*, for which purpose they are, we believe, as well adapted as any other books.

172. Mahomedans, it seems to us, no more than Christians or Hindoos, have a right to expect that the Imperial Exchequer should provide funds for absolute instruction in the tenets or ceremonies of their religion. If we give them what may be looked on as the key to that learning, *viz., a good knowledge of Arabic as a language,* and a good general education to enable them to keep pace with the educated class of Hindoos, and to qualify themselves for service under Government, the rest, we think, may fairly be left to themselves; and this we think is what the founder and subsequent promoters of the institution really contemplated.

173. As regards the limited section which at present resort to the Arabic department, we think if the department were made more suitable to the wants of the present day, a larger number would avail themselves of it, though it is probable that the Anglo-Persian department, as affording a more certain means of obtaining a profitable livelihood, will continue to be the more popular.

174. With regard to Hooghly, we would observe that the great drawback to it is the want of accommodation for Mahomedans. If in this respect it had the same advantages as Calcutta, there would be less difficulty in constituting it the chief place for Arabic education, and in abolishing the Arabic department of the Calcutta Madrassah.

175. It must not, too, be forgotten that the Mahomedan community have naturally enough come to look on the Madrassah here as a special and permanent endowment for their education in Arabic learning; that it is known throughout the country as *the* place of education sacred to Mahomedans, and reverenced accordingly; and that any sudden and violent overthrow of their cherished and traditional Arabic studies would be greatly resented by the Mahomedan community generally, and would, it is probable, injuriously re-act on the Anglo-Persian department. Whatever may be our ideas of the value of Arabic learning generally, we would strongly urge that human nature should be taken as we find it, and that particularly in such a matter as that under discussion, all changes should be gradual, and such as will not excite suspicion or distrust, so that we may have the best possible chance of carrying with us the community whose welfare we have at heart.

176. So long, therefore, as any considerable demand exists for Arabic instruction, we would retain an Arabic department, not as now pure and simple, but with the addition of a good general education in English, &c.; and this it is that the greatest lovers of Arabic and all the educated Mahomedan gentlemen we have consulted, whether of the old class or new class, no less than the present Arabic students themselves, are now literally clamourous for.

177. We believe an idea is prevalent in some quarters that the two departments of the Madrassah ought to be amalgamated and reorganized on the model of the Sanskrit College. If all Mahomedans regarded Arabic education in the same light, we might be inclined to support such a scheme; but the fact is that the larger section of that community, particularly those near Calcutta, have no desire at all to have their general education hampered by a compulsory prolonged study of such an exceedingly difficult language as Arabic, and are quite content with the standard in that language exacted by the Calcutta University. Besides, the age (considerably greater than in the case of the Hindoos of Calcutta and the neighbourhood, who are educated at the Sanskrit College) at which Mahomedan boys are, or conveniently can be, sent to Calcutta, would interfere with such a plan. We are, therefore, clearly of opinion that the two departments should, for the present at any rate, be left as now separate, so as to meet the wants of the two sections into which the educated Mahomedan community is divided.

178. In the Arabic department, on full consideration of the whole subject, and of the evidence we have heard, we would propose the following changes and rules:—

**1st.*—That the department in future, practically as well as theoretically, be under the direct control of, and be regularly inspected by, the higher educational authorities.

2nd.—That in future it be styled the Arabic-Anglo department.

3rd.—That it be divided into eight classes, the maximum and minimum age of entrance being as follows:—

Class.		*Maximum.*	*Minimum.*
8th	...	15	13
7th	...	16	14
6th	...	17	15
5th	...	18	16
4th	...	19	17
3rd	...	20	18
2nd	...	21	19
1st	...	22	20

4th.—That admission may take place at any time and in any class the candidate is fit for, the preliminary examination being conducted in Arabic, &c., by the head professor, and in English by the head master.

5th.—That before admission can take place into the 8th class, the candidate must possess a slight elementary knowledge of Arabic grammar, also be able to read Persian, and to read and write Oordoo.

6th.—That the hours of study be in future extended to six, inclusive of half an hour for recreation. In the first four classes three hours to Arabic and three to English, &c., &c.; and in the lower four classes, Arabic two hours per diem, English two hours, and Persian, Bengalee, &c., two.

7th.—That the course of instruction in English be laid down by the Director of Public Instruction, and be, as far as possible, in unison with that of the University entrance examination.

8th.—That, as far as possible, Arabic be taught in the lower four classes through the medium of such Oordoo or Persian grammars, &c., as can be obtained.

9th.—That the Arabic, Persian, and Bengalee course be laid down by the Director of Public Instruction, after consultation with a Committee of Visitors, to be alluded to further on in this report.

10th.—That instruction in Bengalee and Oordoo be confined to a thorough acquaintance with the common vernacular of the country as used in our courts and in commerce, and (particularly in the higher classes) to ability to translate correctly from Bengalee or Oordoo into English, and *vice versâ*.

All Mahomedans we have examined concur in thinking a knowledge of every-day Bengalee essential. If a Mahomedan young man is unable to read and write Bengalee fluently, he is in a great measure debarred from employment.

Efficiency in translation would be certain to lead to lucrative employment. Papers and legal documents of all kinds, &c., could of course be at once obtained from the Government record-rooms, &c., &c., and be used in this part of the course.

11th.—That in the first and second classes lectures be given two hours per week in the vernacular on the Penál Code, the Code of Civil and Criminal Procedure, and such like.

This, we think, would be specially advantageous. It would only be a revival of the old instruction in the Government Regulations, which in former days used to be given in the Mudarssah.

12th.—That the institution be closed on Sunday, and open on the mornings of Friday, as in the Anglo-Persian department; that only five days' holiday be allowed at the Mohurrum and seven days at Christmas; and that, if holidays clash, the practice alluded to in paragraph 20 be disallowed.

13th.—That the annual examinations be in future conducted by two Committees (of which the Head Arabic Professor and Head English Teacher should be members, each for his own department), to be named by the Director of Public Instruction; that the Committees report to the Director as soon as possible after the close of the examination, sending up copies in English of the questions put and the original answers.

14th.—That the following scholarships shall in future be awarded in this department, no scholarship being tenable for more than one year:—

1 of R4	to 8th Class,	tenable in	7th,
4 of R4	to 7th "	"	6th,
4 of R5	to 6th "	"	5th,
5 of R5	to 5th "	"	4th,
6 of R6	to 4th "	"	3rd,
6 of R8	to 3rd "	"	2nd,
6 of R10	to 2nd "	"	1st,

total per mensem R209, out of the present monthly allowance of R328, leaving R119 to be otherwise disposed of.

15th.—That the total number of marks to be obtained by each class be 600, to be distributed as per margin.

4 Higher Classes.		*4 Lower Classes.*	
Arabic	300	Arabic	200
English	200	English	200
Other Branches	100	Other Branches	200

16th.—That any student of the first class on leaving the department be permitted to continue his studies for one or two years in the Anglo-Persian department.

This is, to enable a proficient Arabic scholar, but who may be rather behind in English, to qualify himself for the entrance examination. High Proficiency in *both* languages is exceedingly desirable, and we would grant a scholarship of R10 per mensem to any student who passes through the whole course, and who wishes to avail himself of the proposed rule.

17th.—That at the end of the first six months of the year a *vivâ voce* examination by the head professor and by the head master be held in presence of such of the visitors as choose to attend, and that the result be duly recorded.

*18th.—That a Visiting Book be kept, in which visitors may enter their remarks, to be submitted at least once a month to the Director of Public Instruction.

19th.—That the visitors be at liberty to communicate on all matters relating to the institution with the Director, and through him with the Local Government.

*20th.—That the award of scholarships and distribution of prizes take place, after due notice given, at a public ceremony, to be presided over by the highest functionary possible, and that the best scholars should then be called on, so far as is possible, to exhibit in public the result of their studies.

21st.—That the inefficient teachers be weeded out, and that, as opportunity offers, there be an infusion of new blood into the professorial staff; that as soon as possible the present acting Head Professor (see paragraph 29) revert to his proper position, and immediate measures be taken by advertisement, or otherwise, to procure from any part of India the most learned and suitable Arabic scholar to fill the post of head professor.

22nd.—That in future, on vacancies occurring in the professorial staff, the Committee of Visitors be consulted by the Director of Public Instruction prior to any appointment being filled up.

23rd.—That a small sum be expended, when actually necessary, in the purchase of English school-books for really needy pupils.

179. Such of the above rules as apply equally to the Anglo-Persian department are marked with an asterisk.

180. To carry out the above changes, of course an additional staff of English, though not of Arabic masters, will be requisite. To meet this expense, we would suggest that the office of Principal be abolished. The Principal does not teach and is non-resident, and having other and important business to attend to, he cannot spare much time to the Madrassah. The Arabic department, for which, we believe, he principally, if not altogether, exists, could, we consider, be equally well directed and controlled by a competent head professor, supervised by the Educational authorities, who might, we think, receive valuable assistance from a Committee of English and Mahomedan Visitors, the appointment of which we strongly advocate.

181. Such a Committee, too, would have an excellent effect in giving the most influential Mahomedans of Calcutta and Bengal generally a practical interest and voice in the education of their countrymen. Of course it is not intended that the visitors should in any way directly interfere in the tuition or the affairs of the College. The masters would be amenable to the higher educational authorities, and to them only. The visitors would merely visit and have the privilege of bringing anything they thought proper to the notice of the Director, or, through him, of Government. In a place like Calcutta and with the Madrassah so very accessible, we think there would be no difficulty in getting good service from such a Committee.

182. The savings of the Principal's allowance would give us Rs. 300, and the abolition of the two Moonshees (see paragraph 117) R100, besides other retrenchments of a more petty character. Moreover, the services of some of the Arabic professors might be made use of in the Oriental department of the Anglo-Persian department, as these officers would, in future, in their own department, have each only three hours to teach. The services of the Oriental teachers of the Anglo-Persian department would also be available for instruction in Persian and Bengalee in the Arabic-Anglo department.

183. It is then plain that funds to the extent of at least R600 per mensem could at once be made available for providing the additional staff in question.

184. As regards the Anglo-Persian department, we would suggest that the inefficient teachers be weeded out; that Mahomedan teachers, instead of the present Hindoos, be provided for the lower classes; that the second master revert to his proper position of a teacher of the higher branches; that the hours of study be raised to six hours per diem, including half an hour for recreation; and that seven hours only be devoted in the first four classes to Oriental subjects; and that the Persian, Oordoo, and Bengalee text books be fixed on by the Director of Public Instruction in the same manner as the Arabic text books in the proposed Arabic-Anglo department.

185. We consider the study of Bengalee should be compulsory, and that of Oordoo optional. Mahomedans, it is clear, attach no value to instruction in Oordoo. Very little time need be devoted to it, particularly if the teachers of the lower classes are good Oordoo scholars, and are careful to correct the idiom and pronunciation of the boys when explaining in Oordoo their English lessons.

186. We would also recommend that to encourage boys (and many of them are very poor) to continue their studies in the higher classes, the following scholarships be awarded from the residue alluded to in paragraph 178. There can now-a-days be no possible reason, we think, for devoting the whole allowance for scholarships to the Arabic department—

3 of R4 to Third Class, tenable in Second Class for 1 year,
5 „ 5 „ Second „ „ First „ 1 „

making a total of R37 per mensem.

187. The College classes have confessedly been a complete failure. We would strongly recommend that the attempt be given up, and that the services of the head master and the fourth master (see paragraph 77) be in future entirely devoted to the regular Anlgo-Persian department. The Presidency College, which in some respects was specially established for affording Mahomedans English education in higher literature and science, is not a mile from the Madrassah. There a far better education can be obtained than at any possible College class at the Madrassah.

188. It has been urged, and with, we believe, considerable truth, that the present large monthly fee of R12 at the Presidency College is the great stumbling-block to many Mahomedans—(though, certainly, in raising the fee to R12 the Government could, we presume,

have hardly anticipated it in any way acting as a bar to that class)—who, as a rule, are far more needy than Hindoos, and a very general request has been made to us that the fee should for Mahomedans be lowered to R1 or 2. While quite feeling that to enable Mahomedans of good family to recover their lost ground in the matter of education, and to induce them to come forward, as is so desirable, in the service of Government, some extraordinary assistance is requisite for a few years, we think (though we should be glad to see the fee lowered to such Mahomedan boys as the Madrassah authorities consider to be promising, but too poor to afford R12 per mensem) there are objections to sending Mahomedans as paupers to the Presidency College, and we would prefer that some special scholarships should be created, tenable at the Presidency College by under-graduates of good character, who are unsuccessful in otherwise obtaining scholarships.

189. We would suggest that funds for the purpose might be found as follows:—After providing for the above-mentioned scholarships in the proposed Arabic-Anglo and Anglo-Persian department, there is still a balance of R82. Then there is an allowance of R420 per annum for the Arabic library, the expenditure of at least by far the greater part of which on Arabic books is, it seems to us, entirely useless; in fact, for years no expenditure has taken place. Those two items alone would give several annual scholarships, and certainly there can, in our opinion, be no more legitimate or useful way of expending such sums. Moreover, it may be observed that a great part of the amount will find its way back to Government in the shape of College fees, without, it may be said, extra expense to Government.

190. As regards the rooms of the building given up for the residence of students, we would suggest that, as in the matter of scholarships, these rooms be open to both departments. As a rule, the boys of the Anglo-Persian department are not so poor or so dependent on gratis accommodation as those of the Arabic department. The latter chiefly come from a distance, but there can be no reason why, if a poor boy in the Anglo-Persian department also—and this is not uncommon—comes from a distance, and cannot obtain lodging elsewhere, he should not have the same use as the Arabic students of the College premises. We think at least sixty to eighty boys might be sufficiently accommodated inside the College, and in former days this was the case.

191. The register of applications for accommodation should be kept, and the rooms should be allotted partly by the head professor, and partly by the head master, each in his own department, after such enquiries as may be thought necessary. A list of all resident students, showing home, date of admission, &c., &c., should also be hung up for the inspection of the visitors.

192. By way of encouragement to poor and friendless Madrassah under-graduates of the University studying at the Presidency College, we would propose that a few rooms, if actually required, be given up to them to reside in. Such students would thus not only have the necessary accommodation gratis and be under proper discipline, but might also be able to obtain valuable assistance in the prosecution of their University studies from their old teachers at the Madrassah.

193. We would recommend that the space now devoted to a garden—and that not ever well kept, containing high bushes and trees in the Madrassah quadrangle—be laid down in grass, and that a covered gymnasium be erected for the use of the boys, who, we are convinced, would take great delight in such exercises. There is but little ground round the Madrassah where manly games are possible. We would also propose that prizes for gymnastics be awarded to the extent of R50 per annum.

194. The resident students could, we think, be conveniently supervised by the head professor (he thus taking the place of the old Ameen), who should be supplied with the necessary accommodation, which need not be extensive, and reside in the premises, and we would aid him in his duty by allowing one of the other teachers also to reside on the premises. In return for the grant of free rooms we might reasonably exact this additional service. As a rule, the boys are very well behaved, and the duty would not be an arduous one. The duty would hardly be entrusted to the head English master, as his present rooms and out-offices will probably, if the institution flourishes and more accommodation is offered to resident students, be required for their more legitimate purposes, and for which indeed they were formerly used. At the same time we would like to see the head master a *visitor*, so far as the resident pupils are concerned.

195. The English masters of the Arabic-Anglo department would, of course, be subordinate to the head English master.

196. Great store is set by respectable Mahomedan families on the "Shurafutnamahs" or certificates of respectability. We are quite of opinion these certificates should continue to be exacted, and great care should be exercised by those entrusted with the power of admitting pupils. It might, perhaps, be well to give the proposed Committee of Visitors power in this matter, as we understand was the case with the old Hindoo College Committee. The great

object is to attract Mahomedan boys of good parentage to the institution, but nothing could have a worse effect than the admission of the sons of tradesmen, petty shop-keepers, &c., &c. For such the branch school is specially intended, and will, it is hoped, in future afford an excellent education.

197. The branch school calls for few further remarks. All that is wanted we have already indicated in paragraph 165. We would, however, suggest that the general supervision and control be vested in the head master of the Anglo-Persian department of the Madrassah, and that the distribution of prizes take place at the same time as at the actual Madrassah, the examination being conducted as in the Anglo-Persian department.

198. We have only further to state that we have the best reason for believing that our views, generally, are in consonance with those of the Mahomedan community, whose interests it is the object of Government to promote, and that the changes above indicated, while costing Government nothing, would be received as a very great boon, and be very highly appreciated, and would, in our opinion, in a very short time, raise the Calcutta Madrassah to the very first rank among the educational institutions of the country.

199. Of course it will not be possible at once to carry out in their integrity all the changes we advocate, but we feel sure that the Educational authorities would find no difficulty in gradually and rapidly effecting them, and in arranging all petty matters of detail, which it is not in our province further to meddle with. At the same time, we need hardly say that we should be most ready to co-operate with these authorities in any way in our power, and to do all we can to promote the harmonious working of the institution on its new basis. We are confident, too, that much valuable support would be obtained from the Committee of Visitors we have proposed.

200. We regret the length to which this report has extended, but the points raised by you were very numerous. We trust it will explain clearly to the Lieutenant-Governor the present state of affairs, and the remedies in our opinion necessary to make the Madrassah of real use to the Mahomedan community.

201. We further trust the Lieutenant-Governor will see that, anxious as we were that no time should be lost, our report could not be submitted at an earlier date. The work had to be done at such odd hours as would not encroach on our own regular laborious avocations. Many people had to be heard, much information to be gained, and many matters to be considered.

202. Though the subject is not within the scope of our instructions, we think it right to bring to the notice of Government that from all we hear we believe the Hooghly Madrassah, which is conducted in much the same way as the Calcutta Madrassah, though not paid for by imperial funds, equally to stand in need of reform. There is also, we may mention, a very deep and wide-spread feeling among Mahomedans that the funds derived from Mohsin Endowment at Hooghly might be much more advantageously expended in the interests of the Mahomedan community than they are at present. As regards this subject, we have only at present to say that, if the Government desire it, we shall be happy to make a further report, after due enquiry, on the affairs of the Hooghly Madrassah. Indeed, we may say that any enquiry into Mahomedan education near Calcutta is incomplete, unless the state of the Hooghly Madrassah be taken up at the same time.

203. We may also state, for the information of the Lieutenant-Governor, that the cause of the backwardness of Mahomedan education in the interior is attributed by many intelligent gentlemen, with whom we have communicated, to the want of Oordoo and Persian teachers at zillah schools. The point is one on which we give no opinion, but it seems deserving of attention.

204. In conclusion, we beg to record our sense of the courtesy with which we have been treated in the course of our enquiries by Major St. George, the Officiating Principal, and by the officers of the Madrassah generally.

CALCUTTA MUDRUSSAH.

5th August 1869.

MAJOR ST. GEORGE, *Officiating Principal.*—I have officiated as Principal for fifteen months, and the institution is carried on as before under Colonel Lees. For admission to the Arabic department, a candidate must satisfy the Munshi by the production of a certificate that he is of respectable parentage. The Munshi sends on the application to the Principal, but he is supposed to be satisfied as to the respectability of the applicant for admission before forwarding the application. The Munshi does not in any way attest the application by a written certificate. I then send it back to the head professor, who reports after examination as to the class the candidate is fit for. I produce an application which will show exactly the procedure. A register is kept of all admissions. I am not aware that any rules are laid down as to the

Examination as to the Arabic department.

nature of qualification or of age for admission, but a candidate is supposed to be fit to enter the 5th class, *i.e.*, to have an elementary knowledge of Arabic grammar. As a rule, they enter before the age of 19, but there is practically no limit as to the age of candidates who may be admitted. Candidates are admissible to any of the five classes according to their qualifications; but applicants for admission are seldom fit for a higher class than the 4th. There are five classes, the average number of students being from 110 to 118. There are three professors and two assistant professors. The hours of study are from 10 to 2, with an intermission of quarter of an hour, from 12 to 12¼. Each professor takes his own class during the four hours. The department is closed on Fridays, and the usual Government holidays observed. The first four classes are examined in the month of April or May for scholarships, and an examination of the 5th class is held at the same time, upon the result of which prizes are awarded. Prizes are also awarded for good conduct in all the classes. There are sixteen junior scholarships, and twelve senior scholarships. The junior scholarships are worth R8 a month, and there are four senior scholarships of R20, and eight of R15 a month. The senior scholarships are competed for by the 1st and 2nd classes, and may be held for four years. To retain a senior scholarship, a candidate must obtain two-thirds of the total marks awarded. To gain a senior scholarship a candidate must get half of the total marks. Junior scholarships are competed for by the 3rd and 4th classes, and can be retained for four years. A candidate on receiving a junior scholarship necessarily goes up to the next higher class. To gain a junior scholarship half of the total marks must be obtained. To retain a junior scholarship two-thirds of the marks must be obtained, the test for gaining and attaining being the same in all respects. When a junior scholar is promoted to the 1st or 2nd class, he is expected to obtain only one-third of the marks in the senior scholarship test to retain his junior scholarship. A junior scholarship cannot be awarded to or retained by a candidate after he has attained the age of 21 years. The corresponding limit of age for senior scholarship is 24 years. Students are not allowed to remain in the department more than seven years. Except for misconduct, no student is sent away from the department. The examination for scholarship is generally conducted by the Principal, Colonel Lees, but in his absence, as I am not sufficiently acquainted with Arabic, I appoint a committee under the sanction of the Director of Public Instruction. The last two examinations have been thus conducted. There are no rules laid down as to the conduct of an examination by a committee. In 1868 the examiners were—

Moulvi Mahomed Wujeh, Head Arabic Professor.
Moulvi Golam Kadir, Munshi.
Moulvi Kubeer Udeen, resident Munshi.

In 1869, owing to the death of Moulvi Mahomed Wujeh, I appointed Moulvi Mahomed Muzzhur, late Mahomedan law officer, Moulvi Rahamut Ali, a mookhtear of the High Court, and Moulvi Kubeer Udeen, resident Munshi, to conduct the examination.

In 1868, the examiners acted as a committee in making up the results of the examination, *i.e.*, the three members sat together and valued all the answers of the candidates. I don't know whether the questions were prepared by individual examiners, or by the committee jointly, but Moulvi Kubeer Udeen will be able to furnish the information.

In 1869, the questions were prepared by Moulvi Kubeer Udeen, and the answers were examined by the above-named gentlemen, each in a separate subject. The results of the examination are generally sent in about six weeks or two months after the examination. Scholarships are only held for one year, and in the event of one becoming vacant during the year, it is generally allotted to the highest unsuccessful candidate who has obtained the requisite minimum of marks. This is a recognised rule.

I can furnish a copy of the last examination questions with translations into English. The examination for junior scholarships extends over two days, that for senior over three days, three papers being given on each day. The examination is supervised by myself assisted by any gentlemen I may appoint. Candidates are not allowed to bring in books or notes, and any resort to unfair means would lead to the expulsion of a candidate. Prizes and scholarship certificates are distributed by the Principal in private. I believe there has been no general public distribution of prizes since 1857. There is an annual allowance of R150 for prizes. The wishes of the students are consulted in the election of prize books, through the resident Munshi, who acts as the representative of the Principal. The students who gain scholarships generally remain for the full period of seven years, or until they are disqualified by age from holding a scholarship. Others who are unsuccessful at the scholarship examination, and are unable to afford the necessary expense of a residence here, leave sooner. Each student on leaving receives a certificate setting forth the extent of his acquirements in Arabic. The monthly fee for non-scholarship holders is eight annas.

Scholars pay no tuition fee. There is accommodation for twenty-four resident students, and there are now twenty-three in residence. There is no charge for occupying quarters in the

College. A register is kept of applicants for rooms, and, on a vacancy occurring, a preference is shown to students coming from the mofussil. Bheesties and sweepers are provided by the College, also a kitchen; but each student makes his own arrangement for the supply of food. Students are required to be in attendance within the walls of the college at 9 P. M., and their presence is ascertained either by the resident Munshi or the Munshi, all absentees being reported to the Principal. The Munshi lives on the premises, the resident Munshi does not live on the premises, but his house is close to the College. No professor lives on the premises.

6th August 1869.

MAJOR ST. GEORGE, *Officiating Principal.*—I find that the scholarship questions of [illegible] were also prepared by Moulvi Kubeer Udeen. Moulvi Kubeer Udeen is an ex-student of the Arabic department, and held a senior scholarship; he has also passed the examination for the post of Mahomedan law officer, and acted for a short time as chief Mahomedan law officer of the Sudder Court. His duties are to look after the discipline of the resident students, to test the certificates of respectability of applicants for admission to the Anglo-Persian department, and he represents the Principal in all personal communications with the parents of pupils in the Anglo-Persian department. The Munshi keeps all the registers of the Arabic department, and submits applications from the professors and students to the Principal for leave of absence. The Munshi and resident Munshi perform their duties to my entire satisfaction; they receive ₨50 a month each. So long as the present system of requiring a certificate of respectability for admission to the Arabic or Anglo-Persian department is retained, I consider the services of both Munshis desirable. Formerly the menial servants of the entire establishment were under the authority of the resident Munshi, but they are now under the orders of the head master of the Anglo-Persian department. The Principal visits the institution once or twice a week, but the attendance registers of professors and students are sent daily to my house, as also any communication to which the Principal's sanction is required. The resident Munshi and Munshi were appointed examiners by me on account of their fitness for the office of examiners and not on account of their connection with the department.

The professors are appointed by the Director, on the recommendation of the Principal. The present head professor is an officiating officer, as I wish the post to be filled up by the Principal on his return to duty. All the present professors are ex-students of the department, and have held senior scholarships; the men best qualified in the opinion of the Principal are selected to fill the professorships. The attendance of the professors is most regular.

The college class consists of students who have passed the University entrance examination, and have been admitted as students of the Arabic department. They study Arabic from 10 to 1, and English from 1 to 4. There are three students in this class now, one having been admitted yesterday; there have been six students at one time in this class; these students are eligible for scholarships on the English or Arabic side. My impression is that the want of success in this class is mainly owing to the inability of a student to prepare himself for the first arts examination in two years from the entrance examination. The course of study in English at this college for the first arts examination extends over three years. The reason for extending the English course over three years is the demand on a student's time made by the Arabic department. I only know one case in which a student of the Anglo-Persian department voluntarily transferred himself to the Arabic department, giving up his English studies. This occurred yesterday.

Anglo-Persian department.

The practice of requiring a certificate of respectability from applicants for admission is carried out in this department; the fee is one rupee per mensem; it consists of seven classes and an infant class, the average number of pupils being from 250 to 300. The object of this department is to educate in English up to the entrance standard, and to give at the same time an elementary education in Persian and Arabic and in the vernaculars.

The annual general examination takes place in November or December. The examiners are, if possible, obtained from other colleges; but last year, being unable to obtain the services of such gentlemen, I applied to the Director to appoint examiners, and he was unable to assist me. I then asked Mr. Blochmann to give me his assistance in securing gentlemen as examiners from other institutions, and he obtained the assistance of Mr. Sime and Mr. Pirie, who conducted the examination of the school in English. In Persian the classes were examined by Mr. Blochmann, in Oordoo by Moulvi Kubeer Udeen, and in Bengalee by Pundit Kalipoda Sarma. Prizes were awarded on the result of this examination by the examiners. Prizes are distributed simultaneously with those in the Arabic department; but there is no public ceremony. I am hardly qualified to give an opinion on the want of success of pupils from this department at the University entrance examination, if it exists.

The branch school is for the sons of the lower classes of Mahomedans, and the object of this institution is to give an education in English and the vernacular up to the standard of the

Entrance examination. The branch school is under the supervision of the Principal of the Madrassah, but the head master has practically control over the discipline of the school. The attendance of masters is daily recorded, and sent to me for inspection. I also grant leave of absence to masters when required, and I visit the institution occasionally.

7th August 1869.

MAJOR ST. GEORGE, *Officiating Principal.*—There is an allowance of R420 per annum for the Arabic library, and a like sum for the library of the Anglo-Persian department, a librarian being attached to each department. There is a catalogue of all the books belonging to the institution, and I believe that few or no books have been lost. The allowance for the library is only drawn at the end of the year. A list of books required for the library of the Anglo Persian department is then drawn up by the Principal in consultation with the head master, and submitted to the Director of Public Instruction for approval, and the money is then drawn to purchase the books. In the expenditure of the allowance for the library of the Arabic department, the Principal uses his own discretion; no list of books to be purchased is submitted, nor is any account of expenditure rendered to the Director of Public Instruction. No Arabic books have been purchased for several years, and there is now to the credit of the library in the Bank of Bengal the sum of R3,150. The institution keeps an account in the Bank of Bengal; all fees received and audited bills, &c., &c., are paid into the Bank to the credit of the Principal, and all payments are made by cheques on the Bank. To meet the usual monthly contingent expenses, a small sum of R30 to 40 is kept in hand, and this account is adjusted at the end of the month. The reason for the accumulation of so large a sum of money in the Arabic library account is, that Colonel Lees made some arrangements in Egypt and Europe for the supply of rare Arabic and Persian works which could not be purchased in India, and these arrangements seemingly have fallen through. The English clerk borne on the establishment of the Arabic department receives a cheque for the aggregate amount of all small payments on various accounts, and disburses the same in cash, taking a receipt and keeping an account. There was on the 1st July, in the Bank of Bengal, to the credit of the Principal, the sum of R8,512-2. This balance includes a sum of R3,900 advanced by Government to the Principal some years ago for the publication of two Arabic works—Jamioor Romooz and Tarikhool-kholafah—intended to be used as class books in the Arabic department. This money was drawn originally from Government by Colonel Lees, and expended in the publication of the books, but as the works did not meet with ready sale, Colonel Lees determined to repay to Government the advance he had received, and this sum to the credit of the institution in the Bank of Bengal constitutes that amount. This was paid into the Bank by Colonel Lees three or four years ago. The books in question were, I believe, printed by Colonel Lees and Moulvi Kubeer Udeen at their respective private presses. No other advances are outstanding. I have no refunded the money to Government, because I consider that this account should be adjusted by Colonel Lees personally; there is no correspondence on the subject on the records of the College that I know of, but I will enquire more particularly.

Duties of head clerk.

The duties of the head clerk are to receive all moneys paid on account of monthly fees from the head master of the Anglo-Persian department and the Munshi of the Arabic department, and to transfer them to the credit of the institution in the Bank of Bengal. He prepares all the bills on account of salaries for the establishment. Once a month he submits to me the Bank pass book showing the amount paid in on account of fees, and also a detailed statement of the collections which is compared with the amount due from the different classes. No monthly account of fees collected is rendered to the Director. The fees are paid into the Bank to the credit of the Principal, and the amount is deducted from the establishment bill sent in for audit. This system has prevailed during the time that I have officiated on the present occasion, but my impression is, that formerly monthly accounts were submitted to the Director. Cheque receipts are given to each boy by the masters of the Anglo-Persian department classes, and by the Munshi of the Arabic department, and defaulters are reported to me by the head master and the munshi.

9th August 1869.

MAJOR ST. GEORGE, *Officiating Principal.*—In September 1866 Colonel Lees was proceeding on duty to the Punjab, and I was appointed to officiate for him. He gave me a cheque on the Bank of Bengal for the balance at the credit of the Principal; a statement was produced by the head clerk, Gour Gopal Mookerjea, showing the state of the account in detail, and this cheque was to transfer the balance belonging to the institution to my credit. I endorsed the cheque for the purpose of opening a new account in my name, as Officiating Principal, and left it with the head clerk to send, as usual, to the Bank with the college pass book. A few days afterwards a cheque was drawn for a small amount, and I was informed by the Secretary of the Bank of Bengal that there were no assets. Supposing this had arisen from some mistake in the

accounts, I sent for the head clerk, and requested him to bring me his accounts, in order that I might make an investigation, not, however, mentioning the reason. He came in the afternoon to my house, but I was not at home; but I learnt afterwards that the account books had not been brought by him. The next day I sent a peremptory order to him to bring the books, and he sent me a medical certificate next morning, I think, asking for a few days' leave, which I granted, not believing that any fraud had been perpetrated, and not wishing that the Baboo should think that I suspected him. I don't remember whether I began to make my investigation into the accounts during the leave I had granted the Baboo; but on the expiration of his leave, as he did not present himself but applied for an extension, I began then to suspect that something was wrong, and ordered him to rejoin his duties at once. He did not do so, and I proceeded to the Bank of Bengal to ascertain the state of the college deposit account. I also instituted an enquiry in the college office, and found that the statement of account prepared when Colonel Lees was about to make over charge, as also all the college account books, had been carried away. I also found that the counterfoil of the cheque given me by Colonel Lees had been torn out, so that I had some difficulty in ascertaining the exact state of affairs by means of the Bank pass book, the cheque book, and the college pay ledger. I ascertained that a balance of upwards of R2,000 remained unaccounted for. This amount consisted of fees collected in the school and college, which the Principal supposed to have been remitted monthly to the Bank, but which had been kept by the head clerk in his own possession. I then sent to the clerk's house to see if the college account books were there, and I was informed that the Baboo had absconded, and that no books had been left behind. His family denied all knowledge of his proceedings, and did not know where he was to be found. I did not report the matter to the police, but wrote to Colonel Lees telling him what had occurred, and in reply he requested me to consult Mr. Berners (Colonel Lees' attorney), and to endeavour to obtain the money from the clerk's uncle who was supposed to be security for him. Mr. Berners wrote to the uncle, but there being no security bond we found the so-called security worthless. A few days afterwards, three or four of the Baboo's friends came to me, and offered to pay up R2,000 on condition that I would not institute a prosecution, their object being to save the honor of the family. Believing this to amount nearly to the sum abstracted from the college funds, I consented, and the money was paid and sent by me to the Bank of Bengal to the credit of the institution. It appears from the pass book that this amount was paid into the Bank on the November. At this time I had no certain knowledge that the abstractions amounted to a larger sum than R2,700 of fees, which the books showed had been abstracted during the last twelve months. When I began my enquiries I found a memorandum of account dated 1864, which showed that at that time there was a balance of R812-10-6 to the credit of the Arabic library, and fines and sales of old books, &c. Since then three years' allowance had been received for the Arabic library, amounting to R1,260, and had not been expended. There also appeared the sum of R3,900, which had been advance d by Government for the publication of Arabic works (repaid, as noted above, by Colone Lees); opposite this item was the remark "paid by cheque," whicu at the time I took to mean "paid in to the Government treasury by cheque." I afterwards, however, ascertained from Colonel Lees that this was not so, and it then appeared for the first time, that this amount of R3,900 must be added to the Baboo's defalcations, which made the total of the defalcations amount to R5,972-10-6. Colonel Lees, on his return on 3rd December 1866, took up the matter himself, and, after the accounts had been made up, paid into the Bank, to the credit of the college, the sum of R4,284-6-3, being the balance which he then considered to have been abstracted. It would appear, therefore, that the head clerk had been carrying on a system of embezzlement for several years. No report was made to Government on the subject, Colonel Lees having made himself responsible for the total defalcations. I thought it better to get the money than to prosecute the man, more particularly as it was not known where he was to be found.

As regards the preparation and printing of the Arabic examination papers, they were on the last two occasions prepared and printed by Moulvi Kubeer Udeen, and delivered to me in closed envelopes in the examination hall on the morning of each day. The papers were not submitted to me at any time, but I understood that they had been printed on the morning of each day of examination by Moulvi Kubeer Udeen at his own press. The same Moulvi has prepared the examination papers for the last ten years under the direction of Colonel Lees. I can produce the questions and answers of the last examination.

9th August 1869.

Moulvi Kubeer Udeen.—I have acted as resident Munshi for the last eleven years having been appointed by Colonel Lees. My first duty is to look after the resident students. am also responsible for the respectability of the boys admitted to the Anglo-Persian department

i. e., I test the signature on the certificates, and am responsible that they are genuine, and that the parties signing them are fit persons to do so. At the annual examination of the Arabic department, I assist the Principal in the preparation of papers, and they are printed under my superintendence at the private press of the Board of Examiners' Office belonging to Colonel Lees. The questions are sometimes prepared by Colonel Lees himself, at others by myself, and sometimes by Colonel Lees and myself jointly. In the absence of Colonel Lees, I prepare the questions entirely, Major St. George not being acquainted with Arabic. The questions are prepared one or two days before the examination; never earlier. They are then printed at the press in the Board of Examiners' Office, placed in sealed envelopes, and made over to the Principal, who distributes them to the students on the day of examination. The answers are always examined by Colonel Lees personally, when he is in Calcutta. In cases of bad writing, &c., my aid is called n. On one occasion, owing to the illness of Colonel Lees, I was requested by him to assign the marks, and on my doing so and taking the papers and marks to him, he personally re-examined half the answers to test the correctness of my award. On two occasions—I forget when—Colonel Lees appointed myself, Moulvi Mahomed Wajeh, and Moulvi Gholam Kadir, a Committee of Examiners. But on these occasions also Colonel Lees re-examined a few of the papers to test our award of marks. Colonel Lees used also to examine and test the correctness of the general statement of marks drawn up by me. I am also in charge of the menial servants on the establishment and report cases of misconduct to the head master. In Major St. George's time (1868-69), a committee of three examiners was appointed to conduct the Arabic examinations. In 1868 the committee sat and jointly awarded marks to all the answers. In 1869, each member took a separate subject, and assigned marks. The names of the students did not appear on the papers; the names were written on a separate slip of paper and made up with the answers. The Officiating Principal then removed these slips, and attached a distinguishing mark to each, to enable him to identify the marks awarded to each candidate. A general statement of the total marks was then submitted by me to the Principal, and the actual names of the candidates were inserted. The students immediately below those in the examination who have obtained scholarships, receive prizes, and prizes are also given for good conduct on the report of the Professors. I am sheristadar of the Board of Examiners. When I was appointed resident Munshi, I had just been officiating as chief Cazee of the Sudder Court. Formerly I was a student of the Arabic department. I entered in the lowest class and went through the entire course, holding a senior scholarship for two or three years. In 1856 I was examiner of candidates for law officerships. I had not then passed this examination myself; but I afterwards passed this examination in 1859. I had, however, passed the usual examinations in law at the Mudrussah. I have had a private Persian press of my own since 1856. I received R3,290-10 from Government to print the Jamioor Romooz in law, and Hamassah in literature, on condition that I should refund the money as I sold the books. But, owing to the small demand for these books, half of the books remain still on my hands. The entire amount received from Government was, however, repaid by me in the course of three years in one sum of R140, and the rest afterwards in one lump. I have suffered a loss by the publication of these books. The Jamioor Remooz is sold at R10, Hamassah at R2-8. These books are only read by the 1st and 2nd classes, and there is very little demand for them, as the students leaving college make over their books to those who take their place. Most of the text-books are published at my press, some on my own account, and some on account of others. The University text books in Oordoo, Persian, and Arabic are printed at my press on account of Messrs. Thacker, Spink & Co. My press was established by means of the Government loan I received. The *Oordoo Guide* used to be printed at my press by the then proprietor; but about eight years ago I purchased the paper outright, and it is now my property. Colonel Lees has no connection of any kind with my press, and never had, and I never had any money transactions of any kind with him. Since the establishment of the press at the Office of the Board of Examiners, about ten years ago, I have managed it for him, receiving a commission on the profits. I sell books on account of Colonel Lees at my press, for which I keep a separate account. My commission is 20 per cent. on the profits, but the accounts for the last three years have not been adjusted. In previous years the commission amounted to R25 or 30 a month. The boys entitled to prizes give me a list of books they wish to have. As a rule, they select Arabic books in use in the college, and I purchase them from the bazaar, Colonel Lees' press, or my own press.

12th August 1869.

MOULVI KUBEER UDEEN.—I am always at college at least once a day, sometimes oftener. I generally come during the morning. I used formerly to take the attendance every day, but for the last four or five months I have only occasionally taken it. This has been done with the knowledge of the Officiating Principal, who considered Moulvi Golam Kadir's residence on the premises quite sufficient for the purposes of discipline and of taking the attendance. Mr. Blochmann used to accompany me in my rounds, but he discontinued doing so: why he

discontinued I don't know; I have no power to ask him. I used to send a weekly report of attendance, but with Mr. Blochmann's consent this was dropped, as being useless. When I was a student of the Arabic department, the practice was to fix a day for the examination of candidates for admission. The standard for admission was a knowledge of Arabic etymology and syntax. Since Dr. Sprenger's time, I think admissions have been made at any time, the candidates merely satisfying the head professor that they were fit to be admitted to one of the five classes. I never heard of there being a limit as to the age of admissions; a limit should be fixed. No candidate above 20 years of age should be admitted to the 5th class. I see no necessity for fixing a minimum. In each class there should be a difference in the maximum age of two years. No test in Persian is applied to admissions, but I think it ought to be. Practically, however, all the Arabic students have a knowledge of Persian. It would be a good plan to read Persian in the 5th class for one hour daily, and I consider it very desirable that all the classes should learn English for one hour daily. Most of the students would be glad, I believe, if such an arrangement could be made, and I also think that it would meet with the approval of parents and guardians. As a rule, no Arabic student has a knowledge of English. Formerly the classes were taught arithmetic, algebra and geometry in Arabic, and I think it would be an improvement if arithmetic were still taught in Arabic. I approve of retaining junior scholarships in the senior classes, but I think they should only be retained for one year. I approve of setting apart a certain number of scholarships for competition by each class. It happens now that a scholarship-holder in the 1st class reads year after year the same course in Arabic. There was a catalogue of the Arabic library prepared in Dr. Sprenger's time, but the library has not been compared with the catalogue during my time. Books are taken out by students and professors. I suspect that some books are missing, not having been returned by the persons who took them out; but the librarian is directly under the Principal, and I don't know whether his attention has been directed to the subject. I strongly recommend that the library should be compared with the catalogue. The librarian keeps a stock of class books, and students purchase what they want from him.

1st August 1869.

Mr. Blochmann.—I joined the Anglo-Persian department as head master in April 1865. I have been subsequently appointed a 4th grade officer. I was formerly professor of mathematics in the Doveton College. I have the entire management of the Anglo-Persian department, and teach the English and algebra of the entrance class, and the English and the whole of the mathematics of the college class. I have also the translations from Arabic and Persian into English of the college class and of the three highest school classes. My duties occupy four hours daily, and on two days five hours. This does not leave me much time for general supervision; but every two months we have a general examination of the whole of the classes, and in this examination I am assisted by the 3rd and fourth teachers. The result of each examination is noted in a book. The course in English is the same as in any other school educating up to the entrance standard; but owing to the variety of Oriental languages studied in this school, there is less time to devote to English than in other schools. The five highest classes read Arabic up to the standard of the entrance examination, or rather higher, say, up to the standard of the 4th class of the Arabic department. All the classes read Persian, and there are three Moulvis who teach the Arabic and Persian. There is a separate Moulvi for Oordoo. Formerly, Arabic was read only in the three highest classes. It is now read in two classes lower on account of the necessity of preparing entrance candidates in this language for the University examination. This has virtually changed the Anglo-Persian department into an Anglo-Arabic department. During my tenure of office, the number on the rolls has doubled, but the number of boys in the first three classes is pretty nearly stationary. I account for this by the great demand made upon a student's time by having to master three distinct languages, and the consequent necessity there is of devoting less time to English. A certificate of respectability is required for admission to the Anglo-Persian department, but with this I have no concern. I consider the certificate an obstacle to the progress of the institution. I think the power of admission ought to rest in me as head master. I feel perfectly qualified to do this, and have the same means at my disposal as the resident Munshi. I know most of the respectable Mahomedan families in and near Calcutta. I approve of the certificate; my reason for disapproving of the present mode is, that the resident Munshi need not, and does not as a rule, see the applicant for admission, nor the person granting the certificate. The resident Munshi is seldom on the premises, having various other duties outside the college which prevent his attendance. Formerly there was delay in securing an order for admission, but of late I have taken on myself to hasten admissions by making boys come to me in the first instance, and then sending them on to the Sherafat-Nameh officer with the certificate signed by me, and to this mainly is to be attributed the increase in the numbers on the rolls. During my tenure of office some twenty-five applicants for admission, recommended by me, have been refused

admission by the Sherafat-Nameh officer; the reasons I do not know, full power being vested in the Sherafat-Nameh officer, and no reason being assigned by him to me or the Principal. Till yesterday I never heard of an appeal from the decision of the Sherafat-Nameh officer. A boy was refused admission, although he had brought a certificate from a respectable Mahomedan, and was recommended by myself, and against this decision he has appealed to the Principal. In the form of certificate I object to the term of respectable family, this being indefinite, and I should recommend a negative wording. In fact, I would only exclude the sons of menials, petty shop-keepers, &c. At this present moment we have boys in the department the sons of peons and khansamahs, who certainly ought to be excluded. New admissions are examined by me, and placed in the class they may be proved fit for. In my time thirty students have gone up to the University entrance examination, and nineteen have been successful, three having been placed in the 1st division and twelve in the 2nd. Under the circumstances, I consider this a very fair result. The Principal lays down the routine for Oriental languages in the Anglo-Persian department, and over this I have no control. I examine all the school classes in Arabic and Persian at the end of the year. There is a falling off in the numbers on the rolls in the three highest classes; this result arises mainly, I believe, from the boys being called upon to devote too large a portion of their time to Oriental languages not forming part of the University requirements. I would regulate the studies of all the classes from the lowest, with the sole view of working up to the subjects prescribed for the Entrance examination—*i.e.*, I would abolish Persian from the 5th class upwards, or Oordoo might be abolished and Persian substituted in its place throughout the school classes. The *infant class* constitutes the 8th class, and is taught by my 2nd master, Nundo Lol Dass. This has been the case during the term that I have been at the institution. I remonstrated against this arrangement on my first joining the institution, but the Principal stated that it was his own arrangement and that I was not responsible for it. I disapprove of the system of teaching in the infant class, and I think that the present teacher has not the necessary qualifications for such a post, and this opinion is shared by the examiners who have examined the classes. It is not really what can properly be termed an infant class, nor is an infant class feasible among Mahomedan children, because young Mahomedan children have already undergone a sort of school training at home before they join our institution, which unfits them for the special teaching appropriate to an infant class. I recommend the discontinuance of the infant class, and the substitution of two young classes, which should be placed under two properly qualified Mahomedan teachers. Besides the second master there are two assistants employed in this class, and their aggregate pay is R275 a month, which is altogether out of proportion to the amount expended in the teaching of the next seven higher classes. There are now two pundits; one is quite sufficient, one Munshi having the teaching of all the Oordoo. All classes read Bengalee or Oordoo three hours a week, except the 8th class, which reads only Oordoo. The annual examination of the department is held in December. Examiners are appointed by Colonel Lees from other institutions. In Oriental languages I examine the classes myself. Last year the examination in English was conducted by Mr. Sime and Mr. Pirie. Moulvi Kubeer Udeen has examined the classes for the last six years in Oordoo; and a pundit from Fort William College has examined the classes in Bengalee, except during the last two years, when this duty has been performed by the first of the two pundits attached to the Anglo-Persian department. The examiners give in a list of boys recommended for prizes. I consult the wishes of the boys in selecting prize books. There has been no public distribution of prizes during my time, but I think that a public ceremony is desirable. Generally speaking, I think well of the present staff of teachers; but I think that Hindoos should not be placed in charge of the lowest classes. At present I have only three Mahomedan teachers; but one of the three is not qualified. His name is Zuhur Alam, and he is at present teacher of the 5th class. He writes well, and might very properly be placed in charge of one of the lowest classes in the school. There would be no difficulty in securing the services of properly qualified Mahomedan teachers for the lowest, or, indeed, for any class; and I would recommend that they should be engaged in preference to Hindoos. At Hindoo holidays difficulties arise, but I have now no fault to find as regards attendance. I have no general power over the boys or masters in the Anglo-Persian department, *i.e.*, I cannot grant leave of absence to either. In all cases I think I ought to be empowered to grant leave to boys without a reference to the Principal. Applications for leave from masters go through me to the Principal, but I am not asked to express any opinion, nor do I do so. It would be better if all leave granted to masters were granted on my recommendation. Such was the practice when I first joined, but my recommendation being disregarded, I have for some time ceased to do more than forward applications as 'seen' by me. In 1865 I received from the Principal some rules for my guidance. One of these was that occasionally during each month I should go round at 9 P.M., with the resident Munshi to see that the Arabic students living on the premises were in their quarters, and also forward the weekly

report of the resident Munshi with any remarks to the Principal. This I have done up to the time of the Principal's departure to Europe. After that the resident Munshi ceased to send in any report to me, and on four occasions within a fortnight of Colonel Lees' departure, I found the resident Munshi not in attendance: the attendance was taken by the ferash. The resident Munshi is not under my orders, and I therefore did not report him. I had before in Colonel Lees' time verbally reported him for absence from duty. I was then told that the resident Munshi was not amenable to me, and that I need not report him. Since Major St. George took charge, I have never gone round, because on four occasions the resident Munshi was absent, and no reports were sent to me. I have verbally reported this to Major St. George. In Colonel Lees' time the rooms in College were allotted to applicants on the recommendation of the professor of the class, and in communication with myself and resident Munshi. Since the Principal's departure, rooms are applied for direct to the Munshi, and allotted by him, on the signature of the Principal. No recommendation is taken now from the professor of the class. Students have frequently complained to me of the delay attendant upon forwarding their applications for rooms. Rooms have been vacant for six months, although there were at the time applicants for quarters: this has been the case in the time of Colonel Lees. I understood the resident Munshi's desire was to provide accommodation only for the sons of comparatively rich people. When I first joined, there were only eight or nine resident students, a great number of rooms being occupied by the professors and the resident Munshi himself. In consequence of my representation, Colonel Lees made a new allotment of rooms. No professor has any right to quarters. The resident Munshi is required to live on the premises, but has never done so. For the last four years three rooms have been set apart for him. They were used by him for his private library, as a store-room for his publications, &c., and his press Munshi often used them for transacting the business of the press; this only ceased a fortnight ago: he has no office room. Some of the professors now live on the premises, and if this be allowed, they might exercise the supervision which falls to the resident Munshi. So far as the Anglo-Persian department is concerned, there is no necessity for retaining the services of the resident Munshi. On account of the want of proper supervision, there are numerous outsiders living on the premises, and I constantly see strangers residing in the rooms of the students. I think a very strict supervision over resident students at all times necessary. I live on the premises, and, if permitted, am ready to supervise the entire internal arrangements connected with the resident students.

11th August 1869.

MR. BLOCHMANN.—I have been generally satisfied with the award of prizes in Oordoo, except on the last occasion. In the examination of 1868, prizes for Oordoo were gained by boys in the fourth and sixth classes, who were not considered by the masters of the classes or by myself to be deserving of them. One of them was the son of the landlord of Moulvi Kubeer Udeen (Ikram Ali, son of Imam Ali Khan); the other the son of Munshi Ameer Ali. The former was less likely to gain a prize than the latter; but neither ought, in my opinion, to have received a prize, and the award of prizes to these boys excited remark in the school. I am generally satisfied with the results of the periodical examinations of the classes. The library is not under my supervision. So far as I know, the Arabic library is in good order, but I believe that many books have been lost from the English library. There was no catalogue of the English books, I believe, before the appointment of the present head clerk, who also acts as librarian in the Anglo-Persian department. Each master collects the fees of his own class from the 1st to the 10th of the month, and makes over to me his daily collections. This I send in to the Principal's clerk, who gives me a receipt for the amount. The present mode of keeping the schooling fee account is defective, as there is no column in the form used in which the unrealised balance of a former month is shown. A boy who has not paid his fee by the 10th of the month would be struck off the rolls as a defaulter. He might present himself on the 2nd of the following month for re-admission, and on payment of a fine of R2, and of the schooling fee for the current month, his name would be restored to the register, without calling upon him to pay the schooling fee of the month in which he was struck off.

Branch school.

I have no connection whatever with the branch school. I conduct the annual examination and report to the Principal. I do not consider the school to be in a satisfactory condition. The result of my annual examination has always been unsatisfactory, except perhaps in the two lowest classes of the school. Sometimes boys are transferred from the branch school to the Anglo-Persian department, and I always find it necessary to place such boys in a lower class than they have occupied in the branch school. The reverse takes place in the case of boys transferred from this institution to the branch school. These transfers are very numerous at certain times of the year. A boy not getting promotion at the annual examination of this institution, or being a defaulter, very often proceeds to the branch school, and is at once admitted. I have lately asked the

Principal to direct the head master of the branch school to furnish me with a list of boys admitted to the branch school who may come from the Mudrussah. My object is to recover defaulters' fees and fines; some have been recovered, and I see no reason why all should not be recovered, if the head master will only give me correct information.

College classes.

I found college classes in existence when I joined the institution. The classes are, in my opinion, a complete failure. There are now only two students in the 2nd year class, no student having joined the college department this year. I attribute the failure to the imperfect arrangements for teaching the classes. At present students of the college classes are entered as students of the Arabic department, and, as such, pay a fee of eight annas a month. They are also required to come to college at 10 A.M., and read Arabic up to 1 P.M.; they then come to me for instruction in the English course at 1-30 P.M., and I find that they are exhausted by their previous work; not only this, but the time that I can give to the teaching of the college classes is quite insufficient to carry them through their course. Even with a small class I could not give the necessary instruction, unless relieved of a considerable portion of my work in the school. No student has ever gone up to first arts examination from this institution. Passed entrance candidates from the Anglo-Persian department are desirous of continuing their studies in the institution up to the first arts examination, partly on account of the low monthly fees, and partly on account of their facilities for learning Arabic. But for reasons above given, their object cannot be attained, and they leave this institution to join others in which they can receive instruction to fit them for the first arts examination. I consider that one hour and-a-half devoted to Arabic daily would be more than sufficient to bring students up to the standard required for the higher University examinations, and this is all that the students themselves wish. I have made this suggestion more than once to the Principal, but he has always shown a disinclination to make any change in the Arabic course. My impression is, that the Principal looks with indifference upon the entire course of study laid down by the University, and that consequently he does not wish to make any changes which would bring the instruction given in this institution into harmony with that prescribed by the University. I produce a routine of work now in force in the school, and an amended routine which I would strongly recommend. I am convinced that to the mass of Mahomedans the new routine would be far more acceptable. I have no complaint to make against the books in use for Oriental languages in the Anglo-Persian department.

I know Arabic, and am acquainted with the working of the system in the Arabic department. The text books used by the first and second classes are the same, so also for the third and fourth classes; *i.e.*, the students of the second and fourth classes read the first half of the selections prescribed for them, and the students of the first and third classes read the second half. At the examination for scholarships, however, the first and second classes are examined together upon the same questions (with the exception of an additional question in law given to the first and third classes), so that it would seem that the examination practically extends only over the first half of the course laid down. The late head professor of Arabic, Moulvi Mahomed Wujeh, for several years gave no instruction whatever. His duty was to teach the first class, but as he was an old man, and his students would at the end of the year be examined only in what they had read in the second class, he did not consider it necessary to trouble himself. The real teaching work in the Arabic department virtually devolves upon the second and fourth professors. It might be expected, under a system like this, that the scholarships would usually be gained by the students of the first and third classes; and at the last examination this was actually the case. I can only attribute the result at the last examination to the strict precautions that were adopted to secure a fair examination. I think it unfair that junior scholarships should be retained in the first and second classes. Scholarships should be set apart for each class and competed for only by the students of that class. The head professor exercises no supervision over the other classes, and this I consider a great defect. Except at the annual examination, there is no list of progress in any class. The Principal holds no examination of the classes during the session. As a rule, no boy of the Anglo-Persian department abandons his English studies and takes up Arabic. The examination for senior Arabic students extends only over twelve hours altogether, and this I consider to be insufficient to test properly their attainments. More questions should be given, and they should embrace a wider course of reading than at present. There is certainly an impression among the students that the scholarships are not always awarded according to merit. In May 1868, some of the students of the Arabic department applied to the Director for the institution of a second examination, on account of the anomalous results of the first, which had been already held. For instance, more marks were awarded to some students than the entire aggregate for all the papers, and it was said that favoritism had been openly shown. In fact, it is my impression that till the examination of 1869, the result of the examination in Arabic for scholarships has commanded no respect. I believe the Principal of the Hooghly College made a representation to the Director

regarding the examination of 1868, and hence, I believe, the change in the mode of conducting the examination of 1869. The text books used in the Arabic department are open to objection, and the professors themselves entertain objections to them. For instance, in the fifth class the Nafhat-ul-Yaman is read, and this is more difficult than the Quo-ly-u-bi which is read in the third and fourth classes. I speak from a personal knowledge of these books. Portions of Nafhat-ul-Yaman are selected for the Arabic course of the first arts examination, whilst the Quo-ly-u-bi is easier than the selections for the entrance examination. In law I have uniformly heard the Jamai-ur-Rumooz objected to by professors on account of the numerous typographical errors, and the number of passages to which no meaning can be attached. Another book objected to by professors is the Alajal-ul-injab. It is objected to as useless, being simply a modern collection of Arabic letters. Another book, the History of Timur, is now read in the first and second classes; it ought, in the opinion of the professors, to be transferred to the third class. Selections from this work also are found in the first arts course for the University. As a rule, the students admitted to the Arabic department know no English, but they would be glad to have an opportunity of acquiring some knowledge of English during the time that they are passing through the Arabic department. I would suggest, as a beginning, that one Mahomedan master should be engaged to teach English to the Arabic classes. He might teach each class one hour daily, and the time of study in the Arabic department, 10 to 2, might be extended from 10 to 3. I would also suggest that the study of Persian should be introduced into the Arabic department. Such an addition would be in accordance with the wishes of the students. As in English, I think one hour daily might be given to Persian. The position of the Munshi, as regards the professor, is somewhat anomalous, and I have heard complaints of this. For instance, he takes the daily attendance of students, receives applications for leave for transmission to the Principal, and collects schooling fees, all of which might very properly be done by the professor. He is also sometimes appointed examiner in Arabic, and for such an office I consider him to be quite unfit. A librarian for the Arabic department is kept, but his office is almost a sinecure, as very few books are ever taken out of the library, and he has no other duties. The Munshi is also assisted by a writer on R12-8 a month, who has little or nothing to do. The menial servants are nominally under me, but I consider a re-arrangement of the entire establishment of menial servants desirable, and this of course I cannot carry out. For instance, I require more bearers in the Anglo-Persian department, and there are peons on the office establishment who might be dispensed with. An additional bheestie might also with advantage be entertained. Another duftry in the Anglo-Persian department is also required.

12th August 1869.

Moulvie Mahomed Ilahdad, *Officiating Head Professor of Arabic.*—I am Acting head professor of Arabic. I first joined the Madrassah in 1851 as Acting Fourth Professor. In 1854 I was appointed third professor, and in September 1868 I was appointed Officiating head professor. I was for six and-a-half years a student of the Arabic department. I have no knowledge of English. I had previously read under private teachers at Patna and Tirhoot. Great changes have been made in the course of Arabic during my time. The first class reads—

Literature.

Colonel Lees' Press, Government grant, by Moulvie Kubeer Udeen.

Dewan-i-Hamass, 2nd quarter, 55 pages, from 54 to 109.
Dewan-i-Motunubbi, 2nd quarter, pages 97 to 194.
Tarikh-ul-Kholafah, 2nd quarter, and a portion of the 3rd quarter, pages 257 to 310.
Tarikh-i-Timouri, 2nd quarter, pages 127 to 254.

Law.

Moulvie Kubeer Udeen's Press, by Government grant.

22 pages of Jehad. 7—on.

Jamai-ur-Rumooz, 4th volume, 171 pages, containing decisions on all kinds of disputes; a chapter on bequests; a chapter on criminal offences; a chapter on evidence; a chapter on contract and claims in court; a chapter on compromises also on punishments for theft, adultery, drunkenness, defamation; a chapter on various kinds of thefts; a chapter on Jehad; a chapter on various kinds of homicide; a chapter on compensation for injuries; a chapter on acts, effected by compulsion; a chapter on persons incompetent from lunacy or infancy to manage their own affairs; a chapter on hermaphrodites.

Touzeh, containing principles of Mahomedan law, 119 pages, *i.e.*, from about page 220 to page 339.

Logic.

Shumsiah, 83 pages The professor uses the commentary.

RHETORIC.

Mukhtasir ul-Maanee, pages 361 to 566, old edition.

INHERITANCE.

Sirajia, 26 pages, explained by a commentary, 152 pages.

This is the routine of class work, but I do not adhere to it. For instance, the Sirajia I sometimes omit teaching it for a month. I have not taught the Sirajia at all this session; but when the time of examination draws near, I shall teach it for one or two months, which will be sufficient. I teach rhetoric more than is prescribed in the routine. My system as to logic is the same as to the Sirajia. I devote more time to law than is laid down in my routine, also to literature. The Sirajia and Shumsiah being short books and easily got up, but a short time is devoted to their study. The same books are also read in the second class almost entirely.

13th August 1869.

MOULVIE MAHOMED ILAHDAD.—The same class books have been in use since 1859, but the portions read have been changed occasionally. The present course has been in use for the last four or five years at least. At the annual examinations for scholarships, the same questions are set to the first and second classes, but some of the questions are not included in the course read by the second class. For twelve years I taught the second class. The following is the course of the second class:—

LITERATURE.

Dewan-i-Hamasa, 1st quarter, 54 pages.
Dewan-i-Motanubbee, 1st quarter, 96 pages.
Tarikh-ul-Kholafah, 1st quarter and a portion of the 2nd, say 156 pages.
Tarikh-i-Timouri, 1st quarter, 126 pages.

LAW.

Jamai-ur-Rumooz, 3rd volume, 188 pages, containing a chapter on sales; a chapter on pre-emption; a chapter on division of property; a chapter on gifts; a chapter on eases; a chapter on loans; a chapter on trusts; a chapter on criminal breach of trust; a chapter on mortgages; a chapter on security; a chapter on agency; a chapter on barat; a chapter on partnership; a chapter on mercantile law; a chapter on agriculture; a chapter on waste land cultivation; a chapter on endowments; a chapter on religious prohibitions; a chapter on intoxicating drugs; a chapter on animal food; a chapter on sacrifice; a chapter on religious observances; a chapter regarding the treatment of game captured in chase; a chapter on things, &c., found, and for which there are no claimants; a chapter on missing people.

Touzeh, if possible, pages 1 to 220.

LOGIC.

Shumsiah—the same as in the first class.

RHETORIC.

Mukhtasir-ul-Maanee, pages 1 to 360, old edition.

INHERITANCE.

Sirajia, as much as possible.

The portions of the above-mentioned books were fully taught by me when I was in the second class, with the exception of some parts of the Jamai-ur-Rumooz, the subjects of which had been read in lower classes. This course I consider too difficult; but as it was laid down by the Principal, I could not object. At the examination for scholarships, the questions include the courses read by both classes; but if students of the second class by outside reading, or in any other way, are able to answer the questions, they receive marks accordingly. I see, however, no advantage in, or necessity for, a change in the present mode of awarding scholarships. In my opinion, the first class should read the Hedaya instead of the Jamai-ur-Rumooz, as was formerly the case. As a rule, three questions are given on each of the subjects—law, principles of law, logic and rhetoric. Looking at the questions of the last examinations, I should take time to consider whether any improvement could be introduced either as to the matter or number of questions.

* The first question in the paper on law at the 1869 examination is taken from the second class course.

† The second question refers to mortgages, and is taken from the course read by the second class.

‡ The third question relating to homicide is taken from the course of the first class. In the paper on the principles of law, the first two questions are taken from the course read by the first class, and the third question from the course of the second class. I recommend that the number of questions be increased, but I approve of examining the first and second classes together. In rhetoric all the questions are taken from the course read by the second class. The poetry paper consists of extracts taken from the course of the second class. The prose selected for translation from Arabic to Persian is not taken from the text-books. The questions in history are taken from the course of the second class, and the passage in history given for translation into Urdoo or Persian is taken from the course of the first class. So far as I know, the same kind of questions have been given at all former scholarship examinations, but I think now that the system might be improved. The senior scholarships are chiefly awarded to students of the first class. At the last examination nine out of twelve senior scholarships were given to students of the first class, the other three being gained by students of the second class, who have now been promoted to the first. I reside out of College. I have nothing to do with the discipline of the students, or with the teaching of any class except my own. My class has been visited once by the Officiating Principal. Colonel Lees sometimes visited my class two or three times a month, and sometimes not at all; but latterly his visits have been less frequent than formerly. He held no examination of the students when visiting the classes. I recommend that the present text-book on logic, Shumsiah, be given up, and that in its place the commentary on it, Kootbi, be introduced. The Jamai-ur-Rumooz is not, in my opinion, an authority on Muhammadan law.

* 1. What is the literal, and what the technical, definition of Thi-yaool-Mawat, or "redemption of waste lands," and what the law regarding it?

† 2. What is a mortgage, and what is the law regarding the loss of pledged property? What things may lawfully be given in pledge?

‡ 3. What are the various kinds of homicide, and what is the appropriate order in each case?

Since 1856 the second Professorship has been vacant. This shows, in my opinion, a want of interest in the welfare of the institution on the part of the authorities. Formerly there were four professors and four assistant professors; now there are three professors and two assistants. The second professorship and the third and fourth assistant professorships have not been filled up for a number of years. I have done the work of the 2nd professor since 1856, although I received only the pay of the third professorship. I can show in many ways that the *mihrbanee* of Government towards the Madrassah has of late years been much less than formerly; in fact, since the retirement of Colonel Riley. I consider the students turned out of the Mudrussah, in the time of Colonel Riley and his predecessors, were better educated than the present students. The class of students resorting to the Mudrussah is much the same now as formerly; but the education they receive does not lead to employment under Government to the same extent as formerly. The main object of the institution now is to give a general education of a high class. In my opinion, students do not now attend the Madrassah for the purpose of learning particular subjects which are likely to benefit them in special professions, but merely to qualify themselves by a general education for any occupation which may offer, as Government employ, teacherships, &c.

14th August 1869.

Moulvie Mahomed Ilahdad, *Officiating Head Professor.*—In my opinion, it would be a good plan to give Arabic students an opportunity of learning English; for instance, they might read Arabic, as at present, from 10 to 2. and afterwards take up English for two hours. I know personally that a scheme of this kind would be favorably received by the Arabic students. The study of English should, however, be optional. My son is now in the sixth class of the Anglo-Persian department. My object is that he should qualify himself for Government employment, and if he fails in getting that, he should be well educated both in English and Arabic, to fit him for carrying on any business in which he may engage. Apart from Government employ, I consider a knowledge of English now essential. I believe that many respectable Mahomedans concur with me in the above opinions, but I cannot say whether the majority of Mahomedans agree with me. All I can say is, that most Mahomedans are anxious to get into the service of Government, and the only way is through a knowledge of English. I consider the junior professors of the Arabic department sufficiently competent for the subjects they have to teach, literature being the chief subject. The course of study in Arabic is laid down by the Principal, and it is comprised in the selections I have pointed out. An elementary knowledge of Arabic is required for admission to the department; sometimes candidates are rejected on account of their not possessing the necessary knowledge. The grammar used in the fifth, fourth and third classes is the same, *viz.*, Hidayeut-un-Nuho and Fussool Akbaree. I consider the latter on etymology sufficient, but the former is, in my opinion, insufficient. I recommend in its place Kaffiah for the fourth and Shureh Mullah for the third.

The book on syntax at present in use is too elementary. Ever since I have been at the Madrassah, the students mostly come from the eastern districts of Bengal, and very few from Behar or from the districts bordering on Calcutta. The reason is that Mahomedans in and near Calcutta prefer learning English, for which there are great facilities. To my knowledge, many of the present students of the Arabic department are learning English privately. I consider the head professor should exercise a general supervision over the other classes. I have heard complaints of vacant rooms not being allotted to applicants immediately. To the question—"What is your opinion of the influence and authority of the Munshis as exercised in the college?" the Moulvie replied—"All authority comes from the Sircar, and as the saying is—'out of several wives she is the true wife who is beloved by the husband.'" So far as I can judge, scholarships are gained by the most deserving. I recommended yesterday that the Hedaya and Kootbi should be substituted for the Jamai-ur-Rumooz and Shumsiah; but as these are difficult books, some portion of the literature, of course, should be struck out. Tarikhi-Timourie might be struck out. The Hedaya was struck out of the college course in 1859 by Colonel Lees, and the Jamai-ur-Rumooz took its place. In the second class I would only teach Shumsiah without the commentary. The commentary is long and difficult. In the third class I would substitute a portion of Shureh Mullah for Hidayeut-un-Nuho. The latter is a small book, and is read in the fourth and fifth classes, but I would remove it also from the course of the fourth class. In its place I would take Kaffiah; I would also exclude the Quoliyubee, and introduce the 5th chapter of Nufhut-ul-Yaman into both the third and fourth classes. My reason is that at present the two books on literature read in the third class are both in prose, and I think that some selections of poetry should be introduced, such as the 5th chapter of Nufhut-ul-Yaman. Law is taught in the third and fourth classes, and the text-book is a good one, but there is no treatise on the principles of law in the course of either of these classes. I would suggest that *Nor-ul-Auwar* be introduced into both these classes, as a study of these would be preparatory to the more difficult text book on this subject read in the first and second classes. I would add to the course of the fifth class Meezan-i-Muntick, an elementary treatise on logic. The translations of the first class are from Persian or Oordoo into Arabic, and *vice versâ*. About three or four months before the examination these exercises are given more frequently. In my programme for the first class translations are put down three times a week, but I do not carry out the routine strictly. I use my own discretion. I think it would be unfair to give any of the existing scholarships to students of the Anglo-Persian department.

14th August 1869.

Moulvie Abdool Hye, *3rd Professor.*—A fortnight ago I was confirmed in the position of the 1st Assistant Professor. I have been for ten years the 4th Professor, and then taught the fourth class. I have taught the third class since last year. I was educated in the Anglo-Arabic department of the Mudrussah. I also studied English privately, and passed the University entrance examination in December 1865. The text books in use in the third and fourth classes are the same, but different portions are selected for each class. The same questions are given at the scholarship examination to both classes, but they are taken from the portions laid down for both. The following is the course of study :—

Literature.

	3rd Class.	*4th Class.*
Ajub-ul-Wojab (Prose) . . .	Pages 212-424.	Pages 1-212.
Quoliyubee (Prose) . . .	Pages 119-234.	Pages 1-118.

Law.

	Second Vol.	*First Vol.*
Shureh Wackayah	138 pages.	114 pages.

Grammar.

Hidayeut-un-Nuho (Syntax) . .	The whole.	The whole.
Fussool Akbaree (Etymology) . .	Pages 81 & 82.	Pages 1-80.

The first volume of Shureh Wackayah contains five books. The first is on ablutions and purifications, the second on prayers, the third on zukat, the fourth on fasting, the fifth on pilgrimage. The second volume contains fourteen books—the first on marriage, the second on wet-nursing, the third on divorce, the fourth on liberation of slaves, the fifth on oaths, the sixth on punishments for misdemeanour, the seventh on theft, the eighth on jehad, the ninth on the finding of property having no owners, the tenth on foundlings, the eleventh on run-away slaves, the twelfth on missing people, the thirteenth on partnerships, the fourteenth on endowments. At the annual examination for junior scholarships, two questions are taken from the

first volume, and one from the second. Each class should, I think, have separate questions, but I would require students of the third class to be examined on what they read in the fourth class, as well as in the course laid down for the third class.

The following are the questions given at the examination of 1869:—

1. What are the rules regarding the day on which the Rumzan fast closes, and the alms necessary to be given on that day?
2. Upon what persons are pilgrimages enjoined?
3. State the length of time of pregnancy and the guardianship of infants.

The extract from the law books, given for translation into Persian, is taken from the first volume. The translation from the Yuolyubee is taken from the portion read by the fourth class. At the last examination one scholarship was awarded to a fourth class student and eight to students of the third class, the others (seven in number) were retained. This is not in accordance with the usual result. More scholarships were in former years gained by the fourth class. In my time four or five scholarships were awarded to fourth class students. I can only attribute the result of the 1869 examination to accident, or to the want of exertion on the part of the fourth class students. I recommend that a certain number of scholarships should be assigned for competition in each class, and that there should be distinct questions for each class. The course for the second class is difficult, and a student promoted from the third class should remain two years in the second class. I recommend that a third class student, gaining a junior scholarship, and being promoted to the second class, should retain his scholarship only for one year, and that then he should resign his junior scholarship and compete for a senior. I consider a senior scholarship should not be held more than two years in the first class.

17th August 1869.

MOULVIE MAHOMED ILAHDAD, *Officiating Head Professor.*—I strongly recommend that the Principal should consult the Professor as to the introduction of suitable text-books. This should be clearly laid down as a fundamental rule, as without such consultation it may, and does, happen that unsuitable books are often selected. Colonel Lees, two or three years after his appointment, made many changes in course of reading, and in the text-books, without consulting any of the Professors, and we, including the late Head Professor, were exceedingly dissatisfied with these changes. For instance, the Jamai-ur-Rumooz was substituted by Colonel Lees in place of the Hedaya.

MOULVIE ABDUR RUHEEM, *Officiating 1st Assistant Professor.*—I am now teaching the fourth class, but I taught the fifth class for two years. The boys admitted to the fifth class have merely an elementary knowledge of Arabic. The following is the course:—

Hidayeut-un-Nuho (Syntax), the whole. Fussool Akbaree (Etymology), pages 1 to 64. Nufhut-ul-Yaman, pages 1 to 100. Qul-i-yooli, pages 1 to 100.

I approve of the course generally, but recommend that some elementary work on logic be introduced. There are three prizes given in the fifth class—two for proficiency in the studies of the class, and one for good conduct. I held a senior scholarship for four years, during the whole of which time I was in the first class. I disapprove of the present system, whereby the students of the first class read the same subjects every year. There were eight classes in the Madrassah when I was a student. I don't know why they have been reduced in number. I approve of the changes mentioned by the head professor. These changes were suggested after being discussed by all the professors. I have heard no complaints regarding the distribution of room among the resident students.

MOULVIE GOLAM KADIR.—I was appointed Munshi in 1856. I entered the old Madrassah as a student in 1822. The then Principal of Bishop's College (Dr. Mill), being in want of a thorough Oriental scholar, applied to Captain Reddell, Principal of the Madrassah, and I was selected. With my assistance Dr. Mill translated several works from English to Arabic.

In 1846 I was appointed Teacher of Oriental Languages at La Martinierè, Lucknow. That appointment being abolished, I came down to Calcutta, and was appointed to my present post in 1856. My duties are as follows:—

At 10 A.M. I go round the classes of the Arabic department, and take the register of attendance of professors. At 10-15 the professors take the register of attendance of students, and the register is then made over to me. I make a daily abstract and send both registers to the Principal.

On any Professor applying for leave for two or three days, I receive his application and forward it to the Principal. In case of unforeseen absence of a Professor, I take charge of his class. I have charge of the order book of the Principal, and superintend the translations of the Principal's orders into Persian. At the annual examination I assist in supervising the examination. I take the attendance of resident students in their quarters at 9 P.M., in the absence of the resident Munshi; this is by order of Colonel Lees. I have nothing to do with setting the examination questions, but on two or three occasions I have helped to examine the answers

on account of the illness of the Principal. I live on the premises, and have an office-room upstairs and a private room downstairs. One room might be sufficient for me, but on account of some portion of my family living with me, Colonel Lees gave me two rooms. I have one son now in the first-year class of the Presidency College. He holds a junior scholarship of ₨10, and I therefore pay only a fee of ₨6 per mensem for tuition. My second son, Ahmed, was a distinguished student of the Presidency College, and is now a Deputy Magistrate. If I had 100 sons, I would give them the best English education in my power, because it would enable them to live in ease. I have also a son who is a teacher in the Anglo-Persian department. For getting on in the world, I consider English is essential, but on religious grounds, a Mahomedan should know Arabic. The conjoint study of English and Arabic is difficult. I am now 76 years of age, and should like to retire on a pension. I don't feel myself competent to give an opinion on the changes it is desirable to introduce into the Madrassah, but I consider English is absolutely necessary if a man wishes to get on in the world. If this Committee can devise any plan for giving an education in English and Arabic conjointly, it will be gratefully received by the Mahomedan community.

I also collect the fees of the Arabic department and make them over to the head clerk. The Sherafutnamah of this department is also in my hands, *i.e.*, I do my best to ascertain whether the Sherafutnamah is genuine. I can give no opinion regarding the course of study and the text-books, but I hear complaints that they are unsuitable.

Baboo Mohender Nath Sen, *Head Clerk.*—I was appointed on the 10th December 1866 by Colonel Lees on a salary of ₨40 as a writer, and ₨20 as English librarian. I have deposited with the Principal ₨2,000 of Government paper, as security for my good conduct. I enter into the order book the daily orders of the Principal, I prepare monthly bills, and also receive the daily collection of fees made by the head master of the Anglo-Persian department, the Munshi of the Arabic department, and the head master of the branch school. These fees are remitted to the Bank in three or four sums during each month. I make an abstract of the collection in each department and in the branch school, and submit the same to the Principal after the money has been lodged in the Bank of Bengal. The collections on account of the Arabic and Anglo-Persian departments are deducted from the establishment bill sent in for audit by the Examiner of Claims, and a cheque is received for the difference between the sanctioned amount of establishment and the amount paid into the Bank on account of fees. Cheques are then drawn by me in favor of individual masters. I then write up the account of receipts and disbursements for the month; the same routine is carried out in the case of the branch school. When Colonel Lees went home in April 1868, I made up an account showing the amount due on account of the defalcations of the late Head Clerk, and this amount (₨4,284-6-3) was remitted to the Bank of Bengal by the clerk of the Fort William College to meet these defalcations. This balance was arrived at by finding a memorandum of accounts dated 31st August 1863 in the office, in which the amount at the credit of the Principal in the Bank was stated to be ₨5,866-10-6. Working from this memorandum, the establishment book, the cheque book, and the Bank pass book, I made out the amount of the defalcations still due to be ₨4,284-6-3. I make out no statement of fees collected for the Principal to forward to the Director of Public Instruction, either monthly or quarterly. The balance at credit of the institution on 1st July was ₨8,512-2, as appears by the Bank pass book which I produce. When I took charge of the library I found no catalogue, but the Principal directed me to prepare one. The books in the library were compared with this catalogue last December, and they were found to be all right. I don't know whether any books were missing when I took charge, but since I took charge no books have been lost. When I took charge of the office, the only account books forthcoming were the Bank pass book, the establishment book, and the cheque book. Whether other account books were kept or not I don't know, but the late head clerk, Horishchunder Ghose, told me he kept none. I have never compared the yearly list of books purchased before I took charge with the books now in the library, nor have I ascertained that all the books mentioned in the receipt book are now in the library.

18th August 1869.

Moulvie Delawur Hossain, *Head Professor, Hooghly Mudrussah.*—I am Head Moulvie of the Hooghly Mudrussah, and have been so for the last four years. There are now forty-one students. The course of reading is the same as at the Calcutta Mudrussah, and the annual examination for scholarship is the same for both. There are thirty scholarships—eleven senior and ten junior. Scholarships were awarded at the examination of 1869. Last year twenty-six were gained. Most of our students are from the eastern districts of Bengal. I do not entirely approve of the present course. I recommend Hidayah, volume 4, in place of Jamai-ur-Rumooz for the 1st class, and in the 2nd class, volume 3rd of the Hidayeh, in place of volume 3rd of the Jamai-ur-Rumooz. I recommend that Mutanubee in rhetoric be introduced

into the 1st class, in the place of Mukhtesir, and that the latter be confined to the 2nd class. The Shumsiah might be continued in the 2nd class, and the commentary Kutbee might be read in the 1st. I also recommend that the first half of Serajiah be read in the 2nd class and the second half in the 1st class. No commentary need be read. I consider a knowledge of arithmetic should be acquired.

In literature, Dewani-Mutanubbee should be retained in the 1st class, and the other books taken away. In their place I would recommend Muckamat Aureeree. In the 2nd class I would retain Tareek-ul-Kholafa and Tarikh-i-Timoyrie only. In the 3rd class I would substitute Ashba-un-Nazzair in law for Sheruh Wackaayah, and the second half of Norul Anwar on the principles of law should be added. Tuhzeeb in logic might be added, as also chapter 5 of Nufhut-ul-Yaman. In grammar, Shureh Mullah might be substituted for Hedayeut-un-Nuho, and Quoliyubee in literature be taken away. Ajub-ul-Wojab should be retained. In the 4th class, instead of the first volume only of the Shureh Wackanyah in law both the first and second volume should be read.

The first-half of Norul-Anwar on the principles of law should be introduced, as also Meezan Mountic in logic, and the 1st chapter of Nufhut-ul-Yaman in place of Quoliyubee. I would add Kaffiah or syntax, and retain Fussool Akbaree. In the fifth class I would recommend that only elementary grammar be taught and Quoliyubee in literature. In this class there are often boys of 12 or 13 years of age. I would also teach Arithmetic and Persian. I consider the progress of the students would be much assisted if the above changes were made. Only one of the present students knows English. I do not approve of the present system of examination with regard to the selection of questions. I would take the whole of the questions of each class from the course read by that class. My best students are generally successful at the examination in Calcutta. I should like to see the examination conducted by examiners who have no connection with either Madrassah.

I consider that the students now turned out of both Madrassahs are inferior in attainments to those of former times. I attribute this partly to the bad selection of books for the classes. The professors were formerly more numerous at the Hooghly Madrassah, and they were men of greater learning than those now entertained. I think that most Mahomedans now wish to learn English, but they do not wish to give up the study of Arabic. I think the elementary books published by Moulvie Obeid Ullah are very good, and suitable as an introduction to Arabic.

MOULVIE OBEID ULLAH, *Professor of Arabic in the Hooghly College.*—I am ex-student of the Calcutta Mudrussah, and was appointed Professor of Arabic at the Hooghly College in 1865. I learnt English partly in the Anglo-Arabic department of the Calcutta Madrassah, and I afterwards continued my studies at Hooghly. I do not consider the course laid down in Arabic for the Madrassah satisfactory. There are deficiencies, and inferior text-books have been adopted in some cases. For instance, the Hidayah is a much better book than the Jamai-ur-Rumooz. In rhetoric the Mutawal should be read in the 1st class in place of Mukhtesir, which might be read in the 2nd class. I also recommend that the 2nd class should read the whole of the Tunkeeh, and that the 1st class should read its commentary, the Touzeeh. I have no objection to Serajiah; Shumsiah should be read in the 2nd class, and its commentary, the Kutbee, in the first. I would substitute Muckamat Hureeree, or Muckamat Humdanee, for Tareekh-i-Timourie. I also recommend the introduction of some treatise on philosophy. Many European works on science have been translated into Arabic in Egypt, and they might be introduced.

I recommend that Mahomedans should have an opportunity of acquiring a thorough knowledge of English and Arabic conjointly. There is a difficulty in mastering both languages, and I would recommend that two departments should exist, in one of which the present system of the University might be followed, and in the other there should be a thorough education in Arabic literature and science, combined with instruction in English literature and history; that is, I would have English the chief study in one department, with Arabic as subordinate to it; and in the other, the acquisition of Arabic should be the main object, and English should be subordinate. I do not consider a purely Arabic department necessary or advantageous, looking to the present state of society. If it is thought desirable to keep up the present Arabic departments, English should be left optional with the students. In that case, I believe all the students would attend classes for English. The repute of the Madrassah as a place for education is very much less than formerly. This is owing partly to the introduction of inferior class books, and partly to the present professors being men of lower qualifications. I can give no opinion on the character of the questions set at the annual examinations, as I have not seen them. There is a difference of opinion among Mahomedans as to giving English a prominent place in a system of education for them, but all enlightened Mahomedans share, I believe, the opinions I have expressed. Mahomedans of acknowledged repute as Arabic scholars could be procured in the North-Western Provinces and the Punjab,

for teaching the higher classes in the Madrassah, and I think it desirable that there should be an infusion of fresh blood of this description. The present staff of moulvies for the higher classes is not, in my opinion, what it should be. I have indicated some changes that are wanted in the course of the first and second classes, but there are also changes desirable in the courses laid down for the lower classes.

In the third class I would retain Shureh Wackaayah in law, and Ajub-ul-Wojab in literature; but I would substitute the second and third chapters of the Nufhut-ul-Yaman for Quoliyubee, as also Shurah Mullah or Shurah Alfiah, by Soyootee, in syntax, for Hidayut-un-Nuho. Etymology should be discontinued in this class, and confined to the lower classes. I would add Shureh Tuhzeeb in logic and Noor-ul-Anwar or Ossool Thashee on principles of law. Arithmetic should also be taught in this class.

In the fourth class I would retain Shureh Wackaayah in law and Quoliyubee. A selection of Arabic poetry should be added. I would substitute Kaffiah in syntax for Hidayut-un-Nuho. Zunjanee in etymology for Fusool Akberee. I would add Meezan Muntick in logic. In the fifth class I would substitute an Arabic reader which I have compiled for the Nufhut-ul-Yaman. The Quoliyubee might remain, also Hidayut-un-Nuho and Fusool Akberee. Arithmetic should be taught. A knowledge of Persian is desirable, but I hesitate to recommend it, if English is to be taught conjointly with Arabic. I have written an elementary treatise on Arabic grammar in Urdoo, which is extensively used in the North-Western Provinces. Three editions of 1,000 each have been sold chiefly in the north of India. I think that Arabic readers for the special use of the Anglo-Persian department are necessary. The grammar I have published is sufficient for students going up to the first arts examination. For the B. A. examination a higher class of grammar is required, and I am now engaged in preparing one. In the junior classes of the Anglo-Persian department, Urdoo or Bengali should be taught up to the third-year class. In his fourth year a boy should begin Arabic, with a view to preparing himself for the University entrance examination, and he might, if his guardian wishes it, also read Persian for two or three hours a week. I acknowledge the importance attached to a knowledge of Persian by Mahomedans, but I see difficulties in the way of taking up Persian conjointly with English and Arabic. Many boys at Hooghly have to my knowledge abandoned the study of Persian with the consent of their guardians, for the purpose of learning English and Arabic. I think the examination for Arabic scholarships should be conducted on much the same plan as the examination for Government junior and senior scholarships, *i. e.*, by outside examiners. The questions in law now shewn me are hardly a test of any scholarship, and they are too few in number. The present system of examining is not satisfactory, and this is the opinion I have heard expressed by other Mahomedan gentlemen. Each class should have separate questions, and the standard of examination should be raised. More questions should be given.

There is a greater demand now amongst the Mahomedans for an English education than formerly. The Pacha of Egypt has sent his son to England for education. The Mahomedans of Eastern Bengal are not yet so favourable to an English education as those of other parts of Bengal.

19th August 1869.

Baboo Nundo Loll Dass, *Second Master, Anglo-Persian department.*—I was appointed third master on a salary of R80 in June 1859, and was promoted in 1862 to the second mastership on R150 a month. In 1860 I was placed in charge of the infant class, with, I believe, the sanction of the Director of Public Instruction, and I was granted an additional allowance of R30 for this special duty. Since 1860 I have had charge only of the infant class. My duties as second master having been performed by the third master, I always understood that I was placed in charge of the infant class, because my experience as a teacher would be likely to enable me to teach successfully a class of young boys. Just before the departure of Colonel Lees, he recommended the appointment of four additional masters. They were appointed, and two of them were constituted personal assistants to myself in the infant class. In the class there are now 70 boys, varying from seven to fourteen years of age. For three hours daily these boys are divided into three sections, under the charge of myself and my two assistants. For the other two hours they are taught together in the gallery by myself, in the usual course of instruction followed in the case of classes trained according to the Stowe system. During this time my assistants look on for the purpose of gaining experience in this system of teaching. As a rule, the boys in the infant class belong to respectable Mahomedan families. I have had in this class boys belonging to the Mysore family, also belonging to Bombay and Mogul merchants, and I have just received into the class three boys connected with high officials on the establishment of the ex-King of Oudh. I was never connected individually with Colonel Lees in any private transaction, but I was, and am still, Secretary of the Nassau Tea Company, of which Colonel Lees was a shareholder and managing

partner. I became Secretary in 1860, and have always drawn a salary of R30 a month. The head office was removed to Barrackpore a month or two ago; but before that it was at No. 8, Elysium Row.

There is now a branch office at No. 4, Mission Row, where I now attend only after the on Fridays after the closing of the school. The managing partner now lives at Barrackpore and the business of the Company is chiefly done there. Colonel Lees' connection with the Company ceased in the early part of 1868. In 1858 I started the *Urdoo Guide*, being joint editor and proprietor with another gentleman. In 1859, after I was appointed third master in this institution, I disposed of my interest in the paper to Moulvie Kubeer Uddeen, at whose press it had all along been printed. I have no interest now in the paper, but I contribute very frequently articles on general Mahomedan education and improvement. I have mixed a good deal with Mahomedan gentlemen, and I believe that I know the views entertained by most of them in regard to education. I can submit a paper to the Committee embodying their views. The higher classes of the school are thinner than the lower, but this is accounted for by the fact that the strength of the lower classes was formerly much less than at the present time. I expect that as the boys in the lower classes become qualified for promotion, the higher classes will be proportionately stronger.

Moulvie Abdool Khalik, *Arabic Librarian*.—I have been in charge of the Arabic library since 1855. I have a copyist under me who receives R12-8 a month. My salary is R a month. When I first took charge there was a catalogue. I produce it. I have myself prepared a new catalogue alphabetically arranged. I found more books in the library than they ought to have been according to the old catalogue. There are no books missing. I received from the former librarian 2,914 books. There have been purchased 212 works since, but for many years no new books have been bought. Two or three months after my appointment as librarian, I was appointed resident Munshi, and conducted the duties of both offices. This continued for three or four months, when, owing to disputes between me and the late Ameen, I was relieved of the duties of resident Munshi, and I have continued ever since to be librarian only. Teachers and holders of scholarships are allowed to take books out of the library. Other students are allowed to come to the library and refer to books, but are not allowed to take them away. I was a student of the Anglo-Arabic class, but I regret that I have acquired no knowledge of English. This has been to me a source of constant regret. Even now, although an old man, I am anxious to learn English. All Mahomedans are now eager to learn English conjointly with Arabic.

20th August 1869.

Baboo Nobin Chunder Ghose, *Third Master, Anglo-Persian department*.—I am third master, but I teach the second class. Since 1862 I have taught the second class. The class reads Arabic and Persian for nine hours a week. The number of boys has increased since the virtual abolition of the Sherafatnamah. The boys, I believe, belong to respectable families without exception. The higher classes contain more boys now than they did formerly, but I cannot account for their being generally weaker than the lower classes. Not unfrequently boys of the second and third classes, who do not get promotion in the school after the annual examination, go to the branch school and get admission there into a higher class.

Baboo Khetter Chunder Ghose.—I was appointed fourth master on R80 a few months ago, but my duties are entirely with the college class and the entrance class. Since I have been here, I have heard many boys of the first class complain of the time they are compelled to devote to Arabic and Persian. The college students also complain of the time they are compelled to devote to Arabic. They read Arabic three hours daily, and this of course is much more than is necessary to qualify for the University standard. I find that the boys of the entrance class are, as a rule, below the average of boys in other schools in point of attainments. One student of the College class, Atta-ur-Ruhman, left the other day because he found the arrangements for teaching him were so defective.

Babu Tripura Churn Sikdar.—I am fifth master on a salary of R50, but I have taught the third class for the last two years in all their studies. I have been ailing for the last two years, and am still sickly and weak. I hold a fourth grade certificate under the old rules for classifying teachers. As a rule, the best boys do not leave the higher classes of the school. Dull boys who cannot get promotion very often leave.

Moulvie Zulfukar Ali, *Head Persian Teacher, Anglo-Persian department*.—About a year ago I was promoted from the second Persian teachership (which I had held for seven years) to the head teachership, on R100 a month. I am an ex-student of the Arabic department of this Madrassah. The little English I know I have learnt privately. This year the first class has learnt Arabic only. Formerly this class learnt much Persian and little Arabic. One hour a day is given to Arabic. Mr. Blochmann takes the exercises in translation. The selections in Arabic are those prescribed by the University for the Entrance examination. Shurah Miato Amil is the grammar used in this class. I teach the second class also in Arabic and

Persian. Altogether my class work in the school occupies two hours a day on Mondays, Wednesdays, Thursdays and Saturdays, and three hours on the other days. I used to teach the college class for two hours on Fridays and one hour on Tuesdays. On these days I teach the course in Arabic prescribed by the University for the First Arts examination. Besides the Arabic taught by me to the College students, they are compelled to attend the Arabic department for three hours daily. There is now a great desire on the part of Mahomedans to learn English and Arabic.

MOULVIE ABDOOL ALI, *3rd Persian Teacher.*—I left the Arabic department a year ago to take up my present appointment on R30 a month. I was a scholarship-holder of three years' standing when I left the Arabic department, and I was allowed to retain my scholarship of R20 for nine months, after receiving my appointment as a teacher. The Principal was at first unwilling to allow this, but I showed him that others had been allowed to retain their scholarships under similar circumstances. I also had quarters on the premises during the nine months I retained my scholarship.

21st August 1869.

Branch school.

BABOO KALLY PROSUNNO CHATTERJEE, *Head Master, Branch School.*—I have been Head Master of the school for the last six years on R200 a month. Before joining the branch school I was first English teacher in the Sanscrit College. In 1868-69 the average daily number of boys present was 105. At present there are 175 boys on the rolls. The school fee is now eight annas a month for Mahomedans, and R4 a month for Hindus. Formerly it was R2 for Mahomedans and R3 for others. The fee for Mahomedans was then reduced to R1, and Hindu admissions stopped. Some time before I joined, the fee was reduced to eight annas for Mahomedans, and for the last two or three years Hindus have been allowed to join the school on paying a fee of R4 amonth. There have been from 10 to 15 Hindus on the rolls, chiefly in the higher classes, during the last two or three years. These boys come from Bhowanipore mainly, and it is more convenient and less expensive to them to come to the branch school than to proceed to the Hare School or Hindu School. The Mahomedan boys are chiefly from the middle class, but we have also sons of menial servants. I am not satisfied with all the teachers; the 2nd and 6th masters are good, but the rest are indifferent. The pundit is very irregular in his attendance; the others are generally regular. With the exception of the 2nd and 6th masters, the rest are careless and indifferent in the performance of their duties. I have frequently brought this to the notice of the Principal and Officiating Principal. Sometimes my reports were returned with a few marginal remarks, and at others no notice whatever was taken of them. In my last quarterly report of June, I again drew the Officiating Principal's attention to this subject, and he wrote some remarks on my report, warning the teachers that unless there was an improvement, they would be removed. When I joined the school in February 1863, Colonel Lees visited the school. Since then he has only visited the school once—in 1867, I think. I am quite sure that Colonel Lees has only visited the school twice during the last seven years. The Director of Public Instruction has never visited the school during my time. No Visiting Book is kept, and it would be useless, as no one comes to the school. The Principal never sends for me; all intercourse between us is by letter. I used to hold monthly examinations of all the classes, but I now hold examinations only quarterly. I produce the 2nd quarterly report for 1868, with the remarks of the Officiating Principal. I have not carried out the orders of the Officiating Principal as regards examining the second class once a month and reporting on the same. I explained to the Officiating Principal that such examinations would interfere seriously with my duties as teacher of the 1st class, and he allowed me to report quarterly as before. The annual examination of the school is conducted by Mr. Blochmann, who has sometimes been assisted by Mr. Pirie, of the Doveton College. Five prizes are given to each class—three for English and two for Vernaculars. The prizes are distributed by the Principal simultaneously with those awarded to students of the Madrassah. There are now 11 boys in my 1st class, six of whom joined this year from outside. Of these six, two are Hindus, and of the others, three have come from the 1st class of the Anglo-Persian department of the Madrassah. The latter gave as a reason for transferring themselves, that Mr. Blochmann's explanation in English literature were unintelligible to them on account of his pronunciation. My school has not been successful at the Entrance examination, because the training in the lower classes is so indifferent. Very few of the boys in the senior classes of my school are fit for these classes. I admit them, however, in order to keep the school going. My junior classes are better than the others, but very few boys remain long enough to get into the 1st class. The course of study for all the classes is prepared by me, and submitted to the Principal annually. He simply sanctions it, and I am not aware that any changes have ever been suggested by him. The house now occupied by the school can accommodate 200 boys but not more; the rent is R125, and the locality is convenient. There is a library allowance of R22 a month. At the end of each year I prepare a list of books to be purchased, which I submit to the

Principal. The list is then sent to the Director for sanction, and the entire allowance is drawn in one sum. The library books are lent to students and masters. I think that the school is kept back, because the Principal takes no interest in its welfare. Under proper supervision the school could hardly fail to improve. I have now only one Moulvie and another Pundit, and I think the school requires the services of another Moulvie and another Pundit. The present vernacular teachers are employed five hours daily. Occasionally boys of the Anglo-Persian department of the Madrassah transfer themselves to the branch school. The reason given for transferring themselves by some of these is, that too much time is devoted to Oriental studies in the Madrassah. Others say that they cannot afford the higher fee of one rupee, and some express dissatisfaction with the teaching of the masters. As a rule, boys are placed by me in the class corresponding to that they have occupied in the Madrassah, but sometimes in a higher class. I produce the admission book. It shows that 175 boys have been admitted during this session. Many of these are undoubtedly re-admissions of boys whose names have been struck off for non-payment of fees. When a boy presents himself for admission, I do not enquire if he has been in the school before. I examine him and send him to the class for which I consider him fit. If the master of the class recognises the boy as a former pupil, from whom any fine or fee is due, he realises it, and renders an account at the end of the month. The fine for re-admission of a defaulter is one rupee, but he is not required to pay the fee of the month in which he became a defaulter. He pays, of course, the fee for the month in which he is admitted, *i.e.*, he pays one rupee eight annas. The masters give cheque receipts for the fees they receive, and once a month they make over their collections to me. I have no means of knowing when fines are due from boys for re-admission. The master of the class knows, and I depend on his informing me when fines are due. I see one case now in which a boy of the 7th class, section A, was struck off in May, and re-admitted in July, without payment of the usual fine. This I cannot explain at present, but the master of the class can. I send applications of masters for leave to the Principal sometimes with and sometimes without a recommendation that the leave be granted. The Principal does not always attend to my recommendations. Exclusive of Sundays, the school has 75 holidays during the year. I see very little of the guardians of boys. The only occasion on which they come to me is, when applying for the admission of a boy, or lodging a complaint. I think the prizes should be distributed with some public ceremony.

(Abdullah, the master of the 7th class, section A, having been sent for to give an explanation of the circumstances under which the boy was re-admitted to his class without the imposition of the usual fine, stated that the fine had been remitted by the head master, also that he, Abdullah, had brought it to the special notice of the head master that the boy was a defaulter. The order was a verbal one.)

I have heard what Abdullah has just said, and I have no recollection of anything of the kind having occurred; moreover, it is not possible that a re-admission, under the circumstances stated by Abdullah, could have taken place. When a fine is remitted, it is always by order of the Principal, and it is sometimes recorded in the admission book. Under the circumstances, I am of opinion that Abdullah should have realised the fine of one rupee from the boy Noorbuksh, of the 7th class, section A. I am quite certain that I personally have never remitted a fine without the sanction of the Principal. I never collected a fine from any boy except in my own class, at any time; this is the recognised duty of the master of each class. Sometimes boys do pay me fines and fees, but very rarely. Sometimes when I take money I give the master a ticket, which acts as a voucher, and he sends this to me during the month with his accounts. Sometimes I don't give a ticket, but send a verbal message to the master and he enters the amounts as paid in his account, deducting the same from the total cash paid in by him. The account, however, does not show this. All sums appear as having been paid directly to the master. (The boy Noorbuksh, 7th class, section A, appeared and stated:—"On re-admission the other day, I went to the head master, who said you must pay a fine of one rupee for re-admission, and eight annas fee. I then went home and brought a rupee the day after, and besought him, on account of my poverty, to let me off eight annas of the fine, which he did, and I paid only one rupee to the head master. I am quite positive that I paid it to the Head Master whom I see here, and not to the master of my class, who is also present. When I went to my class, my master asked me to pay my fee. I told him I had paid my fee and fine to the Head Master, and on this he said nothing more.")

I have heard what the boy says, and I admit that, with the exception of remitting eight annas of the fine, the whole of the circumstances may have occurred, though I have no recollection of them. If any fine was paid at all, it must have been one rupee. The master of the class must have come to me to enquire if I had received the fine, as he could not have been, and ought not to have been, satisfied with the boy's statement. I believe the boy has been tampered with. His statement is untrue, or it is possible that I told the master, Abdullah, to write down one rupee eight annas as received, and he has omitted to do so. In this case the

find paid by the boy must still be in my hands. I keep no memorandum of sums received by me from time to time. I have no separate cash-box for fees. I keep them with any money of my own. I have never heard of any discrepancy in the monthly schooling fee account till just now. I now hear that the account for February 1868 has never been properly adjusted.

23rd August 1869.

Head Master of the Branch School.—I confess that I have sometimes remitted fines at my discretion without referring to the Principal. During this session I have referred to the Principal at least three times to remit fines of boys on re-admission. I cannot state positively that I have referred more than three cases. I explain the discrepancies in my statements by the fact that on Saturday last I did not recollect what was really the case. The discrepancy in the fee account of February 1868 has never been brought to notice. I now see a case of a boy who was re-admitted in July on paying half the usual fine. I sometimes remit half the fine.

26th November 1869.

MAJOR ST. GEORGE, *Officiating Principal.*—I produce a list* of holidays observed in the Mudrussah. They are all sanctioned by the Director of Public Instruction. The summer vacation of fifteen days was for the first time sanctioned as a permanent holiday during this year. Formerly the institution was closed only in the hot season with the special permission of the Director. When I acted as Principal in 1856-57, there were only two days given as Christmas holidays. To the present holidays of fifteen days at Christmas, the formal sanction of the Director must have been given. At the last Doorgah Poojah holidays, the Anglo-Persian department was closed entirely for a week, on a representation from Mr. Blochmann that he could not make satisfactory arrangements for carrying on the work of the classes, owing to the absence of the Hindu masters. The Hindu masters are engaged on the understanding that no Hindu holidays are to be observed; but in practice the pundits have leave on Hindu holidays. The Anglo-Persian department is, however, never closed on a Hindu holiday except as above stated. At Christmas 1858, I find the school was closed only for one day, but in 1859 the school was closed for a fortnight, and this holiday has continued to be granted ever since. When two holidays fall on the same day, our practice is to grant a separate day for each. This practice extends even to the long holidays like the Rumzan and Christmas holidays. For instance, we close for the Rumzan on some particular date for thirty days, and if the Christmas or other holidays fall within the period granted as a holiday for the Rumzan, we extend the holidays to the full number of days allowed for each, *viz.*, thirty days for the Rumzan, fifteen for the Christmas holidays, and three days for Eed-ul-Fitre, or forty-eight days in all continuously. This happened last year, and will also occur again this year. I had no knowledge of a practice of granting a half holiday on the day preceding a recognized holiday, but I see from the registers that such a rule prevails. The school is not closed earlier on Saturdays. I see from the register of attendance of masters that the school was closed on the 13th instant at 2 o'clock, but this was done without my knowledge. I don't know of any practice of confining the classes for one or two months before the examination to mere revision without the assistance of masters.

	Days.
*Rumzan	30
Eed-ul-Fitre	3
Eed-uz Zoha	5
Mohurrum	12
Akhiree Chahar Sumbah	1
Fateh-i-Dowaznuhum	1
Shub-i-Baraat	2
Christmas vacation	15
New Year's day	1
Good Friday	1
Queen's birthday	1
Summer vacation	15
TOTAL	88

23rd August 1869.

BABOO THACKOOR DASS RUKHIT, *Second Master, Branch School.*—I have been second master for three years on R100 a month. I was formerly head master of the Pooree School on R100, I then joined this school, and after upwards of a year I went to officiate at the Arrah school as head master. I afterwards returned to the Branch School. I have passed the first examination in arts, and I was admitted to the B. A. examination of 1868, but I failed. My class varies in number from 10 to 15. It is not my duty to collect fines for the re-admission of boys; that duty is always performed by the head master. My impression is that the head master frequently remits for re-admission, in order to get boys back to the school.

BABOO KEDAR NATH MOOKERJEE, *Third Master, Branch School.*—I joined the school fifteen years ago, as fourth master, on R30. Two years afterwards I was made third master on R40, then second master on R50, then third master on R60. I have drawn R60 since 1861. The number of boys in my class varies from five to fifteen. Now I have eight boys, last year I had five. I teach all the subjects of the 3rd class, and correct the exercises of the 1st class in Ancient History. Very few fines for re-admission have been levied during the past eighteen months. The head master ceased levying fines from boys of the 1st class, and the lower classes thought the same indulgence should be shown to them. Without he

special order of the Head Master, it is not the duty of a master to insist on the payment of a fine. I see no change in the condition of the school during the last five years. I am not on bad terms with the Head Master. Transfers of boys often take place from the Anglo-Persian department to the branch school, and as a rule they are placed in a higher class at school.

MOULVIE FYZUDDEEN, *Fifth Master, Branch School*.—I have been in the school for eight or nine years, and fifth master on R40 for the last four or five years. I teach all the subjects of my class. I was brought up in the Anglo-Persian department of the Mudrussah. The Head Master has excused all re-admission fines for the last two years. There is not a boy in my class who would not gladly pay a fee of one rupee if he could get admitted to the Mudrussah, as it would enhance his respectability. Boys unfit for promotion are now sent up to the higher classes in order to keep them at the school.

MOULVIE MAHOMED WAJID, *Sixth Master*.—I am a B. A. of the Calcutta University, and joined the branch school a few months ago on R40 a month. I have 25 boys in my class, of ages varying from 8 to 11. Many of the boys are sharp at learning; half of the boys are of this character. Since I joined, I have always referred cases of re-admission to the Head Master, and except in one case, the fine has always been excused. In the case where a fine was paid, it was one of eight annas, and the boy's name was Najmul Huck.

MOULVIE ABDOOLLAH, *Seventh Master*.—I joined the Branch Bchool in October 1865 as seventh master on R30 a month. I teach my class English and Urdoo five hours daily. It is not my duty to collect re-admission fines, unless by order of the head master. With regard to the boy Noorbuksh, I received neither fee nor fine. The head master told me he had excused the fine. The boys in my class are chiefly the sons of petty shop-keepers, khansamahs, cooks, &c. I was educated in the Anglo-Persian department of the Madrassah, and was for one year in the Presidency College. I have 39 boys in my class divided into three sections. I require assistance, more particulary in Vernacular. Promotions are only made once a year.

MOULVIE BUZLUR RUHMAN, *Eighth Master*.—I have been for nearly six years in the school, and receive R30. I have 45 boys in my class, divided into three sections. Promotions are made once a year.

BABOO JOGESHUR NUNDY.—I have been writer of the Branch School, on R13 a month, for about two years. I work in the Mudrussah Office, but occasionally go to the Branch School. The discrepancy of R7 in the February fee account of 1868 was brought by me to the notice of the Head Clerk in the Office. (The Head Clerk states that at the time he was very busy in making up accounts, owing to the approaching departure of the Principal on leave, and that he forgot afterwards to bring the matter to the notice of the Officiating Principal.)

24th August 1869.

MOULVIE FUZL-I-ALI.—I am the teacher of a private Arabic Mudrussah endowed by a deceased Muhammadan zemindar, Munshi Mahomed Ameer, of Sealdah. The Mudrussah's funds are now managed by Munshi Buzl-ur-Ruheem, the son of the founder. I was a pupil of the Government Madrassah in the time of Colonel Riley, and afterwards I proceeded to Lucknow, as I heard that Arabic learning was much cultivated there. I read Arabic for eight years at Lucknow, and remained there as a teacher for three years more; then I came to Calcutta and became a teacher in a private Mudrussah, now abolished, and whilst there I received my present appointment, teaching for some time at both Mudrussahs. I have been at the Sealdah Mudrussah for four years. The pupils have food and lodging on the premises. Formerly there were twenty-five students, but they are now reduced to twelve, coming chiefly from the eastern districts of Bengal. The reduced number of students is owing to the non-admission of any fresh pupils for the last two years, mainly on account of the trouble the trustee has fallen into as regards his zemindari. The pupils are admitted at ages varying from 18 to 35, and a Sherafutnamah is in all cases required. Applicants for admission are required to pass an examination in Persian and Arabic up to Shureh Wikayah in law, and Shureh Mullah in syntax. Only those who show a creditable knowledge are admitted; mere letters of recommendation will in no case secure admission. Students may remain for a period of seven years, but, as a rule, they remain only five or six years. My students prefer the Sealdah Madrassah, because there is a greater variety of Arabic science taught by me than in the Government Madrassah. For instance, in my Mudrussah they learn higher works on logic, such as Shureh, Tahzeeb, Kootbee, Meer Zahid, Mullah Julal, Mullah Hussein and Humdullah. My students also take up a course of natural philosophy. In law, I teach the second half of the Hedaya, which I consider to be superior to Jamai Rumooz and Ashbah-un-Nazair and Shureh Wikayah. I teach also geometry, arithmetic, and astronomy, and Hadees and Tufseer. I receive a salary of R25, with food and quarters for myself and a servant. By teaching private students I make R30 to 35 a month more. None of my students know English, some wish to learn it, others not. I do not approve of the present course of reading in the

Government Mudrussah. Eight students of the 1st class of the Government Mudrussah, four of the 2nd, also a Persian teacher of the Anglo-Persian department, read logic privately with me at my house. They pay from R1 to R3 a month each, and sometimes, in the case of poor students, I take no fees. The course in logic at the Government Mudrussah is insufficient, and on this account they come to me to supplement their deficiencies. A thorough knowledge of logic and grammar is indispensable to the proper understanding of difficult law books. When my students leave the institution they try to get Government or other employment. The reputation of the Government Mudrussah has fallen very low, the teachers are incompetent, and the course of study defective. I am quite certain that students on leaving my institution hav received a much better Arabic education than students of the Government Mudrussah. On seeing the advertisement of this Committee in the newspaper, I wrote a paper in Persian on the best means of improving the Government Mudrussah, and this paper, after translation into English, will be handed to the President. I am in favor of the conjoint study of English and Arabic. The complaints I hear of the Government Mudrussah chiefly relate to the inefficiency of the teachers, and the deficiencies in the course of study. There are many Arabic scholars of the highest repute in the North-West Provinces who would gladly come down here on salaries like those in the Government Mudrussah. I don't know English, but I regret that I did not learn it. There are no Mudrussahs that I know of like mine, as regards the high class of instruction given. I consider the maintenance of the Government Mudrussah very necessary. No Persian is taught in my Mudrussah. For Arabic literature there is no demand, and I don't teach it. The real object aimed at is the acquisition of a thorough knowledge of law.

Aga Ahmud Ali.—I am second teacher of Persian in the Anglo-Persian department and have been here for one year. I teach the 3rd, 4th and 5th classes, an hour each daily, coming at 11-30 A. M. I keep a private school in which there are sixty-two boys reading Arabic, Persian, and Urdoo. The fee is four annas a month, but I receive private subscriptions from Muhammadan gentlemen. There are six teachers including myself, and the school opens daily at 6 A. M. and closes at 10. The school is in Toltollah. My teachers receive from R5 to R10 a month. Some of the boys are very young, and begin with the alphabet. My school, in fact, acts as a preparatory school for boys coming to the Arabic department. I teach Mr. Blochmann Persian, and have done so for four or five years.

25th August 1869.

Moulvie Mahomed Muzhur.—I was a teacher in this Madrassah upwards of twenty years ago, and afterwards Cazee of the Sudder Court. I was an Assistant Professor in the Arabic department for about three years. The course of study in Arabic has undergone very great alteration since my time, and the prevalent opinion is, that the institution has deteriorated, the causes being that the Professors are less able, and that the standard laid down is of a lower order. Students resort to this institution for the purpose of acquiring a thorough knowledge of Arabic literature and science, but the present course of the Madrassah falls short of this; and, moreover, for getting on in the world something more than Arabic is now required. In my opinion, English should now be taught conjointly with Arabic. Formerly there was not the same disposition to learn English, as there was not so much necessity, but now a knowledge of English is indispensable. My plan would be to require applicants for admission to the Arabic department to pass an examination in English as well as Arabic.

Arrangements should then be made for teaching English to Arabic students up to the standard of the Entrance examination, and their Arabic studies should be continued on an improved plan. If this plan were adopted, many students would join the institution. The knowledge of English which I would require from mofussil candidates for admission must be acquired at the Government zillah schools, aided schools, &c., before they come to Calcutta. As Government does not teach religion to any of its subjects, I think it would be quite proper to exclude religious instructions from Mahomedan institutions. A compilation from standard Mahomedan works of law might be made, which would be perfectly free from objection on religious grounds. I could personally undertake to make such a compilation, and I believe that it would be acceptable to Mahomedans. The religious portions excluded from the compilations would be read at home. I approve of keeping up the Sherafutnamah in the Anglo-Persian department. So long as the number of successful entrance candidates is small, I would transfer them to the Presidency College on a nominal fee. Afterwards, as the number increased, it is desirable that College classes should be organised in the Madrassah. The Anglo-Persian department is held in estimation by Mahomedans. I think it would be better if the examinations for Arabic scholarships were conducted by outsiders. I think quarters should be assigned to the largest number of students possible. No doubt more students than at present might be quartered in College, and ought to be, as they are very poor. Formerly an Assistant Secretary supervised all internal arrangements, but now this duty is done by an officer on less pay. I don't think any change in the present plan of supervision is necessary.

To my knowledge the course of logic in Arabic is very defective, and it requires revision. A higher series of class books should be introduced.

MOULVIE MURHUMUT HOSSAIN.—I am a Pleader of the High Court, and am an ex-student of the Hooghly Mudrussah. There is at present among Muhammadans a desire to learn English, and I think it would be very advantageous if it could be taught with Arabic. I disapprove of criminal law and other law not in force being taught now. The question you now show me as to the various kinds of homicide and the law between master and slave are quite improper. The question I see in the law paper for senior students of 1864, as to the definitions of "claim" "plaintiff" and "defendant," is quite out of place in such an examination. The logic taught in this Mudrussah is very elementary, and the questions on this subject for 1864 seem to be appropriate. As to the religious part of the instruction given in Arabic, I will think over the matter and write you a reply. The reputation of the Mudrussah is very much lower than it was. There is nothing now to be gained from knowing Arabic, and therefore the students read with much less zeal than formerly. There is too much literature in the present course of Arabic, and I would suggest that more logic and the principles of law and law-logic should be introduced, and a portion of the literature taken away. The grammar now in use is very defective, and is too elementary. I would introduce Shaffiah in etymology and Kaffiah and a portion of Shureh Mullah in syntax. I would abolish the present Anglo-Persian department, and substitute an Anglo-Arabic department in its place. My object is, that students should receive an education which will benefit them. At present the education they receive in the Mudrussah leads to nothing. Since 1851 hardly any one has been able to pass the examination for the office of Moonsiff. They cannot pass the examination at present without a knowledge of English.

REVEREND J. LONG.—I have done my best to ascertain the wishes of the Muhammadans in regard to education, but it is very difficult to do so. I have often suggested that European Arabic scholars of repute should be imported from Europe, and placed at the head of the Government Mudrussahs. Such men would be likely to have a powerful influence over the Muhammadans, and they would be able to act as media for interpreting the feelings and wishes of Muhammadans to Government. I consider the teaching of Arabic an essential measure, if we are to carry the learned and influential Muhammadans with us in educational matters. I would organise a system of instruction in Arabic on a similar plan to that which has been successfully introduced into the Sanscrit College. In the Sanscrit College one learned language, Sanscrit, is taught, but in the Mudrussah there should be two departments side by side—one Anglo-Arabic and the other Anglo-Persian. In the Anglo-Arabic department English should be mainly taught in the early stages through the medium of Urdoo, and a knowledge of history and geography should be given through Urdoo. As the students progress in English, they should more and more learn all subjects through English. Whilst one object to be kept in view is to hold out prospects of a good Arabic education to a certain class of Muhammadans, another should be to supply a need that is much felt—the qualifying of Muhammadans for public employment.

The Muhammadans have shown special aptitude for employment in the Survey Department, and in the Department of Art. I would therefore have a teacher of surveying and drawing attached to the Mudrussah, and I would have scholarships tenable either at the School of Arts or the Engineering College. In the Arabic department I would introduce a course of Arabic which would involve the study of that language from a philological point of view. Arabic should be taught upon an improved system. The Professor of Arabic at the Hooghly College has already published some elementary books, which I approve of, and, if encouraged in his work, I believe he will supply the necessary books for teaching Arabic, as I suggest. All changes should be very gradually and silently introduced. On admission to the Arabic department there should be an examination for scholarships open to students from all parts of the country. The subjects of examination should be Arabic grammar and some easy Arabic reader, history and geography in Urdoo, and some easy reader in English, which should be explained in Urdoo. In the event of any Anglo-Arabic students going up to the University Entrance examination, they should be permitted to write their answers in English or Urdoo at their option. The reputation of this Mudrussah is now very low; one cause for this state of things is said to be the want of a Principal who has a thorough knowledge of Arabic, and who can devote the whole of his time to promoting the interests of the institution. I think a Principal should always take a part in the instruction of the classes. There is a feeling of intense dissatisfaction with the present state of the Hooghly Mudrussah. There is a feeling that the funds of that endowment should be almost entirely devoted to the special education of Muhammadans. I would also suggest that in Calcutta there should be a mixed Committee, whose functions should be to advise the Principal on all matters connected with the working of the institution. This Committee should be constituted on the same plan as the present Medical College Council. A special education is required for Muhammadans, as they, like natives of Northern India, have not generally the same mechanical facility of acquiring a knowledge of a

foreign language. There is among Muhammadans a feeling of bitter discontent at their exclusion in a great degree from Government employment, owing to their inability to compete with Hindoos. This might partially be removed by extending patronage to distinguished students of the Mudrussah. In the present state of things the fee for Muhammadans at the Presidency College should be reduced considerably. To my knowledge, respectable Muhammadan families in the mofussil are, as a rule, very poor, and are gradually becoming poorer. On public grounds, therefore, I think that educational fees should be considerably lower for them.

26th August 1869.

MOULVIE ABDOOL JUBBAR.—I am Head Urdoo Translator of the High Court, and an ex-student of this Mudrussah. I studied English for six years, and Arabic for seven years. In my time there was an English school apart from the Arabic Department, represented now by the Anglo-Persian Department. I read Arabic and English daily. I was employed in the Foreign Office as translator on R50, and rose to R143 in that Office. I was then appointed to the High Court on R250, rising to R350. I experienced no difficulty in learing English and Arabic at the same time. Only 10 or 12 of my fellow Arabic students learnt English. We read Arabic from 8 to 11 o'clock, and again from 1 to 2 P. M. We read English from 11 to 1, and again from 2 to 4. I am exceedingly glad that I was thus educated. I have several sons and nephews in the Anglo-Persian Department, and one son in the first-year class of the Presidency College. I intend to send my other sons to the Presidency College, if provision be not made for instruction in English at this institution after passing the Entrance examination. I should prefer this institution if suitable arrangements are made, on account of the greater facilities for learning Arabic. In the College class, as now organised, there is too much time spent over Arabic, and too little over English; and, moreover, the arrangement for teaching the latter are not sufficient. I would recommend that English be taught in the Arabic Department. There is a general desire now to learn English amongst the Arabic students. I would leave the study of English optional, but I would give marks for it in the scholarship examination. In my time the scholarship examination was conducted by the Mudrussah Committee. There were eight classes, and each class had its own questions. Some of the questions you now mention, as lately having been set at the senior examination, would not have been considered suitable questions in my time: they are too easy. We Muhammadans cannot expect Government to make religious instructions a part of the Arabic course, and questions relating to religious ceremonials might properly be excluded from the examination. I see no objection to a compilation being made of portions of works in law, in which the civil law in force among Muhammadans is fully treated. The reputation of the Mudrussah is much lower now than formerly. The standard of admission was higher, and the teachers were abler men than at present. I would recommend that some of the Arabic literature be struck out, and that the course in the principles of law, law-logic and rhetoric be extended. I would also add some treaties on natural philosophy; perhaps some European work translated into Arabic might be introduced. In grammar, I think the present course defective, and would add to it Kaffiah and Shureh Mullah. I prefer the Hedayah to the Jamai-ur-Rumooz. I think the salaries of the Professors are ample to secure the services of the best Arabic scholars in India. My boys complain that the masters do not take pains to teach them in the class. In my opinion, the masters of the lower classes should be Muhammadans instead of Hindoos. I would prefer for the higher classes East Indians, if properly qualified. I would recommend that the Presidency College fee for Muhammadans should be Rs. 3 a month, and that a good Arabic scholar be entertained for teaching Arabic. I see no objection to Arabic students going in English as far as the Entrance standard. I would make a division of the present twenty-eight scholarships belonging to the Arabic Department between the Anglo-Persian Department and the Arabic Department. The scholarships might be equally divided between the two departments. For general purposes, men with a knowledge of Arabic are useful to Government; for instance, in the Foreign Office I was called upon frequently to translate Arabic documents. In any re-organisation of this institution I would prefer to see two distinct departments, in one of which English should be the main study, and Arabic subordinate; and in the other, Arabic should be the chief study, and English subordinate. The limits of age for admission to the lowest class of the Arabic Department might be a minimum of 16 and a maximum of 20. I would have seven classes, each class having its own course of reading. I approve of the Sherafutnamah as far as the Entrance class. In the College classes for English I would not require a Sherafutnamah. At present there is no provision in Government zillah schools for teaching Persian to Muhammadans. If such provision were made, I believe these schools would be resorted to by Muhammadans more freely than at present, and I think that provision should be made for teaching Persian. In the lowest classes, Bengali and Persian should be taught.

Muhammadans attach no value to Urdoo. On promotion to the fifth-year class, boys might cease giving much time to Bengali and Persian, and confine their attention to English and Arabic. I hear there is much laxity of supervision over the Branch School. The school should be kept up, but properly looked after. The Muhammadans look upon the present footing of the Hooghly Mudrussah as a standing grievance. The funds ought to be applied to a much larger extent than at present to the education of Muhammadans. The supervision of the Calcutta Mudrussah is too lax. The Principal should daily, and it would be better if he took part in the daily instruction of the classes. Improved methods of teaching should be introduced, whereby a much greater proficiency might be attained in the time a student attends the institution.

Moulvie Ruhmut Ali.—I am a Mookhtear of the High Court, and have settled here for the past twenty-three or twenty-four years. I do not know English. It would have been better if I had learnt it. I have one son in the Anglo-Persian Department, aged 18, who has learnt Arabic at home. After my boy has passed the Entrance examination, I shall leave him to choose whether he will continue his studies in English, or take up some profession. I have three other little boys who are now reading at home Persian and Arabic. When they are twelve or thirteen years of age, I shall send them to the Anglo-Persian Department. I consider a knowledge of English very advantageous. Most Muhammadans, although of good family, do not know sufficient Arabic to instruct their sons in that language, and therefore they prefer that they should be taught Arabic in the Mudrussah or by some private tutor. During the last few years the desire to learn English has become intense. I am strongly in favor of teaching English in the Arabic Department. Muhammadans don't care about Urdoo. I would strike out Urdoo in the Anglo-Persian Department, and confine the boys to Arabic and Persian. It is notorious that the education now given in the Arabic Department is very inferior to that formerly given. The reason is that the Professors are men of little repute, and the course of reading is defective. The salaries here are quite sufficient to secure the services of the best Arabic scholars. For instance, there was a learned man at Rajapore named Moulvie Abdul Huq, also another at Rampore, Moulvie Sadullah, another named Moulvie Ahmed Ali, who frequently lives at Calcutta as a merchant. There is another man Abdul Huq, who practises as a hakeem in Calcutta. These are men of high repute, and men like these should be appointed to the Mudrussah. Such appointments would give great satisfaction to the Muhammadan community. The grammar taught here is not enough. If Government wish to give an education acceptable to the Muhammadans, then I think the present system of teaching religious law, &c., should be continued. If you strike out everything bearing on religion from the course of law, as also all civil and criminal law, which is really now-a-days not in force, Muhammadans would be exceedingly dissatisfied with a system of that kind.

28th August 1869.

Moulvie Gholam Yehyiah.—I am a Mookhtear of the High Court. I learnt Arabic at home privately, but merely know sufficient for general religious purposes. My relatives instructed me. Many other Muhammadans are so instructed, but the practice has of late very much diminished, by reason of most people having business to attend to, and consequently no leisure for work of this sort. Those who can afford it keep paid teachers for their sons. The knowledge of Arabic has decreased lately. I have had one of my sons well educated in Arabic at Rampore, Cawnpore, Khyrabad, and other places. The little English he knows he learnt by himself. My son also passed five years at Mecca, Medina, and Cairo, in order to become an accomplished Arabic scholar. If I was a young man, and had young boys to bring up, I would educate them at home in the elements of Persian, Arabic, &c., and then give them a thoroughly good English education, so that they might be able to get on in the world. I have not heard that the reputation of this Mudrussah is lower than it used to be. I think in the Arabic Department of this Mudrussah every student should learn English. I say this with reference to the present state of the administration of justice. Many new laws have been introduced with which the education in this Mudrussah has no connection. It may be difficult to get a good education in both English and Arabic; but as a man must live, I think a little of the Arabic should give way to English. There is now a much greater desire among Muhammadans to learn English. As a rule, the respectable Muhammadans are much poorer than the corresponding class of Hindoos, and therefore could not afford to pay a high fee for English education. I have picked up a little knowledge of English, and I regret now that I was not thoroughly educated in English.

Moulvie Mahomed Ismaeil.—I am a Vakeel of the High Court, but I don't practise now, as I have no knowledge of English. I am a native of Sylhet, and was educated in the Hooghly Mudrussah. I have forgotten most of the Arabic I learnt. I have a press, and publish translations of the laws and regulations chiefly in Urdoo, which finds a sale in Behar.

and among the Bengali Muhammadans. I have one son in the Anglo-Persian Department of this Mudrussah, and two others, whom I intend sending when they are a little older. I approve of the education given in the Anglo-Persian Department. I think Muhammadans should now learn English and Arabic conjointly. Bengali Muhammadans should also know Bengali thoroughly. One of the chief causes why Muhammadans are not appointed in larger numbers to ministerial offices is their imperfect knowledge of Bengali. I think, therefore, that it is essential Bengali should be taught to every Bengali Muhammadan. There is no doubt I should have been better off if I had known English. The students of the Arabic Department should also learn English. The Muhammadans come in large numbers from Eastern Bengal to this institution, because there are many respectable families there who value an Arabic education, and they have no means of acquiring it nearer home. The reputation of the Mudrussah was much higher formerly than now. Students were better educated than at present. One reason for the falling off is, that students formerly got employment under Government on leaving College, and now that this is no longer the case, the study of Arabic is not pursued with the same ardour. I have further to bring to your notice that Muhammadans are now exceedingly poor, and that I think Government should treat them with consideration as regards the payment of fees for an English education. I approve of requiring the Sheraiutnamah.

MUNSHI ABDOOL WUDOOD.—I am a Mohurir of the High Court. I don't know Arabic. I learnt Persian in Calcutta, but I am a native of Jessore. I have a son in the Anglo-Persian Department, and I wish him to have a thoroughly good English education. The Arabic and Persian taught in the school classes are quite sufficient for general purposes. I have no complaint to make against the school. I consider a knowledge of Bengali essential to a Bengali Muhammadan. My son does not now know Bengali, but he must learn it somehow before he can get any employment.

MUNSHI KHYRAT ALI.—I am a private Munshi. I was formerly a mohurir in the Special Commissioner's Office. I have a grandson in the Anglo-Persian Department. I know very little Arabic; Persian I know better. The best kind of education for Muhammadans is, I think, that given in the Anglo-Persian Department. I consider a knowledge of Bengali essential for Bengali Muhammadans. I have two other grandsons who have passed through the school. They failed at the Entrance examination, and have taken employment. Had they passed the Entrance examination, I could not have afforded to pay the fee of the Presidency College for their higher education. English is essential. No one can now get an appointment without a knowledge of English. In trade, too, a knowledge of English is also essential.

SYED ISMAIEL.—My father was instrument maker to the Government for many years, and I was also employed in the same business for fifteen years, and officiated for my father for two half years. I have resigned the service of Government, and am now conducting the business on my own account. I was brought up at St. Paul's School. I know very little Arabic, and this I learnt at home. Persian also I learnt at home. My son is in the Anglo-Persian Department, and I intend him to go up to the Entrance examination. I shall give him the best English education in my power, as that is likely to be of most service to him in after-life. Whatever profession he may adopt, this kind of education will benefit him. A knowledge of Persian and Arabic should be combined with English; but I would not give an education in Arabic alone. Many Muhammadans would like to give their sons a good English education, but they are unable to afford it. I and other parents have to complain that some of the masters of the Anglo-Persian Department perform their duties very indifferently. They do not exert themselves sufficiently, and I know that discipline in the classes is lax. Boys use bad and abusive language to each other in their classes, and this is not noticed by the masters. My son does not know Bengali, but he ought to learn it.

31st August 1869.

KAZEE ABDOOL BAREE.—I am a Government pensioner, and was formerly Cazee of the town of Calcutta. I was a student of this Mudrussah when it was located at Boitakanah. I read seven years in the institution, and left it in 1827, just after the opening of the new Mudrussah. My house is at Chittagong, which I sometimes visit. I was Cazee from 1827 to 1864, and I succeeded my uncle in that office. In my time a great many of the students came from Chittagong. There are many respectable Muhammadan families there. There was nothing but Arabic taught in my time. I know something of the working of the Mudrussah, but am not familiar with details. Great changes have taken place both in the matter taught and the books read. The professors in my time were very much superior to those now at the Mudrussah, and the students were much more highly educated. The reputation of the institution has sunk exceedingly. This is generally attributed to the inferiority of the Professors

and to defective arrangements. The books read are inappropriate. The reputation of the Mudrussah began to sink about 1853. From that time it has been steadily going down, and Government has paid but little attention to its management. Owing to the abolition of Cazees and Moulvies, there is less desire to learn Arabic, but there are still many Muhammadans who wish to learn it. It is, however, impossible they should do so under the present state of things in the Mudrussah. There are two classes of Muhammadans—one not caring to learn much Arabic, but desirous of acquiring a good English education, the other valuing Arabic chiefly, and desirous of learning a little English. I hear that the Anglo-Persian Department is also not successful in turning out good scholars. As regards the Arabic Department, thoroughly good Professors should be sought after wherever they can be found, and appointed to the institution; also such books should be read as will enable the students to reach a high standard. I think that the Arabic students should also learn to read and write English early. Moreover, as all business is transacted in Bengali in this province, I would insist on all students without exception learning that language. Arithmetic should also be taught either in English or Bengali. I also think that they should devote a portion of their time in perfecting their knowledge of Persian. There is not the least use in teaching Urdoo. In Arabic I would recommend the following:—

Lower Classes.

LAW.

Shureh Wikayah, 1st and 2nd volumes.
Principles of Law, Noor-ul-Anwar.

LOGIC.

Shureh Tuhzeeb.

RHETORIC.

Mukhtisur Maani.

LITERATURE.

Ajab-ul-Wojab.
Nafhut-ul-Yamen.
Hiditrut-ul-Apah.

LAW OF INHERITANCE.

Serajeeah.

I also think that a short treatise on philosophy should be read for the purpose of learning the technical terms which constantly occur in the higher reading.

GRAMMAR, &c.

Fussool Akhem in etymology. Suhreh Mullah in syntax. My opinion is that Suhreh Mullah is the key to a thorough knowledge of the language.

Higher Classes.

LAW.

Hedayah, 3rd and 4th volumes.

PRINCIPLES OF LAW.

Tonzeeh, with its commentary Tulveh.

RHETORIC.

Mutuwool.

LOGIC.

Kutbee, with its commentary Meer.

LITERATURE.

Mutanubbi.
Mokamat Hureere.

LAW OF INHERITANCE.

Exercises for the purpose of testing a student's knowledge.

In Persian, I would recommend Anwari Sohailli and Tarikh Nader Secunder Nameh—Zulekha.

In Bengali, they should be practised in reading and writing. It would be a good plan if court papers were used for this purpose. I am also highly in favor of teaching the Penal Code, Criminal Procedure Code, Civil Code, and Law of Evidence in Bengali. I feel confident that all Mussulmans would value such a course of instruction, and if they did not, I would let them go. What is the use of teaching that which is of no use? Government money would be wasted, so also the student's time. If students really work at Arabic for three hours daily, it may be sufficient, and they would in that case give three hours daily to English, Bengali, and Persian. There can be no possible objection to students reading for six hours daily, with an interval of half an hour for prayer, recreation, &c. The examination for admission to the Arabic Department should comprise elements of Arabic grammar and Persian. Students should also know something of English, *i. e.*, they should be able to read easy sentences. This is my opinion, but the Mahomedan Literary Society, of which I am President, will shortly meet and discuss this subject: and the result of the discussion will be given to the Committee. The fact of Government directing attention to the affairs of the Mudrussah has given much satisfaction to the Muhammadan community. I have also strongly to urge that students leaving the Anglo-Persian Department after the Entrance examination should be allowed to join the Presidency College on a lower fee, say one rupee. It is simply impossible for Muhammadans generally to pay the present high fee, but of course in the case of those who are able to pay there is no necessity for any reduction. I have one son in the Arabic Department, and two sons in the Anglo-Persian Department; another son has passed through the Arabic Department. I have complaints of the inferiority of the teachers of the Anglo-Persian Department, and of their paying very little attention to their duties. I would not take away any scholarships from the Arabic Department for the purpose of conferring them on the students of the Anglo-Persian Department, after passing the University Entrance examination. If my proposals are carried out, the reputation of the Mudrussah will rise, and Muhammadans will flock to it from all quarters. Formerly it was the practice to conduct the annual examinations by outsiders. I think the examination for scholarships should now be conducted by outsiders. I would recommend a committee to be appointed of independent Muhammadan gentlemen, to advise on all matters affecting the welfare of the institution, and with these I would associate any European gentlemen who may take an interest in Muhammadan education. We don't look upon Moulvie Kubeeruddeen as an Arabic scholar. I am in favor of the Sherafutnamah. Formerly there was a public distribution of prizes, and tickets were issued inviting respectable Muhammadans to the ceremony. It is desirable that this custom be revived. No student should be admitted to the lowest class of the Arabic Department who is above eighteen years of age. For admission to each of the higher classes, the limit should be increased by one year. I hear complaints of the allotment of quarters to students. The more students can be accommodated the better, as the building was constructed for this special purpose I believe the zillah schools are not resorted to by Muhammadans, because there is no provision for teaching Persian. There are several Muhammadans of high repute, whose appointment to the office of Professor of the Mudrussah would be received with much satisfaction; for instance, Mooftee Sadoollah, of Rampore, and Moulvie Abdool Huq, also of Rampore or Bhopal.

Moulvie Syed Fuzl-i-Hossain.—A Mookhtear of the High Court, and a native of Gya. The Moulvie repeated in substance and with much warmth the recommendations of the previous witness, Kazee Abdul Baree.

Hakeem Syed Abdul Hossain.—I am Hakeem, and practice in Calcutta; my home is at Burdwan. (The witness warmly concurred in the recommendation of Kazee Abdul Baree.) Twenty of my relatives have received their education in this Mudrussah. I am strongly in favor of the Sherafutnamah, which ought to be carried out more strictly.

Moulvie Gholam Surwar, *a Translator of the High Court.*—This Moulvie was also strongly in favor of an English education, and fully concurred in the recommendations of Kazee Abdul Baree.

1st September 1869.

Moulvie Abdool Hukeem.—I am the Second Assistant Translator of the Legislative Department of the Government of India. I entered the Arabic Department of this Mudrussah in 1851 and remained till 1857. Besides the present course, we read in my time algebra, geometry, arithmetic, and the Hedaya in law. I think it was a mistake to drop these subjects. I have learnt English privately. I entered at thirteen years of age the third class, and remained two years in this class, two years in the second, and two years in the first. I am now of opinion that many changes are required. I recommend that the former books be introduced, such as Hedaya and Shureh Mullah; history and Arithmetic should also be read. I would divide the students into eight classes, and the last four classes

should read Persian. Every student should also learn Bengali thoroughly, and be thoroughly up in the language used in Courts and in the transaction of business. English being now highly necessary, should be read conjointly with Arabic. If such an education be given, the institution would be highly popular, and the Muhammadan community would be grateful. English and Bengali should be made compulsory in all classes. The reputation of the Mudrussah has of late gone down very much. I attribute this to the change in the course of study, and to the inferiority of the teachers. Students should read Arabic three hours daily, and three hours should be given to the study of English, Bengali, &c. I have talked with many Mussulmans, and they all entertain the opinions I have expressed. I have kept up my knowledge of Arabic, and read some Arabic work daily. The Anglo-Persian Department also requires improvement. More efficient teachers are required, and in the four junior classes I should prefer young Muhammadan masters. For the higher classes I would have the best available teachers. As to the age for entering into the Arabic Department, I would fix it from thirteen to eighteen, and an additional year might be added for each class. A preliminary examination should be held for admission, but the knowledge required should only be very elementary, Arabic grammar, viz., Meezan, and a English reader; in Persian, I would require Bostan and Gulistan. In the Anglo-Persian Department Bengali should be taught in every class without exception. Urdoo is quite unnecessary in any class. All Muhammadans of Bengal and Behar with whom I have spoken on this subject are of my opinion. I am strongly of opinion that the Sherafutnamah should be retained, and strictly carried out. The Head Master should admit to the Anglo-Persian Department, and the Head Moulvie to the Arabic Department. I think a mixed Committee composed of Muhammadan and European gentlemen, who are interested in Oriental learning, might very well take the place of the Principal. I now see the questions given at the serior and junior Arabic examinations of 1867, 1868 and 1869. I consider them no test of scholarship; they are questions in the mere elements of subjects. In my time the questions were far more difficult. I would strongly recommend that the annual examination be conducted by outsiders. There would be no difficulty in getting competent examiners. I myself would gladly take part in the examination, if Government wished it. I am in favor of retaining the present scholarships in the Arabic Department, but I would reduce some of the scholarships in value, and distribute the increased numbers over the different classes. I strongly recommend that the Presidency College fee be reduced to one rupee for Mahammadans; of course in the case of those who are well off there would be no necessity for any reduction of fee. In my opinion, as many students as possible should be accommodated with quarters. I see no objection to three students being placed in one room. In my opinion the zillah schools ought to provide instruction in Persian, and if that were the case, I am sure that more Muhammadan boys would resort to them. I think the best Arabic scholar available should be selected for the Head Professorship of the Mudrussah, wherever he can be found. Moulvie Abdool Huq, of Rampore, is a man eminently fit for such a post. There is also Moulvie Abdool Huq, practising as a medical man in Calcutta, who is also a learned man, and a pupil of the former. The Branch School should be kept up; if properly managed, it will answer fully the purpose it was intended for. Under other arrangements the two Munshis might be dispensed with. I have a younger brother in the Anglo-Persian Department. There are more students now in the Mudrussah from the eastern district than there were in my time, although they always did preponderate. Those nearer to Calcutta have, I presume, giving up coming to the Arabic Department on account of the known defects in the arrangements for teaching.

Moulvie Mahomed Rowoof.—First Translator in the Legislative Department of the Government of India. The Moulvie strongly supported the opinions of the previous witness, Moulvie Abdool Hukeem.

Moulvie Abdool Huq.—I am a native of Oudh, but I have been in Calcutta for some years. My family has lived at Cawnpore for the last forty years. I nominally practise as a physician. I learnt Arabic at Cawnpore, Lucknow, and Rampore. My teachers were for some time Mooftee Sadullah and Moulvie Abdool Huq. I am not acquainted with the details of the Mudrussah, but I know their general course of reading. If you wish to please the Muhammadan community, the course of Arabic studies should be revised in accordance with their wishes. A higher class of books should be read, and the Professors should be more numerous, and more learned. This is a Government institution, and ought to be a model to all others in this country. The maintenance of such an institution indicates a liberal disposition, and therefore the instruction conveyed should be made acceptable to Mussulmans. I myself teach Arabic, and some of the teachers and students of this Mudrussah come to me for instruction. The Head Professor of this Mudrussah ought always to be the most learned man that can be found. I myself know two or three men of the stamp required; Moulvie Abdool Huq, of Rampore, for instance, and Mooftee Sadullah, also of Rampore—either of these would fill admirably the post of Head Professor. I disapprove of the Jamiur Rumooz; it is not a standard work. The Hedayah and Shureh Wikayah are standard works, and should always be

read. The Shureh Mullah is absolutely indispensable. Arithmetic, geometry, and algebra should also be taught. A treatise on philosophy should be read for the purpose of learning the meanings of the technical terms. I would suggest Hidayulut or Hikmutul Hudyai-Saceedya. I cannot say that anything in addition to the above is necessary, but Government knows what is necessary for a man to learn, in order to qualify for getting on in the world.

2nd September 1869.

MOULVIE ATUR RUHMAN.—I am an ex-student of the Mudrussah, and a native of Hooghly. I joined the Anglo-Persian Department in 1859, and passed the Entrance examination in 1862. I then joined the Arabic Department. Reading Arabic four hours and English two hours daily, I gained a junior scholarship in the Arabic Department in 1864, and a senior scholarship in 1867. I left the Mudrussah on the 1st June 1869, in order to take employment which I got in the Registrar General's office, on R60 a month. I lived in the premises from 1863 to 1867. I passed the Entrance examination in the second class, and would have gone to the Presidency College, but I had not the means. I had no knowledge of Arabic when I joined the department. I wished to read English up to the standard of the First Arts examination, but the arrangements of the College did not permit this; moreover, the College was not then affiliated.

MOULVIE WAHEDUDEEN.—I am an ex-student of the Mudrussah, and a native of the 24-Pergunnahs. I am a translator of the High Court, on R120 a month. I was brought up in the Anglo-Persian Department, and passed the Entrance examination in 1862. I then joined the College class in English for two hours daily, and the Arabic Department for four hours. I kept this up for two years, as I could hold my junior Government scholarship of R14 a month during this time. I was persuaded by Colonel Lees to remain at the Mudrussah after passing the Entrance examination, or I should have gone to the Presidency College. The object of Colonel Lees was, that I should acquire a good knowledge of Arabic simultaneously with English. Theoretically the arrangement was good, but it proved to be impracticable. An education in Arabic, it was thought, would give me influence among my co-religionists. I would recommend that English be taught in the Arabic Department, that the Anglo-Persian Department be improved, and extended by opening an Anglo-Arabic class, as a College department educating up to the standard of the higher University examinations. I would lay much stress in the acquisition of a sound knowledge of Arabic grammar. If that were done, the present standards of the University in Arabic might be sufficient. Every educated man should know Bengali, and it should be compulsory on all students to learn it. I myself felt the want of a knowledge of Bengali, and I have had to perfect my knowledge of it subsequently. I think Persian should be taught in the junior classes of the Arabic Department. From my own experience of two years in the Arabic Department, I know that the instruction in Arabic grammar is most insufficient. Until there is an improvement in this branch there cannot be great progress in the higher classes. At present the knowledge of Arabic acquired in this department is looked on with but scant respect by Muhammadans generally. I think that standard works in Muhammadan law, such as the Hedaya, should be read, as also a higher course of literature.

MOULVIE ABBAS ALI KHAN, *Vice-President of the Mahomedan Literary Society.*—I am a native of Patna and a Vakeel of the High Court. I don't know English. I have one son in the Anglo-Persian Department, and I wish to give him a good English education. Besides the little Arabic he will learn there, he will have private instruction at home. I have no intention of sending him to the Arabic Department. The times have changed, and English is now absolutely essential. An elder son of mine had an English education, but he died before passing the Entrance examination. The present course of Arabic in the Mudrussah is very imperfect. There ought to be more classes, a higher standard of class books, and a more efficient staff of teachers. I am an old man, or I would now even try to learn English. I have felt severely my ignorance of it. I [illegible] teach English in the Arabic Department. A mere knowledge of Arabic is of no [illegible], and will not enable a man to gain a livelihood. A knowledge of Bengali is also essential. Mussulmen are generally dissatisfied with the existing arrangements in this Mudrussah. If the institution were improved, I believe many Muhammadans from the province of Behar would come down here. Although there is a Government College at Patna, yet we Muhammadans should much prefer a special institution like this. I am strongly of opinion that the Arabic Department should be kept up and improved. I attended a meeting last night of the Mahomedan Literary Society, at which various modes of improving the Mudrussah were discussed; and I concur generally in the conclusions arrived at by the meeting, and I believe these will be communicated to the Committee by the President of the Society.

3rd September 1869.

Baboo Prasanna Kumar Sarvadhikari, *Principal, Sanscrit College.*—Boys are admitted at from six to nine years of age to the lowest classes of the Sanscrit College. They begin reading Bengali, and the introduction to Sanscrit grammar in Bengali. After three or four months they begin English, and learn it one hour a day. In their second year they begin a higher grammar, and read easy sentences in Sanscrit, still giving one hour a day to English, and three hours a week to arithmetic in Bengali. In all the lower classes the boys learn arithmetic and geography in Bengali. They then increase their English studies up to two hours a day, till they reach the eighth-year class, and at the same time take up a gradually harder course in Sanscrit. At the end of his eighth year, a student will have read in Sanscrit a much higher standard than is laid down for the B. A. degree. In his ninth year a boy begins studying the University Entrance course in English, giving three hours daily to English, and two hours to Sanscrit. At the end of his tenth year, a student is usually qualified to go up to the Entrance examination. At the end of the ninth year an examination is held for the award of junior scholarships in Sanscrit: marks are also given for proficiency in English at this examination. These scholarships are tenable for two years, and worth R8 a month, and four are awarded annually. These may be forfeited if boys figured badly at the University Entrance examination, which takes place the following year. Boys are only promoted to the College department after passing the Entrance examination, and they give half their time during the first year to English, and half to Sanscrit, and the first senior examination for Anglo-Sanscrit scholarships takes place at the end of the first year, when five scholarships, each worth R10, and tenable for two years, are awarded. At the end of the second year in the college, students go up to the First Arts examination, and a holder of a one rupee scholarship must show satisfactory progress to retain his scholarship. The subjects in Sanscrit for the first senior examination are Hindoo law, Hindoo philosophy, poetry and drama, essays in Sanscrit and Bengali, and translations from Bengali and English into Sanscrit, and *vice versâ*. At the end of the third year in the College, the second senior scholarship examination is held, and four scholarships, varying in value from R12 to 20, are awarded, and made tenable for one year. Students then go into the B. A. examination. The standard in the Sanscrit at the second senior examination is (except in the one subject, philosophy) as high as the highest standard ever reached in the old days of the Sanscrit College. A student of average ability spends fourteen years in passing from the lowest class to the B. A. examination. Lately, we have arranged to award three scholarships to graduates, tenable for one year, of R25, 30, and 50 a month. Students elected to these must prepare to pass the M. A. degree in Sanscrit. One student is now reading for the M. A., and holding one of these scholarships. These graduate scholarships have been obtained by re-distributing the scholarships belonging to the institiution. The Entrance class usually contains fifteen or sixteen boys. About 40 per cent. of the boys admitted to the school department read English up to the Entrance standard. The boys who leave are sometimes employed as pundits on a small salary, others join schools where more English is taught. Those who succeed in passing the Entrance examination generally go on with their studies to the higher University examinations. In the lowest school class our fee is R2; in all the other school classes up to the tenth year class, it is R3. Sons of *bonâ fide* pundits, up to the number of 100, pay only one rupee. Boys of this class bring certificates to me, and I exercise my discretion in conferring on them this privilege. In the College department the fee is R5 without exception. Holders of scholarships also pay this fee of R5. There are some free students who come from the mofussil, on the nomination of Inspectors of Schools. If Sanscrit were made optional, I don't think that more than 25 per cent. of the boys would leave off Sanscrit and confine themselves to English. Comparing the results now obtained with those of the old Sanscrit College, I am of opinion that there is no falling off in the standard of Sanscrit scholarships under the new system. The total value of the scholarship belonging to the Sanscrit College is R336 a month. There was formerly one scholarship of R8 a month, to be awarded to a student of the English department of the old Sanscrit College, but this was never awarded, as no boy was ever found fit for it. This was before 1852. This scholarship of R8 has been added to the R328 which formerly constituted the old Sanscrit College scholarship allowance. All these are specially set apart for the Sanscrit College students. Our students also compete for general scholarships at the University examinations, and are sometimes successful; when this is so, they retain both scholarships, if happening to hold a College scholarship. Before 1852 there was no fee levied either in the Sanscrit or English department. From August 1852 to 1854 boys paid an entrance fee of R2, but no monthly fee; and in 1854 the present system was introduced, though the fees were then lower than they are now. More than 50 per cent. of the students are Brahmins; of the other castes, Kyasths preponderate. Hindoos only of the respectable classes are admissible. I exercise a discretion in admitting boys. In the case of Brahmins and Kyasthas there is no doubt

about their eligibility for admission. In the case of other castes I take into account the condition of the parents of boys, and if they are well off I consider them respectable. There are of course castes inadmissible, such as Chundals. The number on the rolls varies from 290 to 310. Of those now on the rolls, I find that 56 per cent. are Brahmins. Sanscrit grammar is read in all the classes. *Panini* is read in the College classes. In the lowest three or four classes grammar is taught in Bengali, after that *Mugdabodh* is taken up, after that *Panini-panini* is the highest authority in Sanscrit grammar. Pundit Issur Chunder's second grammar *Kau-mudi*, is so comprehensive that I believe very little more is necessary to be learnt in order to read and understand any Sanscrit work. The *Mugdabodh* is used in the higher classes, more in deference to the opinions of the pundits than from any actual necessity. Some portions of *Panini* are not treated of by any other grammarians. The Hindoo law read in the College comprises *Diabhaga*, *Dattika Chandrika*, *Dattika Manissa*, and *Mitachoharee*,—all of which treat of purely civil law: such parts as refer to religious law are excluded from the course. We occasionally teach Monu, more with reference to early Hindoo history than for any other purpose. They read Hindoo philosophy, *i. e.*, logic and metaphysic.

3rd September 1869.

Mr. Blochmann.—The establishment bill differs from the actual establishment entertained. For instance, three durwans are mentioned, whilst two only are employed, and the pay of the third durwan is appropriated for the payment of a furash attached to the Principal's office in Elysium Row. This furash, however, lives on the premises and sleeps here at night. There are six sweepers mentioned in the bill, but only five are entertained. Formerly the total pay of the five amounted to R27, and the amount drawn was R28; the difference was kept by the Head Clerk. I only heard this lately. Since the present Head Clerk took charge, four annas a month more is paid to each of four of the sweepers. There is only work for four men. A re-distribution of the menial establishment is urgently required, another bheestie is required, and one of the sweepers might be struck off. Munshi Khuda Newaz, the Persian writer, draws R12-8 a month, and he has no duties. For some years he has been attached to the Delhi collection of manuscripts. Two duftries are borne on the Anglo-Persian Department; one only is attached to the school, the other is attached to the library. I would recommend the removal of the Branch School to the northern part of the town, say Collootollah, because there are many Muhammadans in that part of the town. There are two pupil teachers in the Branch School drawing R2 each a month, besides being exempt from fees. Some years ago the present Head Master drew this allowance and kept it himself. Colonel Lees found this out, and threatened to dismiss him. I believe an order to this effect will be found in the order book. There is no necessity whatever for pupil teachers. I would remove Hidayut-us-Sebyan and Mamokiman from the Anglo-Persian Department. Most of the class books in Urdoo, Persian and Arabic, in use in the Anglo-Persian Department, have been printed either at Moulvie Kubeeruddeen's press, or at the College press. Some of the books used in the Arabic Department are also printed in the same way. There ought to be a close connection between the Mudrussah and the Branch School as regards control. Theoretically there is such a connection, but practically there is no control exercised over the Branch School.

FIRST CLASS—LAW COURSE.

Fourth Volume, Jami-ur-Ramooz.

		Number of pages.
1st Book on the	Administration of Justice	15
2nd „ „	Evidence	15
3rd „ „	Acknowledgments	7
4th „ „	Claims	7
5th „ „	Composition	7
6th „ „	Fixed punishment	15
7th „ „	Larceny	8
8th „ „	Holy wars (Jehad)	21
9th „ „	Optional punishments	10
10th „ „	Expiatory mulct for murder	22
11th „ „	Compulsion	4
12th „ „	Inhibition	10
13th „ „	Wills and bequests	16
14th „ „	Hermaphrodites	4
	Total	161

SECOND CLASS—LAW COURSE.

Third Volume, Jami-ur-Ramooz.

1st Book on the	Sales	40
2nd „ „	Pre-emption	18
3rd „ „	Partition	5
4th „ „	Gifts	6
5th „ „	Hire	14
6th „ „	Loan	4
7th „ „	Deposit	3
8th „ „	Usurpation	7
9th „ „	Mortgage	11
10th „ „	Bail	8
11th „ „	Transfer of debt	5
12th „ „	Agency	11
13th „ „	Partnership	6
14th „ „	Co-partnership in profits from capital provided by one party, the other providing the labour	7
15th „ „	Cultivation of land	6
16th „ „	Reclamation of wastes	6
17th „ „	Endowments	6
18th „ „	Abominations	7
19th „ „	Beverages	5
20th „ „	Slaughter of animals for food	6
21st „ „	Sacrifice	8
22nd „ „	Hunting	5
23rd „ „	Foundlings, treasure trove and absconding slaves	6
24th „ „	Missing persons	4
	Total	164

THIRD CLASS—LAW COURSE.

Second Volume of Shureh Vikayah.

1st Book on	Marriage	22
2nd „ „	Fosterage	2
3rd „ „	Divorce	43
4th „ „	Manumission of slaves	16
5th „ „	Oaths	18
6th „ „	Punishments	12
7th „ „	Larceny	9
8th „ „	Holy wars (Jehad)	15
9th „ „	Foundlings	2
10th „ „	Treasure trove	2
11th „ „	The absconding of slaves	2
12th „ „	Missing persons	2
13th „ „	Partnership	5
14th „ „	Endowments	3
	Total	147

FOURTH CLASS—LAW COURSE.

First Volume of Shureh Vikayah.

1st Book on	Purification	39
2nd „ „	Prayer	45
3rd „ „	Alms	14
4th „ „	Fasts	7
5th „ „	Pilgrimage	18
	Total	123

Since 1860 the Senior Scholarships have been gained as follows :—

	Number of these retentions.
1860 By Boys of 1st Class 9	4
" 2nd " 2	0
1861 By Boys of 1st Class 10	2
" 2nd " 2	0
1862 By Boys of 1st Class 9	5
" 2nd " 3	0
1863 By Boys of 1st Class 10	7
" 2nd " 2	0
1864 By Boys of 1st Class 11	9
" 2nd " 0	0
1865 By Boys of 1st Class 10	4
" 2nd " 2	0
1866 By Boys of 1st Class 10	7
" 2nd " 2	0
1867 By Boys of 1st Class 7	7
" 2nd " 5	0
1868 By Boys of 1st Class 9	7
" 2nd " 3	0
1869 By Boys of 1st Class 9	9
" 2nd " 3	0

Since 1860 the Junior Scholarships were gained as follows :—

	Number of these retentions.
1860 By Boys of 2nd Class 3	3
" 3rd " 10	4
" 4th " 2	0
1861 By Boys of 2nd Class 6	6
" 3rd " 8	2
" 4th " 2	0
1862 By Boys of 2nd Class 3	3
" 3rd " 10	3
" 4th " 3	0
1863 By Boys of 1st Class 1	1
" 2nd " 3	3
" 3rd " 11	3
" 4th " 1	0
1864 By Boys of 1st Class 1	1
" 2nd " 5	5
" 3rd " 6	1
" 4th " 4	0
1865 By Boys of 1st Class 1	1
" 2nd " 5	5
" 3rd " 5	2
" 4th " 5	0
1866 By Boys of 2nd Class 5	5
" 3rd " 9	7
" 4th " 2	0
1867 By Boys of 2nd Class 5	5
" 3rd " 6	1
" 4th " 5	0
1868 By Boys of 2nd Class 4	4
" 3rd " 10	7
" 4th " 2	0
1869 By Boys of 2nd Class 8	8
" 3rd " 7	2
" 4th " 1	0

Questions at the Scholarship Examination of 1864.

Senior, 1st and 2nd Classes.

Principles of Law.

1. What is the effect of "Mutlak" (*a*) and "Mukyyad," and what are their effects when they occur together?

2. What is "Mufhúm-ul-Mukhalif" (*b*); what is its condition, and what its example?

3. What qualifications is a narrator required to be possessed of for relating "Hadis" (or traditions of the sayings and doings of the Prophet)?

Law of Inheritance.

1. How many sorts of "Hajb" (or the state of being deprived of inheritance) are there; and who are the parties that may be subjected to that condition?

2. Ahmad died leaving—

Wife . . . . . Halimah.
Son . . . . . Bakir.
Daughter . . . . Tukiah.

Bakir died leaving—

Wife . . . . . Rabiah.
Mother . . . . . Hamilah.
Sister . . . . . Tukiah.

Tukiah died leaving—

Husband . . . . . Zubeir.
Mother . . . . . Hamilah.
Son . . . . . Talhab.

Logic.

1. What things should be avoided in making a "definition?"

2. Define the term "contradiction," and give an example thereof.

3. What are the supplementary syllogisms?

Rhetoric.

1. What are the different sorts of "Majaz (*d*) Akli" according to the relations that exist between the reality and unreality of both parts of a sentence?

2. Define the terms "Kalb" (*e*) and "Tabir" (*f*); which are two of the many sorts of "Khilaf (*g*) Muktaza Zahir?"

3. Without attending to both parts of a sentence to the "Jami" (*h*) and to the words, how many sorts of "Istiarah" (*i*) are there? Give examples.

(*a*) Of the different sorts of sentences used in the "*Koran*" and Hadis, there are two, named *Mutlak* and *Mukyyad*. The first is a sentence without any condition or restriction attached to it; and the second, a sentence with a condition or restriction attached to it.

(*b*) *Mufhum-ul-Mukhalif* is the indirect meaning of a sentence.

(*d*) *Majaz* denotes an implied meaning. It is *Akli* when it may be acceptable to the sense.

(*e*) *Kalb* means placing words not in their proper position.

(*f*) *Tabir* means the use of the past tense for the future.

(*g*) *Khilaf Muktaza Zahir* means the meaning which the addressee assumes in opposition to that intended by the speaker at the time of his speaking.

(*h*) *Jami* means the substance which is common to two different things, as bravery is in a lion and a brave man.

(*i*) *Istiarah* means borrowing a word for denoting a different meaning, as borrowing the word "lion" from its original meaning for a brave man.

Junior, 3rd and 4th Classes.

Etymology.

1. How many sorts of "Mahmuz" (*m*) are there, and from which "Bab" (*n*) does each of them come?

2. In which instances is the "Idgham" (*o*) of the "Lam" (*p*) of "Al," and of the "Lam-i-Sakin" (*q*) obligatory, and in which optional?

3. What are the characteristics of "Tafaul?" (*r*)

Syntax.

1. Give an instance of each of the nouns of the class "Mansubat" (*s*).

2. How many sorts of adverbs of time are there, and what is the example of each?

3. What is the use of an adjective?

(*m*) *Mahmuz* is a word one of the component letters of which is *hamza*.

(*n*) *Bab* is a "form" (as used in Wright's Arabic Grammar).

(*o*) *Idgham* is to join two letters so as to produce one sound.

(*p*) *Lam* is a letter of the alphabet (*l*).

(*q*) *Sakin* is that letter which has no vowel point.

(*r*) *Tafaul* is one of the different "forms."

(*s*) *Nasab* is one of the vowel points (otherwise termed *Zahar*). Mansubat is the plural of *Mansub*, which is a word having the vowel point Nasab on it.

Questions at the Scholarship Examination of 1865.

Senior, 1st and 2nd Classes.

Principles of Law.

1. State the effect of "Hikayati Fél" (1). Give an example.

2. How many "Asmaizuruf" (2) are there; and what is the effect of each?

3. What does the law ordain regarding following of the teaching and example of a "Sihabi?" (3)

(1) *Hikayati Fél* means the relation of anything done.

(2) *Asmaizuruf* are prepositions.

(3) *Sihabi* means a person who said and believed in the Prophet, and died in the faith.

Junior, 3rd and 4th Classes

Etymology.

1. What are the peculiarities of the form "Istifal?"

2. State the different causes of the abbreviation of words.

3. How many kinds of plurals are there; and what are the different measures of "Jamái Qalil" (plural comprising a number within ten)?

Questions at the Scholarship Examination of 1865—continued.

Senior, 1st and 2nd Classes.

Law of Inheritance.

1. Zaid died leaving—

Father	Amar.
Mother	Hindah.
Brother	Ali.
Daughter	Salimah.
Son's daughter	Rahimah.

Amar died leaving—

Wife	Hindah.
Son	Ali.
Daughter	Salimah.
Son's daughter	Rahimah.

How is the estate to be divided?

2. What is "Aul" (10)? In which cases can an Aul take place, and in which not?

Logic.

1. Mention the parts and different sorts of "Qaziyah Hamliah" (11).

2. What is "Aksi Mustair" (12)? Give examples.

3. How many branches of knowledge are there?

Rhetoric.

1. How many sorts of "Istighraq" (13) are there? Give examples.

2. What are "Qasri Tain" (14) and "Qasri Ifrad" (15)?

3. What is the literal and technical meaning of "Towshee" (16)?

(10) *Aul* means the increase of the denominator.

(11) *Qaziyah Hamliah* means a proposition consisting of two principal words.

(12) *Aksi Mustair* means placing the subject of a proposition in the place of the object, and the reverse.

(13) *Istighraq* means generalization.

(14) *Qasri Tain* means restriction of any particular person to some particular thing.

(15) *Qasri Ifrad* means restriction of any property to some person.

(16) *Towshee* means the ornamenting of a sentence.

Junior, 3rd and 4th Classes.

Syntax.

1. How many kinds of "Irab" (vowel points) are there for nouns, and how are they specially applied?

2. Mention the varieties of Mafául, and give examples of each.

3. Enumerate the copulative conjunctions, and mention the special application of each?

Questions at the Scholarship Examination of 1867.

Senior, 1st and 2nd Classes.

Principles of Law.

1. How many sorts of general terms are there? Give an example of each.

2. Out of the "Huruf Máani" (1) state the particular of "Bal" (but), "Lakin" (but), and "Hatta" (until).

3. How many sorts of "Inqitai Hadis" (2) are there, and what is the effect of each?

Law of Inheritance.

1. What is the difference of opinion between "Ibu-Masud" and others in respect of Hujub (6)?

2. Zaid died leaving a wife, a son, a daughter, a brother of the full blood, and his parents. Then the father of Zaid died, leaving the above mentioned and no other heirs. How shall the distribution take place in this case?

Logic.

1. Define "Mauzu" (7) in general, and the "Mauzu" in logic? What are the logical meanings of "Kaul-Shareh" and "Hujjat"?

2. Explain "Udul" (8) and "Tahsil," and give examples.

3. How many sorts of supplementary syllogisms are there? Give examples of each.

(1) *Huruf Máani* consist of prepositions and adverbs.

(2) *Inqitai Hadis* is a tradition, one or more of the intervening relators of which is not mentioned.

(6) *Hujub* means the state of being deprived of inherita.

(7) *Mauzu* means the subject of a speech.

(8) *Udul* and *Tahsil* are two kinds of assertions.

Junior, 3rd and 4th Classes.

Etymology.

1. How many sorts of "Mubmooz" (word with a humzah in its root) are there? And from what different "babs" (divisions of verbs) are they derived? Give examples of each.

2. State the characters of the "bab" "Ifiál," together with examples.

3. In the substitution of letters, what letters are substituted for the letters "Mim," "Nun," and "Lam?" Give examples.

Syntax.

1. How many kinds of "Istisna" (words denoting exception) are there; and what are the different sorts of its "Irab" (vowel points)?

2. State the different sorts of "Izaft" (sign of possessive case), giving examples of each.

3. Define the verbs of "Mokarabat" (denoting nearness of action), and state their varieties.

Questions at the Scholarship Examination of 1867—continued.

Senior, 1st and 2nd Classes.	Junior, 3rd and 4th Classes.
RHETORIC. 1. Define "Ilm Máani" (9), "Isnad Khabari" (10), and "Qasr" (11)? 2. Out of the different sorts of "Talab" (12), explain "Tamanni" (13) and "Istifham" (14)? 3. How many sorts of similes are there with regard to the particular letters used in it? Give an instance of each. (9) *Ilm Máani* is the knowledge of the rules by knowing which one can use the Arabic words correctly. (10) *Isnad Khabari*, the relation of the parts of a sentence to each other. (11) *Qasr* means restriction. (12) *Talab* means asking for a thing. (13) *Tamanni* means the desire for a thing. (14) *Istifham* means interrogation.	

Questions at the Scholarship Examination of 1868.

Senior, 1st and 2nd Classes.

PRINCIPLES OF LAW.

1. Define *Fiqah* (jurisprudence), "Ilmiusul Fiqah" (knowledge of the principles of jurisprudence), and "Usuli Fiqah" (principles of law).
2. State the various sorts of "Alaqati Majaz" (1), and mention the reason for their being restricted to such sorts.
3. How many sorts of "Wahi" (2) are there?

LAW OF INHERITANCE.

1. Detail the causes that bar the rights of inheritance.
2. Zaid died leaving—

Wife	Hindah.
Son	Umar.
Daughter	Sulmah.

Umar died leaving mother and sister.
Sulmah died leaving husband, mother, and son.
How is the estate to be divided?

RHETORIC.

1. Out of the various sorts of "Talab," which words are designed for "Tamanni," and what words are used?
2. What are "Isnad Haqiqiyah Aqliah" (3) and "Isnad Majaz Akli" (4)? Give examples.
3. Define "Majaz Mufrid" (5) and "Majaz Murakkab" (6)? Give examples of both.

LOGIC.

1. What are the various grades of "Jains" (7)? Give an instance of each.
2. Define "Tanaquz" (8). When can "Tanaquz" take place in *Makhsusatain* (9), and when not?
3. Define each of the supplementary syllogisms.

(1) *Alaqati Majaz*, vide note (*d*) for 1864.
(2) *Wahi*, revelation.
(3) *Isnad Haqiqiyah Aqliah*, a direct relation of facts, acceptable to the human understanding.
(4) *Isnad Majaz Akli*, an indirect relation of facts, acceptable to the human mind.
(5) *Mufrid*, simple not compound.
(6) *Murakkab*, compound.
(7) *Jains*, an indeterminate noun.
(8) *Tanaquz*, denotes a change in the original proposition.
(9) *Makhsusatain* is the duel of Makhsus, which means a proposition of which some particular person or thing is the object.

From the Mahomedan Literary Society of Calcutta, to C. H. CAMPBELL, Esq., J. SUTCLIFFE, Esq., and Moulvie ABDOOL LUTEEF, KHAN BAHADOOR, Members of the Commission appointed to enquire into, and report upon, the condition of the Calcutta Mudrussah,—(dated Calcutta, the 22nd September 1869.)

GENTLEMEN,

THE Mahomedan Literary Society of Calcutta has learnt with extreme pleasure that the attention of the Government of Bengal has been directed towards the cause of Mahomedan education in this country, and that a Commission, of which you are the members, has been appointed to enquire into the system of education now pursued in the Calcutta Mudrussah and its Branch School; and to suggest such reforms in the methods of instruction observed in both those institutions as may be calculated to promote the substantial welfare of the youth of the Mahomedan community receiving their training there.

2. The Society has been gratified with the reports, which from various quarters have reached it, of the thoroughness and zeal with which the investigation with which the Commission is charged is being conducted; and that the Commission has expressed a willingness to receive the evidence and the suggestions of any persons who have interest in, as well as acquaintance with, the matters which the Commission has in hand.

3. The Mahomedan Literary Society of Calcutta has been established for the sole purpose of promoting the educational progress of the Mahomedans of this country; it therefore appears to the Society that it is its bounden duty to come forward on the present occasion to express what it knows of the present state of the Mudrussah, to point out what changes might with advantage be introduced into it, and to beg that, if the Commission approves of them, they may be submitted to the Government for adoption. The observations of the Society will be comprised in seven parts, corresponding with the divisions into which they have reduced the subject.

4. In 1854 the Calcutta Mudrussah was separated into two distinct departments, viz., the Arabic and the Anglo-Persian departments.

The following are the remarks and suggestions as regards the Arabic department.

Part I.—Arabic Department of the Calcutta Mudrussah.

5. The Mahomedan Literary Society of Calcutta takes it for granted, without which it thinks it needless to proceed at all into the questions before the Commission, that the Arabic department of the Calcutta Mudrussah is to continue, as it was originally designed to be, an institution for the diffusion of Arabic literature and science among Mahomedans. There is as much necessity for this now as there has ever been since the days of the renowned founder Warren Hastings. To this day there is just the same earnestness among most Mahomedans for obtaining a high proficiency in Arabic, and there is no learning save Arabic among them, or learned men acknowledged as such who are not well grounded in that language. This great predilection for the Arabic is manifested in a remarkable degree in the Mudrussah, even in its present anomalous condition.

6. It is well known that the study of Arabic is barren of any wordly advantage, besides being, on account of its difficulty, sufficiently repelling to beginners. It brings no official preferment to its possessor, and has no blessings in store, such as those which attend the successful prosecution of commerce. Yet for all that, there are pupils in the Arabic department who, unmindful of the unpromising nature of the career before them in all those respects which have charms for the ambitious, voluntarily devote themselves to the Arabic as the highest object of their lives.

7. The Society is convinced that the feeling which prompts to this self-sacrifice is highly esteemed among Mahomedans, and deserves to be respected and encouraged.

8. No doubt in these later times the Mahomedans have evinced a most laudable desire to avail themselves of the advantages of an English education, but it would be a serious mistake to suppose that in so doing they have abandoned their regard for the venerable literature which is still the passport to their highest society, and which enshrines the most important of their religious tenets and dogmas.

9. Having thus premised, the Society must make the admission that the present standard of teaching in the Mudrussah is not calculated to lead to the attainment of a thorough knowledge of Arabic literature and science, and that an acquaintance with the books in use there is not all that is sufficient to make a man learned in Arabic. In fact, the present alumni of the Arabic department are far below their predecessors in the depth as well as the extent of their acquirements.

10. The following embraced the subjects which in former times made up a learned course of Arabic instruction, *viz.*,—grammar, logic, rhetoric, arithmetic, geometry, algebra, astronomy, literature, Mahomedan law, principles of that law, law of inheritance, philosophy, versification, &c.

11. Now the standard books of the Arabic department under the reorganized system are—grammar (taught in a very unsatisfactory manner), one work in rhetoric, one abridged work in logic, two books on Mahomedan law, one work on the principles of Mahomedan law, a treatise on the law of inheritance, and a few books in literature.

Under the present system only one abridged work in etymology, one in syntax, and one in logic, are taught; and the fact is, that unless a student is first well read in these three subjects, he cannot have a command over the other sciences in Arabic.

It is not therefore difficult to understand that Mahomedans in these days are so deficient in Arabic literature, Mahomedan law, and jurisprudence. In rhetoric, only one abridged work is used; and the fact is, that unless a student is well versed in rhetoric, it is impossible for him to appreciate the peculiarities and beauties of Arabic idiom and composition.

Sharh-i-Moollâ, the best work on grammar, and Hidayah, the most approved work on Mahomedan law, are discontinued. Hence the regard and esteem with which the learned Mahomedans viewed the Mudrussah have been much diminished of late.

12. The Society most respectfully takes the liberty of suggesting that, on the full understanding that the Arabic department is to be retained whole and entire, such reforms be made in its entire routine, and in the range of subjects taught in it, as will impart to its alumni a sound training in Arabic learning. In the humble opinion of the Society the adoption of the following measures seems likely to accomplish this object:—

(a). The number of classes in the Arabic department should be increased from five to eight, which was the number formerly. Of these, four classes ought to be placed in the junior and four in the senior department. The junior department ought to be considered in the light of a school, and the senior in that of a college.

(b). The Society does not insist upon instruction being given in those parts of Arabic science which are inconsistent with the results of modern scientific research. Instead of these, other useful sciences which are generally taught in India and in other countries where Arabic is regularly taught, or such other useful subjects of study which had perhaps never before been taught in the Mudrussah, may be introduced into the Arabic department.

(c). The Society deems the introduction, in this department, of the following fourteen different branches of learning highly expedient and indispensably necessary:—(1) grammar, (2) rhetoric, (3) logic, (4) philosophy, (5) arithmetic, (6) algebra, (7) geometry, (8) moral philosophy, (9) literature, (10) history, (11) geography, (12) Mahomedan law, (13) Mahomedan law of inheritance, (14) principles of Mahomedan law.

Only one concise treatise on philosophy of the old school (No. 4) will be sufficient for a knowledge of the "technical" terms, which must be known in order to understand thoroughly those books in allied subjects in which those terms occur.

(d). Of these fourteen different subjects of study, there are four which were formerly taught in the Mudrussah, but have subsequently been excluded from the standard by the recent reorganization. These are—arithmetic, algebra, geometry, and philosophy of the old school. There are seven which were formerly and are still taught in the Mudrussah, though, with the exception of literature, in a very imperfect manner. The remaining three are such as were never taught in the Mudrussah. These are—history, geography, and moral philosophy. But as these sciences are in reality of very great use to the students in a wordly as well as in a moral and social point of view, the Society is particularly anxious to recommend their introduction in the Mudrussah.

(e). The Society begs leave to lay before the Commission a somewhat detailed account of these subjects, and in Appendix A the names of the text-books in each subject are given.

The Society is strongly of opinion that if these subjects, and the particular books in them, as recommended above, be introduced in the Arabic department of the Mudrussah, and a sufficient staff of professors and teachers of acknowledged ability and learning be appointed for teaching them, the students will acquire a very high proficiency in the several branches of learning in the Arabic language, and the object of the Mahomedans (which is no other than the acquisition of a sound erudition in (the Arabic language and sciences) will be gained.

13. The Society, at the same time, cannot lose sight of the importance which must at all times be attached to a study of the English. Without it no Mahomedan, whatever be his acquirements in the Arabic and Persian languages, can hope for any advancement in official life; and even in commerce, and in the daily intercourse of society, a knowledge of English is every day becoming more and more indispensable.

14. But as it is impossible to acquire a high proficiency in the sciences of both Arabic and English at one and the same time, the Society humbly would recommend that English should be taught only as a language to the students of the Arabic department by making them read such books as would appear most proper for them. Their text-books should

impart to them such an amount of English as would enable them to write correct English, to translate from English into other languages, and *vice versâ*; and such an amount of time should be devoted to the study of English as would not be a bar to their acquiring a respectable knowledge of Arabic.

15. It has hitherto been, and is still, a necessary practice for boys to go through some elementary treatise in Arabic grammar before their admission into the Mudrussah. But as the Society thinks it advisable to teach the students of the Arabic department English literature with their Arabic, it seems proper that arrangements should be made in the lowest class of this department of the Mudrussah to commence with the most elementary instruction in both the languages, *viz.*, English and Arabic; and the beginners of these languages should be admitted in that class. For the Mahomedan boys, especially those who (as most of the pupils of the Arabic department) come from the mofussil, will be unable (perhaps the spelling-book excepted) to go through the elementary books of English literature by means of private study before joining the Mudrussah. Under these circumstances, it becomes necessary that, with the exception of the spelling-book, they must learn the other elementary books for beginners of the English language in the Mudrussah. Similarly, it appears necessary that with the exception of the Mizán-i-Sarf, the first elementary treatise in Arabic grammar, they should also learn Arabic from the very beginning in the Mudrussah, in order that their amount of knowledge in both the languages may be on a par.

16. The Society considers that a familiarity with Bengáli is just as requisite to a Mahomedan in these provinces as English is throughout the empire; therefore it is humbly recommended that a fair knowledge of Bengali should also be imparted to the students of the Arabic department. Two days in the week for the junior classes at the rate of two hours per day, and four days in the week for the senior classes at the rate of one hour per day, should be set apart for this purpose. A few books of Bengali literature alone should, however, not be taught in order to teach them the language only; but they should also be taught to read Bengali court-papers, in order to make them acquainted with the mode of writing in the courts. And since Bengali is the vernacular of the natives of Bengal, the Society thinks that, as stated above, only four hours in the week will be sufficient for the purpose.

17. Since the object of the Society in suggesting the introduction of Bengali and English in this department of the Mudrussah is to enable the Mahomedans to acquire the means of livelihood through these two languages, and since some knowledge of law is required for securing such means by entering into Government service, the Society recommends that, while learning the Bengali language, the students of the Arabic department should be instructed in some rudimentary treatises of law current in this country; and, in the humble opinion of the Society, the following Acts will be sufficient for this purpose, *viz.*:—

(1) The Indian Penal Code (Act XLV of 1860).
(2) The Criminal Procedure Code (Act XXV of 1861 with Act VIII of 1869).
(3) The Civil Procedure Code (Act VIII of 1859).
(4) The Police Act (Act V of 1861).
(5) The Law of Evidence.
(6) The Stamp Act.
(7) The Registration Act.

18. In the opinion of the Society the study of the laws mentioned above, in Bengali, after the perusal of a concise treatise on Bengali grammar and an easy book on literature, as Hitopodesh or Nitibodh, would be sufficient to make one acquainted with the language.

19. The Society will now venture to draw the attention of the Commission to the importance of the study of the Persian in any course intended for respectable Mahomedans. It is the language of polite literature in its palmiest days in the East, and is in itself well worthy of cultivation. It embodies all that is extant of the history and past condition of India, all the law and legislation of her greatest kings and emperors, and is indispensable to a Mahomedan who pretends to be learned or accomplished in the Mahomedan acceptation of the term. The Persian, as is well known to the Commission, is the language of social intercourse; and it possession is looked upon as a passport to the most distinguished and most polished circles of Mahomedan society. Any scheme of teaching, the object of which is to make a Mahomedan useful either to himself or agreeable to his fellows, would be incomplete unless it included Persian. The Society, therefore, would recommend that so much of Persian be introduced in the four lower classes out of the eight classes that are proposed to be formed in the Arabic department that might enable the students to write Persian with correctness and facility. The history of India in Persian should be read for want of a history of the country in the Arabic language. The Society begs to annex in Appendix B a course of study in Persian, which may be introduced in the four lower classes of the Arabic department; and in Appendix C, the mode in which the different books in Arabic and Persian may be allotted to the eight classes

20. The working hours in the Arabic department of the Mudrussah are now four, *i.e.*, from 10 A.M. to 2 P.M., and these are devoted simply to Arabic. But the Society thinks it desirable that besides Arabic some knowledge of Persian, English, and Bengali should also be imparted to the students. Consequently, the Society considers it extremely advisable to add two and half hours to the hours of attendance, so as to make them from 10 A.M. to 4½ P.M., assigning four hours to Arabic, Persian, and Bengali, and two to English, as shewn in Appendix D of this letter; and the remaining half an hour after 2 P.M. to recreation and prayer.

21. The Society further recommends that in the lower classes of the Arabic department of the Mudrussah, students be admitted from 13 to 18 years of age, and for an obvious reason. Many students of this department come from the mofussil, and it is impossible for them to leave their native places before arriving at the age of thirteen years for the purpose of living in Calcutta. The Society thinks it very necessary that the restriction of position respectability be duly regarded, and that strict rules be made for enquiring into the social of all candidates for admission; and that students desirous of being admitted in the lowest class, *viz.*, the 8th class, should be tested, before their being admitted, in the 1st and 2nd chapters of the Gulistan in Persian, in the Mizán-i-Sarf in Arabic, and in the spelling-book in English.

22. The Society hopes that such learned and accomplished Professors will be appointed to the various classes of this department as will be fully able to teach the whole course of study prescribed; and that the Head Professor, who is to superintend all other classes, will be one who is recognized by all, and acknowledged all over the country as the most learned Arabic scholar and most fitted for the place.

23. Lastly, the Society would bring to the notice of the Commission that many students of the department in question are too poor to support themselves, and many of them who come thither from the mofussil are obliged to maintain themselves by their own exertions. It seems therefore desirable that the students of this department be exempted from the payment of schooling fees; and having regard to the poverty of the students, the Society suggests further, that out of the total number of twenty-eight scholarships, the four of R20 each be made into eight of R10 each; and out of the eight scholarships of R15 each, four be kept up at that rate, and the remaining four, along with the sixteen scholarships of R8 each, be divided into scholarships of R7 and 6 each, as the Commission may think proper, and that these be awarded to the scholars of the first six classes. It should be so arranged that each class should have a particular number of scholarships; and the highest amount of a scholarship should not be more than R15 each, and the lowest not less than R6. This plan would have a stimulating effect on the zeal and industry of the pupils, and at the same time prove of great assistance to the students in going through the course with due diligence and perseverance.

Part II.—Anglo-Persian department of the Mudrussah.

24. The Society has but a few points to suggest in respect of this department. The following seem to deserve attention :—

(1) The studies should be so regulated as to constitute the department a good collegiate school for the sons of respectable Mahomedans.

(2) The English Entrance course should be perfectly and thoroughly taught.

(3) The Arabic should be taught sufficient to qualify for the Entrance course.

(4) So much of Persian should be taught as to enable the pupils to express themselves with grammatical propriety whenever they may have occasion to write anything in that language. The learning of Bengali should be rendered obligatory and binding on all the students, and instruction in Urdu totally stopped.

(5) Care should be taken to appoint fully competent masters, for there is no disguising the fact that this department does not accomplish creditably even the little that it undertakes, and that some of the masters are not fit for their places.

As the Society has recommended (clause 4) that Urdu be wholly discontinued, and the students be compelled to read Bengali, it seems advisable that in the four lower classes, in which boys explain and translate their lessons in Urdu, the English masters should be Mahomedans selected after passing an examination in Urdu; and that, moreover, they be earnestly requested to attend essentially to correct the Urdu idiom spoken by the boys, either at the time of translating their lessons, or whenever opportunity offers itself.

(6) The restriction of respectability be also strictly regarded in this department as in the Arabic.

(7) The schooling fee of the students of this department, which is R1 at present, be never enhanced.

25. The Society has urged that in both departments of the Mudrussah, admission should be strictly guarded by enquiries into the respectability of candidates. Hence it becomes necessary to retain the Branch School for the education of such Mussulman students as cannot get into the Mudrussah. But the Society thinks that this school should also be set apart for the Mussulmans, and the internal arrangements of the same improved, just as the Commission may deem meet and proper. In the next place, the Society begs to propose that the schooling fees payable by students of this school be fixed at the same rate of R1 as is and will be fixed for the Anglo-Persian department of the Mudrussah, so as to place both the schools on the same footing, and prevent boys of respectable parentage, but of small means, from being in a position to complain of the inequality of the two schools in respect to the amount of fees.

Part III.—Collingah Branch School.

26. It is well known that most Mahomedan students, whose parents and guardians possess but scanty means, after passing their Entrance examination, are unable to join the Presidency College for improving their knowledge and competing for the higher degrees of the University; and it is especially for this reason that many of them are obliged at once to give up their collegiate studies and engage themselves in seeking employment of but small emoluments. The Commission will find on enquiry that of the number of 60 or 70 Mahomedan students yet living, who have successfully passed the Entrance examination, only a few are preparing themselves for the L.A. examination, and all the rest have given up their educational pursuits; and this cannot be attributed to any other cause than their inability to pay the fees of the Presidency College.

Part IV.—Proposals for facilitating the resort to the Presidency College of passed students of the Collegiate School of the Mudrussah and the Branch School, and the discontinuance of the L.A. class of the Mudrussah.

27. The Society therefore most earnestly recommends that the schooling fees for Mahomedan students who join the Presidency College from the Anglo-Persian department of the Mudrussah, or from the Collingah Branch School, in order to prepare themselves for the L.A. and other higher examinations, be fixed at R1—a request which is made as a special concession for Mahomedan students, for the reason already given.

28. If this be done, the English College or L.A. class, which has for some time existed in the Anglo-Persian department in a very incomplete and almost useless shape, should be discontinued. It was at one time the desire of the Society, instead of making this suggestion, to propose measures for the improvement of the existing English College class in the Mudrussah; but the Society has learnt, by enquiries made on the subject, that the number of students now attached to that class is very small. The Society does not therefore think it proper, in the present state of things, to recommend a large amount of expenditure for the continuance and extension of the L.A. class. Certainly it would have been very desirable to continue and improve the said class had the number of the L.A. students in the Mudrussah been sufficiently large. When, however, the number of such Mahomedan students will be sufficiently increased to admit of the re-establishment of the L.A. class in this Mudrussah and of a good deal of expenditure being incurred for its maintenance, the Society will then be in a position to ask the Government to sanction such a measure.

29. The Society is convinced that the suggestions which it has ventured to make to the Commission can bear fruit only if an efficient agency be provided and be constantly maintained for the purpose of seeing every reform duly carried into effect. The Society thinks it very advisable that the Government should appoint a Committee to look after and to superintend the affairs of the Mudrussah, and watch over the development of the reforms now proposed. This Committee, the Society thinks, should consist of some of the learned and respectable gentlemen of the Mahomedan community, and some of the European gentlemen who take an intelligent interest in the education of Mussulmans. It should be enjoined on the members of the Committee to visit the Mudrussah now and then, to inspect the manner in which instruction is imparted, and to record anything that deserves to be noticed, in a book to be kept especially for the purpose; and the authorities of the institution should, if necessary, turn their attention to the immediate correction of any defects which may have been remarked in the above manner. Should they fail, however, to direct their attention towards the same, the members of the Committee should be at liberty to report the same directly to Government. An arrangement such as this would not only prevent abuses creeping in, but would serve to maintain a real and active concern in the affairs of the Mudrussah among the intelligent and respectable classes of the Mahomedan community outside.

Part V.—The appointment of a Committee for superintending over the affairs of the Mudrussah.

30. The Society, having now done with their suggestions regarding the Calcutta Mudrussah and its Branch School, considers it its duty to submit most earnestly two important points connected with the general education of the Mussulmans.

Part VI.—Hooghly Mudrussah.

31. *First.*—The disorganized state of the Hooghly Mudrussah, which has been set up at the sole expense of a Mahomedan, with the special object of providing for the instruction and education of Mahomedan children, is a subject of great regret and dissatisfaction to the Mahomedan community, inasmuch as, contrary to the intentions of its founder, a great number of Hindu students derive benefit from an institution expressly designed for Mahomedans. The Society therefore begs to move that the Commission, in their report regarding the Calcutta Mudrussah, do recommend to Government the institution of a parallel enquiry with reference to the present arrangement and organization of the Hooghly Mudrussah, and particularly as to what sum is expended for the benefit and education of Hindu students from the funds of the Mudrussah, which has been especially provided for Mahomedans.

Part VII.—Schools in the Mofussil districts.

32. *Secondly.*—The generality of young Mahomedan students in the mofussil are unable to come to the Calcutta Mudrussah, and are obliged to study in the zillah schools up to their passing the Entrance examination. After that they repair to such colleges as suit them, and there study the higher standards of the University. But as the Arabic and Persian languages are not taught in any of the zillah or mofussil schools, the students are naturally deprived of the greater benefits accruing from the study of Arabic and Persian languages, the necessity of which has been already stated elsewhere. Again, in the Entrance and the higher examinations, a sound knowledge of one of the Oriental classical languages is necessary; and in all the zillah schools Bengali and Sanskrit are exclusively taught to Hindu students, and on their account Mahomedan pupils are also obliged, though unwilling, to study Sanskrit. The evils under which the Mahomedans labor from such a course are evident, and need not be dwelt upon here.

33. The Society therefore thinks it proper to take advantage of the present opportunity and to represent to the Commission the necessity of a strong recommendation to Government for the appointment of moulvies capable of training boys up to the Arabic standard of the Entrance course in all the zillah schools, without which the advancement of the education of Mahomedan children in the zillah schools is extremely difficult and improbable.

34. And should the Government, as a special mark of favor, approve of the recommendation and appoint moulvies in all the zillah schools, it will then also be necessary to issue an order to the head masters and inspectors of all the zillah schools to give a general notice to all the Mahomedans residing or dwelling in the zillahs, towns, and villages in their vicinity, that they may be perfectly informed of this special favor of the Government.

35. *Recapitulation.*—The proposals of the Society resolve themselves into the following:—

I.—That the Arabic department of the Calcutta Mudrussah be retained, and that the Arabic language, its literature and sciences, be taught as the principal course, according to the details given above, and that English, Bengali, and Persian, be taught as languages only; and also that this department be called the *Arabic department.*

II.—That the present Anglo-Persian department be remodelled into a respectable collegiate school, where instruction in English literature and science up to the Entrance course be considered as the main object; while Arabic according to its necessity up to that standard, and Persian in such a proportion as may enable the students to read and write in that language with facility, and also Bengali as a necessary acquirement (the last two in such a manner as not to interfere with the study of English and Arabic), be taught as languages only; abolishing Urdu altogether. And that this department be called the *English department.*

III.—That the Collingah Branch School be retained with such changes as are already stated.

IV.—That the present L.A. class of the Mudrussah be abolished, and that for those students of the Mudrussah and its Branch School who may pass the Entrance examination and with a view of trying the higher examinations of the University, may desire to join the Presidency College, a monthly fee of R1 be fixed.

V.—That a Committee, consisting partly of learned and respectable Mahomedan gentlemen, and partly of distinguished English gentlemen, be appointed for the superintendence of the affairs of the Mudrussah.

VI.—That with regard to the Hooghly Mudrussah, the Commission do recommend to Government that attention be paid to its arrangement and organization.

VII.—That the Commission do also recommend to Government the appointment of moulvies for giving instruction in Arabic and Persian in all the zillah schools.

We have the honor to be,

GENTLEMEN,

Your most obedient servants,

عبد الباري *President.*

عباسعلي عفي عنه *Vice-President.*

MAHOMED RAHEEMOODDEEN,
حبيب الحسن
عيسى بن قرطاس
MAHOMED ABDOOL WOWOOF,
ABDOOL HAKIM,
MEER USHRUFF ALI,
سيد ال احمد عفي عنه

Members of the Committee of Management. On behalf of the Mahomedan Literary Society of Calcutta.

APPENDIX A.

List of Arabic books alluded to in paragraph 12, clause (e).

1. Grammar { Etymology—(1) Jung-i-Sarf, (2) Fusúl Akbarí. Syntax—(1) Jung-i-Nahv, (2) Misbáh, (3) Káfiáh, (4) Sharh-i-Mullá.
2. Rhetoric—(1) Mukhtasar-i-Maání, (2) Mutavval.
3. Logic—(1) Mízan-i-Mantik, (2) Sharh-i-Tahzíb, (3) Kutbí with Mír, (4) Sullam with Kází and Hamdulláh.
4. Philosophy—(1) Hidayát-ul-Hikmat.
5. Arithmetic—(1) Hisáb-i-Maúsurí.
6. Algebra—(1) Bridge's Algebra, translated from English into Arabic, by the late Moulvi Abdur Rahím, of Gorukhpore.
7. Geometry—(1) Euclid.
8. Moral Philosophy—(1) Jhyá-ul-ulúm (chapter 1 of Volume I, chapters 1, 3, 5 and 7 of Volume II, and chapters 2, 4, 5 and 9 of Volume III).
9. Literature—(1) Nafhatul Yaman, (2) Mákámát-i-Haríré, (3) Sabai Moallakah, (4) Díwán-i-Mutanabbí.
10. History—(1) Ancient History of Arabia, by Jhee Kutaibah; (2) Shifá (or a biographical account of the Prophet), by Kází Ayáz; (3) Taríkhul Khulafá (or a history of the Kálífs); (4) Bidayut-ul-kudamá, Wa Hidáyat-ul-Hukamá (a universal history, compiled at Egypt).
11. Geography—(1) Geography by Rufaái Badaví.
12. Mahomedan Law—(1) Sharh-i-Vikáyah (first two volumes); (2) Hidhyah (last two volumes).
13. Mahomedan Law of Inheritance—(1) Sharifiah.
14. Principles of Mahomedan Law—(1) Nur-ul-Anwar; (2) Tauzíb with the Talvíh; (3) Musallam-us-Subút.

APPENDIX B.

List of Persian books alluded to in paragraph 19.

Prose—(1) Akhlak-i-Muhsiví, (2) Abul Fazl.
Poetry—(1) Zulaikhá, (2) Sikandarnámah.
Grammar—(1) Nahv-i-Wahídí.
History of India—(1) Tabkát-i-Nasirí.

APPENDIX C.

Allotment of Arabic and Persian books to the different classes.

8th Class.

ARABIC.	PERSIAN.
1. Jung-i-Sarf.	1. Akhláki Muhsiví.
	2. Zulaikhá.
	3. Nahv-i-Wahídí.

Arabic.	Persian.
7th Class.	
1. Fusúl Akbarí.	1. Sikandar Námah.
2. Jung-i-Nahv.	2. Tabkát-i-Nasirí (first half).
3. Misbáh.	
6th Class.	
1. Káfiah.	1. Tabkat-i-Nasirí (second half).
2. Mízan-i-Mantik.	
3. Hisab-i-Mausúrí.	
5th Class.	
1. Sharh-i-Mullá.	1. Abul Fazl.
2. Sharh-i-Fahzíb.	
3. Nafhatul Yaman (first chapter).	
4. Geography.	
5. Bidáyat-ul-kudamá (first half).	
6. Algebra.	

Arabic.

4th Class.

1. Sharh-i-Vikáyah (first two volumes).
2. Sharífiáh.
3. Nur-ul-Anwár.
4. Mukhtasar-i-Maání.
5. Kutbí (first-half).
6. Bidayát-ul-kudamá (second half).
7. Euclid.

3rd Class.

1. Hidáyah (first half of Volume III).
2. Tauzíb (first half).
3. Mukhtasar-i-Maáni (second half).
4. Kutbí (second half).
5. Jhyá-ul-ulúm.
6. Ancient History of Arabia.
7. Sahai Muallakah.

2nd Class.

1. Hidáyah (second half of Volume III).
2. Tauzíb (second half).
3. Mutavval.
4. Hidayat-ul-Hikmat.
5. Taríkh-ul-Khulafá.
6. Jhyá-ul-ulúm.
7. Makámát-i-Harírí.

1st Class.

1. Hidáyah (Volume IV).
2. Musallam-us-Subút.
3. Shifá.
4. Jhya-ul-ulúm.
5. Sullum.
6. Diwan-i-Mutanabbi.

APPENDIX D.

Routine of studies alluded to in paragraph 20.

8th Class.		*4th Class.*	
10 to 12	. Arabic.	10 to 2	. Arabic.
12 to 2	. Persian.	2 to 2½	. Recreation.
2 to 2½	. Recreation.	2½ to 4½	. English.
2½ to 4½	. English.		
7th Class.		*3rd Class.*	
10 to 12	. English.	10 to 12	. English.
12 to 2	. Persian.	12 to 2	. Arabic.
2 to 2½	. Recreation.	2 to 2½	. Recreation.
2½ to 4½	. Arabic.	2½ to 4½	. Arabic.

6th Class.

The same as the 8th Class.

5th Class.

The same as the 7th Class.

N.B.—In these four classes Bengali should be taught for two days in the week during the hours allotted to Persian.

2nd Class.

The same as the 4th Class

1st Class.

The same as the 3rd Class

N.B.—In these four classes Bengali should be taught for four days in the week at the rate of one hour per day out of the time allotted to Arabic.

Proceedings of an Extraordinary General Meeting of the Mahomedan Literary Society of Calcutta.—7th Year.

An extraordinary general meeting of the Mahomedan Literary Society of Calcutta was held, under section 40 of the bye-laws of the Society, for special business on Wednesday, the 1st September 1869, at 8 P.M., in the premises No. 2, Moonshee Dadar Buksh's Lane. The following members attended the meeting :—

Kazee Abdool Baree, *President.*
Moulvie Abbass Ali Khan, *Vice-President.*
Moulvie Shah Abdool Huck.
Nawab Syed Ahmud Reza Khan Bahadoor.
Shah Moheeooddeen Ahmud.
Moulvie Mahomed Aulum.
Meer Mahomed Kazim Juwahiree.
Hakeem Mahomed Wussee.
Syed Moortaza Bihbihanee.
Moulvie Abdool Jubber.
Moulvie Fida Ali Khan Bahadoor.
Moulvie Humeedoodeen Ahmud.
Moulvie Mahomed Abdool Rawoof.
Nakhoda Hajee Hamid.
Aga Mahomed Hossein Sheerazee.
Moulvie Syed Fuzli Hossein.
Moulvie Abdool Hukeem.
Dr. Meer Ushruff Ali.
Khajah Wuheed Jan.
Meer Luttafut Hossein.
Moulvie Syed Auli Ahmud.
Moulvie Gholam Kazim.
Moulvie Syed Abdool Hossein.
Moulvie Zuhoorul Huck.
Moosa Khan.
Meer Rahut Ali.
Moonshee Kuseemooddeen.
Meer Syed Ali.
Moonshee Hossein Jan.
Moonshee Kuleemoor Ruhman.
Moonshee Humeedooddeen, B.A.
Moulvie Rujub Ali.

The President took the chair.

The Secretary not being present, Moulvie Abdool Hukeem, one of the members of the Committee of Management, under the order of the President, acted as Secretary on this occasion.

1. Moulvie Abdool Hukeem rose and said that the members present were aware of the fact that a Commission, consisting of three gentlemen, *viz.*, C. H. Campbell, Esq., a member of the Board of Revenue, J. Sutcliffe, Esq., Principal of the Presidency College and Registrar of the Calcutta University, and Moulvie Abdool Luteef, Khan Bahadoor, the Founder and Secretary of this Society, had been appointed, by order of His Honor the Lieutenant-Governor of Bengal, to enquire into the present condition of the Calcutta Mudrussah, and, if necessary, to suggest the means for its improvement. For several weeks the Commission was zealously engaged in investigating all the important and minute points relating to the institution. As the Society was founded for the special purpose of reforming the condition of, and diffusing

education among the Mahomedans by every possible means within its reach; and as the system of education in the Mudrussah was one of the principal means for accomplishing that end, the members of the Committee of Management had recently, at an extraordinary meeting assembled for this particular object, considered the question of the reorganization of the Mudrussah, and prepared a draft of an address, embodying the opinions and suggestions of the Committee on the matters before the Commission. As the approval of the draft was necessary at a general meeting of the Society, an extraordinary general meeting of the Society had accordingly been called that night for the special purpose. The Secretary of the Society, being one of the members of the Commission, declined taking any part in the business of the special meeting of the Committee held for this purpose, as well as in the business of this extraordinary general meeting of this Society.

2. Moulvie Abdool Hukeem then laid before the meeting the following report of the Committee :—

To the Members of the Mahomedan Literary Society of Calcutta, residing in the town.

Your Committee having been apprised of the fact that a Commission consisting of three gentlemen, *viz.*, C. H. Campbell, Esq., J. Sutcliffe, Esq., and Moulvie Abdool Luteef, Khan Bahadoor, had been appointed by order of the Bengal Government, to enquire into the condition of the Calcutta Mudrussah, and, if necessary, to suggest means for its reorganization, and the President of the Commission having expressed a wish to hear any person willing to offer suggestions as to the improvement of the Mudrussah, have deemed it incumbent upon the Society to come forward and take advantage of the occasion to express their views as well on the particular question of the Mudrussah as those which the Society entertains on the general subject of Mahomedan amelioration. It is the opinion of your Committee that the Commission should be assisted to the utmost of the power and intelligence of the Society.

On Wednesday, the 25th August 1869, a special meeting of your Committee was held at the house of the President, to take into consideration the best means of offering such assistance to the Commission. After considerable discussion, your Committee embodied their opinion in a draft of an address to the Commission, which is now placed before you for your approval.

We have, &c.,

(Sd.) Abdool Baree, *President.*
,, Abbass Ali Khan, *Vice-President.*
,, Abbass Eesa Bin Kurtas,
,, Mahomed Abdoor Rowoof,
,, Abdool Hukeem,
,, Meer Ushruff Ali,
,, Auli Ahmud,
} Members of the Committee.

3. After the above report, the draft of the address above mentioned was read by Moulvie Abdool Hukeem to the members assembled. After a great deal of discussion, the members present agreed in the propriety of the views on the several questions raised in the address. Moulvie Syed Fuzl Hossein then rose and proposed that the address be adopted, and that it be made over to the Committee of Management, with instructions to present an English translation of it to the Commission as soon as possible.

Meer Mahomed Kazim Jowahiree seconded this proposal.

The motion was then put to the vote and carried unanimously.

After a vote of thanks to the chair the meeting broke up at 12 P.M.

From Mahomed Allahdad Khan, the late first senior Mahomedan scholar of the Presidency College of Bengal, to C. H. Campbell, Esq., B.C.S., President to the Committee sitting to enquire into the present state of the Government Calcutta Mudrussah College,—(dated Calcutta, the 19th November 1869.)

Agreeably to your request, I beg most respectfully to submit my views, humble as they are, on the present state of the Calcutta Mudrussah, and its future remodelment as regards the time-wedded deterioration so frequently complained of by the public.

Present state of the Anglo-Persian department of the Calcutta Mudrussah.

It is really with very sincere regret that I thus feel compelled to add my testimony to that of so many utterances in past years to the very unsatisfactory results of the present system of education in the Mudrussah. It seems hardly fair to lay all the blame on the boys themselves; they appear to be mentally and physically capable. If less acute than the Hindoos, they might probably, if duly trained, prove more retentive. Nor, perhaps, should all be attributed to the shortcomings of the present teachers. They seem to have performed a somewhat thankless office with some diligence, a certain modicum of zeal, and to have produced just such results as might have been looked for. The real error, in my humble opinion, seems to have consisted in the utter absence of all order

and method; in the habit which till very recently obtained, of admitting pupils without any reference to age or moral qualification; in the complement of amateur teachers; and in the faultiness of the system by which it has been sought to impart knowledge. The vast disparity of age I consider to be most injurious. When boys of eleven find themselves in the same class with others of eighteen, nineteen, and even twenty, the effect must be most prejudicial. The growth, as well moral as intellectual, must of necessity be stunted. Again, it is ridiculous to observe in the Arabic department some few embryo teachers to attend to the requirements of nearly a hundred boys, divided into seven classes; and in the Anglo-Persian department a dozen of teachers, highly and better paid up than their brother officers of the sister institutions in the metropolis as well as in the mofussil, prove their exertions abortive in passing up candidates in the matriculation examinations to a reasonable degree, in proportion to the emoluments they receive from the State. The faultiness of the mode of imparting knowledge, which I am inclined to think the greatest ill of all, seems to consist in the usage of substituting instruction solely for education in its highest sense. No institution for the training of youth can hope to produce any really great and permanent results which does not in practice, no less than in theory, draw a clear line of distinction between education and instruction. The former should be put more prominently forward; the latter cautiously administered, and in doses no larger than the pupil can readily digest. The grand aim should be to form the character and discipline the mind, not alone to burthen the faculties with a mass of words and facts and theories,—goods which can be available only in so far as they become part and parcel of the mind on which they are engrafted.

Proposed remodelment.

To be of any real use, the Mudrussah must be entirely remodelled. This will be a work demanding as well labor as judgment; but if fairly carried out, there exists no reason why we may not look for the very best results. With a zealous and a conscientious head master; with a body of teachers more able than numerous; with a strict but kindly discipline; with a fixed age beyond which no pupil shall on any plea be admitted; with a well-defined course of study; with an utter severance of the English and the Arabic departments; and, above all, with a constant endeavour to win the good-will of the boys, and to train them to love knowledge independent of its present gain or present power, the Mudrussah may in time become as flourishing as any other of the Government schools.

Transfer of students to the Presidency College.

With a view to transfer the Mudrussah students to the Presidency College on their attaining a fair knowledge of the elements of English literature and science, I would propose to adopt as far as practicable in this school, at the commencement of the ensuing session, the standard of studies pursued in the First Arts class of the Government colleges. The introduction of this measure, I humbly believe, will not only secure for the boys who are in affluent circumstances a higher order of instruction than a preparatory school can afford to bestow, but will prevent advanced boys from impeding the progress of their young fellow students who aspire to rise and fill up vacancies created by the timely removal of their seniors.

Insufficiency of means of the Mahomedan students, and proposal to reduce the tuition fees on their behalves in the Presidency College.

Now-a-days it is an established fact, and very widely known among the generality of the public, that all classes of Mussulmans, high and low, rich and poor, who once detested with vehement abhorrence the study of English, but now are very anxious, nay clamorous, to have their sons educated in that language. But where are the means to meet this end? Many Mahomedans of known respectability, who were once in affluent circumstances, but now consigned to oblivion for insufficiency, or say deficiency in a pecuniary sense, are compelled to engage their bright ones in menial occupations and in want of education wherewith to earn a respectable living. Hence, when such is the case with the maximum number of my co-religionists, is it then not quite painful to observe that for high demands made in tuition fees in the Presidency College, *viz.*, ₹10 a month, almost all of our classes are prevented from placing our children in that institution to prosecute their advanced studies and prepare themselves for the L. A. and other higher examinations? Would it, therefore, not be an inducement were the Government, which is now looking with a watchful and interesting eye to the good-being of its Mussulman subjects, to direct the payment of a portion of the tuition fees in the above College for the Mahomedan students, in which case, I doubt not, a great number of students would present themselves for education?

Bestowal of scholarships recommended.

But here it strikes me that with a view to protect the Mahomedan students from the ridicule and tauntings of their Hindoo fellow students, I suggest the bestowal of scholarships on the most advanced, proficient, successful, and well-behaved Mahomedan students from the Anglo-Persian department of the Calcutta Mudrussah, with a view to place within their reach the means to meet the entrance fee; the scholarships being tenable till completion of education. Should

this suggestion be carried into effect by my liberal rulers, I feel sure that it will have a most salutary effect upon the Mahomedans, enabling them thus to meet the demands of education, and offering them the opportunity in youth to pursue their education in the Presidency College on the same footing with their Hindoo fellow countrymen.

Course of studies proposed.

The course of studies in the Anglo-Persian department should be the same as is pursued in all Government schools; and due care should be taken that every year a sufficient number of boys are prepared and transferred to the Presidency College to commence their studies from the L. A. class.

Present state of the Arabic department, and proposals recommended for its remodelment.

The Mahomedan Literary Society say that "the study of Arabic is barren of any worldly advantage, besides being, on account of its difficulty, sufficiently repelling to beginners, and that sufficient attention is not now paid to Arabic in the Calcutta Mudrussah." "The present standard of teaching is not calculated to lead to the attainment of a thorough knowledge of Arabic literature and science; and that an acquaintance with the books in use there is not all that is sufficient to make a man learned in Arabic." I would therefore propose that, under a better staff of teachers than at present entertained, a sound knowledge of the following branches be imparted :—(1) literature, (2) geography, (3) history, (4) Mahomedan law, (5) arithmetic, (6) algebra, (7) geometry. I have always maintained that the study of grammar is too tough a subject for the young mind: hence I would defer its introduction to the youth till more advanced in orthography and etymology. One in a thousand writes by grammar, while the majority write by ear, because we hear too much in childhood. I suppose and think ourselves too clever to go to children's studies in advanced years.

Religious subjects should not be taught in the Mudrussah.

Instructions on religious subjects should not form any branch of study in the curriculum, and the Government should stand quite neutral on that score. Further, instructions on such subjects as logic, rhetoric, moral philosophy, &c., are, in my humble opinion, quite useless. These subjects should be learnt by the students in their own home, and after they enter the world from the school.

The study of the Western knowledge may be made compulsory with the students of the Anglo-Persian department.

I would further propose that the Mahomedan students would really benefit if Persian and Bengali were made compulsory languages of study, and if they were allowed the option of studying Arabic or English in addition. Any student who might pass the Entrance examination might be required to pass in Arabic as a compulsory language, just as Bengali students are required to pass in Sanskrit; such an arrangement would be quite consistent with justice to the tastes and aspirations of Mahomedan students. Those students that have great predilection for Arabic than English they will study it, and *vice versâ*.

Appointment of moulvies to zillah schools.

While on this subject, I must submit my humble views for the appointment of moulvies to zillah schools for the instruction of Mahomedan students in Persian, which would have a most salutary effect upon the minds of the bigotted Mussulmans of the mofussil to send their sons into the Government zillah schools.

Concluding remarks.

In conclusion, most respectfully I beg leave to say that I esteem it as a very great honor conferred on me for your considering me fit to submit some notes on the subject so hastily handled down in this brief report. But at all events, I must acknowledge my total incapability in doing justice to such a vast and most important subject, and within such a limited time, *viz.*, one week, as allowed, when my whole time is wholly engrossed with duties of a most arduous nature. But still, while acknowledging the great honor done and courtesy shown to me by such a highly experienced and useful public officer as yourself, I have done my best as far as I could, notwithstanding the shortness of time and want of leisure and materials at my disposal, to snatch out such interesting and short notes as I considered of great usefulness in my humble opinion; and most humbly now pray that, after a careful persual of these notes, should you be pleased to approve them, you will then, in fact, greatly honor and encourage me by your submitting them with your remarks, and together with your report, to His Honor the Lieutenant-Governor for his inspection, in both of which cases I shall then think myself as duly recompensed for my labor.

To—C. H. CAMPBELL, Esq., *Member of the Board of Revenue, Lower Provinces.*

SIR,

You have ordered me to state what I think of the present system of education in the Calcutta Mahomedan College, and what I should like to see adopted in future. To receive

such an order from a gentleman so high in position as yourself is indeed very flattering to my feelings. I accept the task, and enter into its execution with more than ordinary pleasure, and I shall endeavour to make my remarks as briefly as possible. Though I feel as warm an interest as any in the well-being of my co-religionists, I fear that the very limited knowledge and experience I possess will prevent me from dealing with the subject with the justice it demands, or from carrying out your wishes as I would desire.

To commence then, I beg to state that the Calcutta Mudrussah being the only institution in Bengal in which the study of English is prosecuted in addition to the Arabic, Persian, Urdu, and Bengali languages, the Mahomedan gentry naturally send their children there.

The Calcutta Mudrussah is divided into three, or, properly speaking, into two departments,—the Arabic and the Anglo-Persian departments.

In the first place, I would here deal with the Arabic department only.

A twenty years' retrospective view of the institution will shew what changes it has undergone. The object of these changes ought to be enquired into.

Formerly it was the aim of every parent to send up his child to the Mudrussah College as soon as he could finish his *muktub* course. Here the students, after receiving a sound and liberal education in literature, science, and law in the Arabic language, acquired the title of moulvie— the fond desire of every Moslem student—and obtained high and responsible appointments under Government, thereby cheering the hearts of their parents, making themselves useful to the world, happy and contended in the family circle, and securing the esteem and high opinion of the society in which they move.

This institution, which once contained nearly two or three hundred students, has now become very weak of its strength. At the present time we can hardly see more than a hundred within its walls, and there are several reasons for it.

In India Government is looked upon as the great patron and fosterer of all attainments, and in former days there used to be certain offices set apart peculiarly for Mahomedans, such as kazees, law officers, moonsiffs, and other places besides the large establishment in the Mudrussah itself. These places are now gone, or nearly gone, and the selfish impulse for studying the Arabic does not exist; and the consequence is, that there are not so many students in the Mudrussah, and such—"too tall for school"—as there are, do not care about advancing beyond a certain extent, and as soon as they obtain a scholarship, they are content with the mere nominal title of "moulvie," a title which now-a-days fetches neither fame nor gain, and abandon their studies. The prospects in life are not very cheering for these students, and they probably become village preachers (moollahs) or something like that, and lead a life which is often miserably poor and discontented, and at times far from creditable to them. They then think that it was mere waste of time to have studied that as they had, and that they are neither fit to enter into the school nor the world. They then regret, though too late, for their neglect; and then the family anxieties, besides various other thoughts to which mankind has been made liable, begin to corrode their minds, till at last they are placed at a still worse position in old age, and then they attribute their degradation to the neglect of Government.

To remedy these, the Mudrussah ought to be remodelled. It appears therefore necessary to put to light certain defects in the teaching of Arabic in that institution.

In the first place, as to the teaching in Arabic, there is one great mistake; that is, that the sciences, or some of them as taught in that language, for instance logic, which, although ingenuous, has all the faults and mistakes with which the old system abounds, and is based upon the deductive system and not on analysis, and certainly the ground-work of sophistry. Now such a science as that, with its vast improvemnnts of a later date, could be much better compassed in English, and would be of great service in training the mind, while the Arabic teaching has a different tendency, probably sharpening but not enlarging.

The students are taught "law," while actually the law of inheritance is so involved in Arabic that, instead of its being the simple and intelligibly arithmetical study as in English, makes one confused and stultified in the Arabic tongue. I consider, therefore, that the teaching in Arabic should be confined to its "literature" and *Fuckua* only, and there should be no attempt to teach the sciences in that tongue.

As regards the teaching in its literary portion, I have to object strongly to the mode of teaching grammar in that institution. It is not based upon the simple and scientific ideas of English, and is so intricated and confused, that while English grammar can be to some extent mastered and understood by a thoughtful student in two or three years, Arabic tongue, as taught in the Mudrussah, requires at least five or six years, and yet doubts remain on certain parts.

I am certainly not the most competent person to suggest improvement. It requires vast knowledge in the political affairs. However, taking advantage of the liberty given, I may speak out freely what I think on the subject. I would therefore think that English should be compulsory as a study, and the test should be for scholarships in the English as well as in the Arabic tongue, and that neither junior nor senior scholarships should be given without the students being competent to a certain standard in the one tongue as the other; and that Bengali, which at the present time forms an essential language under Government, must needs be part of study in the Calcutta Mudrussah College.

I have given a short account of what I have thought on the matter, and will be ready to answer any written question put to me.

I beg to remain,
SIR,
Your most obedient servant,

CALCUTTA;
The 1st September 1869.

Ex-student of the Calcutta Mudrussah College.

SIR,

I AM now going to express my opinion regarding the instruction of Mahomedan lads, the text of religion mentioned simultaneously in our law books, together with other things.

About the fact, that whether "Abadat" is to be taught in the Mudrussah simultaneously with other things, I have consulted the matter with many learned and respectable persons of our community, in which the unanimous reply was, that when the Government has undertaken to teach the Mahomedan lads the law books of their religion, then it is a most necessary thing for the Government to teach them the religion, because it teaches not only what religion is, but morality too; and without a full and perfect knowledge of one's own religion he is nothing.

As for the admission of grown up boys, who desire to receive only the instruction of religious books, I am of opinion that some intermediate classes, not more than two, should be made for them.

I am,
Your most obedient servant,
MURHAMMAT HOSSEIN,
Pleader, High Court.

The 4th August 1869.

[TRANSLATION FROM PERSIAN.]

I, a reader of the *Doorbeen*, have learnt from the paper of the August last, that under the orders of the Lieutenant-Governor of Bengal, three Commissioners, *viz.*, C. H. Campbell, Esq., J. Sutcliffe, Esq., and Moulvi Abdul Lutif, Khan Bahadur, have been appointed to investigate into the internal and external management of the Calcutta Mudrussah, and that they have been engaged in the said investigation from the 5th August till the 3rd September, holding their meeting every day from 7 to 10, 11, or 12 A.M., only with the exception of Sundays. With reference to the advertisement in the *Doorbeen* of September, notifying that any English or Native gentleman who might take any interest in the education of the Mahomedans should be good enough to communicate his own suggestion or information to Mr. C. H. Campbell of the Board of Revenue, I, a well-wisher of the Mahomedans, and the executor of the will made for the Jalaliah Mudrussah in Behar, and the secretary of the school founded there, do hereby submit to the Commissioners which I consider to be beneficial and advantageous to the students of the Mudrussah College. The above Mudrussah was founded by His Excellency the Governor-General, Mr. Hastings, especially for educating the sons of Mahomedans belonging to the Soonee sect, and the object and aim of His Excellency was only to educate them in Arabic and Persian, the current branches of learning at that time: and His Excellency as well as other ministers of Government accordingly used to call for, every year, lists of students that had completed their course from the Secretary, the Ameen, and the Professors attached to the said College, and confer upon them some high posts, such as moonsiffships, sudder ameenships, principal sudder ameenships, law officerships, and many other posts of distinction besides. Encouraged by the belief that their labor would not pass unnoticed and unrewarded, the students engaged themselves, head and heart, in the pursuit of their literary career, and endeavoured with ardent zeal to arrive at the highest degree of perfection in their course. In those days a perfect son of learning was wistfully gazed upon as the world-illuminating sun, and admired as the alchemy of sanctity and virtue. The

essential cause of their bearing away the palm at that time was the systematic and select books which the students then studied, such as in the junior classes—Fusul Akbary and Shafiyah in etymology; Kafiyah and Shareh Mulla in syntax; Shareh Vikayah and Ashbeah in law, Dayirulusul and Mural Anwar, in principles of law; Mizan Mantiok, Tahzeeb Shareh, Tahzeeb Kutbi, Mir, &c., in logic; Mukhtasaral Maani and Mutuwal in rhetoric; Maileuzy and Sadra in metaphysics;—all the books being taught from beginning to end: and in the first class the whole of Touzeeh, Talvih, Hidayah, Mirazabed, Kazi Mobarak, Sallamul-Ulum, Musallam Sabut, Shareh Chigmany and Shams Bazigah, and in Hadis Taseerulusul and in Tafsir, Tafsir-i-Baizawi. At that time they little thought of studying the English, which, with the gradual depreciation of Arabic and Persian, has assumed such an aspect of gravity and importance at the present day, that many Mahomedans, on account of their ignorance with it, have fallen into insignificance and disrespect. Now, as the English language has arrived at its highest pitch in this country, and as all the transactions are also carried on in the same, the Mahomedans in general, and the students of the Mudrussah in particular, are bound to devote a part of their time to the acquirement of the same, and to attain such efficiency in it as might render them qualified for the discharge of business in the said language. For the better carrying out of this plan, it would be advisable to introduce English to a sufficient degree in the Arabic classes from the very beginning, and not to grant the students certificates bearing testimony to their attainments until they acquire proficiency in the above language. This would certainly render them competent to hold and manage Government posts with due credit and ability, and also initiate them to the creeds and provisions of their religion; and would, in short, prove beneficial and advantageous to the emulation and aggrandizement of the Mahomedans in general. In my opinion it is advisable to introduce in the lower classes the study of Kafiyah, Shafiyah, Shareh Mullah, Shareh Vikayah, and of concise treatises on logic, arithmetic, and other necessary branches of learning; and in the first class that of Hidayah, Muktasaral Maani, Sallam and Musallam. The Jami-oor-ramooz, which is a very easy book, should be discontinued, and the study of literature should be continued as at present. I trust that if, on their obtaining testimonials of Arabic, Persian, and English, prospect of some particular post be held out to the students, there would very soon appear a set of learned Mahomedans who have successfully undergone the ordeal of test and rendered themselves worth being favored with the same.

Trusting that the Commissioners would pay due attention and consideration to the above lines.

SYUD SERAJOODDEEN AHMUD,
Zemindar and Executor of the Will made to
Jalaliah Mudrussah in Behar.

The 22nd September 1869.

[TRANSLATION FROM PERSIAN.]

The following paragraphs are submitted with reference to the enquiry into the education of Mahomedan boys, towards which attention has been bestowed by Government.

1. Of the different descriptions of aristocracy, there are three which deserve to be considered in this place: *1st*—aristocracy of birth and blood, which is sufficiently distinctive; *2ndly*—aristocracy of learning, which is acquired by the acquisition of learning; *3rdly*—aristocracy of wealth, which is gained through the agency of learning, though some men may have obtained it without such agency; but that is merely an affair of chance.

2. The acquisition of the Bengali and the Urdu languages is not very difficult; they can be learnt even by simple association and companionship. But to know and learn Persian as much as is needed, and to attain to a perfect mastery of the Arabic and English, are indispensably necessary. By a "perfect mastery" is not meant the acquisition of a simple familiarity with those languages. It is rather the attainment of a full and minute erudition, so that the possessor of the same may never feel himself deficient in any respect on any occasion whatever. Just as the students, undoubtedly, enjoy the advantages of the acquisition of such a learning, similarly these advantages are also enjoyed by Government. It is evident that it is creditable, and, at times of need, useful to Government to educate and enlighten its subjects in the different branches of learning. For instance, if any of the kings write a letter in Arabic to the Government of India, and its Indian subjects be unable to understand its contents, and to compose a proper answer to it, it will be highly derogatory to the dignity of Government. Similarly, if any book written in the Arabic language appear fit for translation, and the Government may wish to have it translated, the object of Government cannot be attained except through the aid of an Arabic scholar. In the same way, other necessities may likewise come to pass.

3. In the opinion of some it is against the religious principles of the British Government to impart a religious training to Mahomedan boys according to their own faith in Islam. I beg leave to point out that, under the sway of the British, there are people of different religions

who have established themselves. Nevertheless, the subjects have nothing to do with the religion of their rulers; nor have the masters of the country anything to do with the religion of their subjects. And yet it is the best policy that men of every race should adhere to their own religion, for it is clinging fast to religion which ensures safety in all worldly affairs. Where men are free from the restrictions of religion and conscience, they become quite shameless and without any sense of honor. Their promises and stipulations will not be trusted; and when so mistrusted, loyalty and good wishes cannot be expected from them. Therefore it is necessary that instruction in religious ordinances, as much as is needed, be also given in the Mudrussah. It is necessary to teach the students the doctrines of future reward and future punishment, of usurpation of rights, of division of inheritance, of punishments for offences, of capital punishment, &c., from books of the Mahomedan law, so that they may be enabled to know, according to the commands of God and the Prophet, what is the difference between future reward and punishment; as also who is considered as committing a sin, and who punishable, in this and the world to come. If not, they will not understand their duties towards their own parents and towards Government. Upon these considerations, in my opinion, it is necessary on the part of Government to give them instruction in such matters; and these can never be acquired without reading religious books. If it be said that educating the Mahomedans in their religion is likely to beget prejudice in them, I beg to state, firstly, that the acquisition of religious knowledge is not necessarily accompanied by prejudice, for it is well known that many Mahomedans of the learned class are famous for their unprejudiced fidelity and loyalty to the Government; and, secondly, it is evident to all well-informed men that there is no trace of any passage containing religious prejudices in the books that are at present taught in the Calcutta Mudrussah. Then how can the reading of those books, which, in my opinion, means religious instruction, have any connection with religious prejudice? Moreover, prejudice is a removeable disease, the tried and unfailing remedy of which is teaching English hand in hand with Arabic and properly instructing in books on moral precepts. Irreligion, on the other hand, which brings many evils to political affairs, has no remedy. Therefore, in the education of every individual and every race, it should [illegible] sidered necessary and approved to help the study of religious books.

Since it is evident from the particulars detailed above that a perfect education in both [illegible]n and Arabic is necessary for Mahomedan boys, the mode of giving them such an [illegible]tion as appears proper to me is described below: *1st.*—It is necessary that the boys [illegible]ld belong to the aristocratic class and good families, such in which the acquisition of [illegible]ning has been prevailing from past generations. Children of such families deserve to be educated, and not the children of those classes who from the beginning have taken to husbandry or the low professions. It is well known that the children of this class of people get habituated to the professions of their class from their very birth. Therefore, educating them in the learned science[illegible]s against the order of things in the world, for "every one has been created for a spec[illegible]bject." And since the continuance of these low professions of these classes is necessa[illegible] the established order of things in the world, if the children of these people, wh[illegible] a right to learn the professions of their own class, forego those professions and t[illegible]eir attention towards the learned sciences, there will be no alternative but that those low [illegible]essions, which are also of great necessity, will vanish from the world, and a serious confu[illegible]n will take place in the established order of things in the world. Therefore they are necessarily entitled to learn their ancestral professions as much as is needed and well adapted to their condition.

5. The books that are necessary to be taught are—in etymology, Mizan, Moonshaiba, Tusreef, Zubda and Fussool Akbury; in syntax, Miatamil, Shureh-i-Miatamil, Hedayutoonnubo, Kafya and Shureh-i-Jamee (*viz.*, Shureh-i-Moollah); in Mahomedan law, Shureh-i-Vikaya and Hedaya; in principles of Mahomedan law, Noorul Anwar and Towzeeh; in rhetoric, Mookhtusuri Mani and Mutuvval; in literature, some composition, such as Nufhutool Emen, Ajabool Oojab, and Dewani Mootunablee; in logic, Shureh-i-Tuhzeeb Kooteliee, Meer, &c., in philosophy (of the old school), Maboozee and Sudra. As the Mahomedan population of this country is divided into two sections, *viz.*, the Soonees and the Sheeahs, it is therefore necessary also to teach some books on Mahomedan law, according to the principles of the Sheeahs, such as the Shureh-i-Lumaa and the Sharaiul Islam, together with the Shureh-i-Vikaya and the Hedaya.

6. English should also be taught thoroughly and perfectly, and after the students pass the Entrance examination, they should be urged and compelled to prosecute their studies further, in order that they may obtain the B.A. degree. This is necessary. And as for the taking of the degree of M.A., it should be left to the increased inclination, capacity, and ambition of the students. Should they have a desire to obtain that degree and labor hard, they would gain it too.

7. Children are generally fit to enter the Mudrussah at the age of 7 to 1[illegible] Those, however, who may have read something at home, may be admitted up to the age of [illegible] years. And the age for continuing the studies should be limited to 25 years. During [illegible] long period the students would, undoubtedly, be able to learn both the Arabic and English perfectly well.

8. The method of teaching, the fixing of the hours of study, the arrangement of [illegible] and the like, should be left to the discretion of the teachers and the principal of the Mudrussah.

9. Since my object in writing the above is to comment on the main points only, [illegible] therefore consider the above as sufficient.

The 2nd September 1869.

AMEER ALI.

[TRANSLATION FROM URDU.]

To C. H. CAMPBELL, Esq., J. SUTCLIFFE, Esq., and Moulvie ABDOOL LUTEEF, KHAN BAHADOOR, Members of the Commission for enquiring into the affairs of the Calcutta Mudrussah.

WITH sincere pleasure we learnt through the newspapers that the Hon'ble the Lieutenant-Governor of Bengal has now-a-days bestowed His Honor's particular attention towards the education of the Mahomedans, and has appointed a Commission, consisting of [illegible] gentlemen, for enquiring into the affairs of the Calcutta Mudrussah, the fountain-[illegible] of learning of all the Mahomedans in India and Bengal. You, gentlemen, have paid your unlimited attention towards your duties, and have already exerted much, and are still exerting to ascertain full and minute details of the affairs of the Mudrussah. With due care and discretion you, gentlemen, have published a notice, in which it is notified that whoever takes any interest in the cause of Mahomedan education is hereby requested to communicate personally, or by letters, his views and opinions with reference to the affairs of the Mudrussah: hence, as we live at a great distance, and so it being hard for us to call on you personally, we avail ourselves of this opportunity to lay before you certain important facts which in our opinion are highly desirable and necessary.

1stly.—At present in the Arabic department of the Mudrussah the system of imparting instruction, and the Professors appointed for the purpose, as well as the books taught there, are such that they have become a great bar to the acquirement of a sound education in the Arabic language. For this reason only, that the students of this part of the country who in former times flocked to the institution in large numbers, and acquired learning, have now entirely ceased to go to the place, and, instead of repairing thither, they resort to the principal and favour cities of the North-Western Provinces in India, such as Delhi, Lucknow, Rampore, &c., where they experience much hardships in the acquirement of the Arabic language. There are many causes which make it impracticable for them to go to the Upper Provinces, such as (1) the distance and (2) the absence of any particular institution or Mudrussah in those cities, and also of any relative or friend in those countries. While as to Calcutta, there may be found residing hundreds and thousand[illegible] our countrymen of this province; here the students find every facility and comfort fo[illegible]r residence and other matters. If through your kind attention the Mudrussah be reor[illegible]d and placed on its former footing; if instruction be imparted as was the case in former [illegible]; if an efficient staff of Professors be appointed; and if books on different sorts of learni[illegible] was the case in former days, be introduced, then all the students of our country will crow[illegible] the Mudrussah for obtaining Arabic education and pray for the good of Government.

2ndly.—In the Mudrussah now-a-days no enquiry is made into the respectability and social position of the boys; such was not the case in its earlier ages. This is one of the principal causes of boys of respectable parentage not getting admitted there.

3rdly.—Taking into consideration the circumstances of the present age under the British Government without knowing English, it is hard to go on in our dealings with this world. Hence, every one desires that he should acquire a tolerable knowledge of English in conjunction with Arabic. At present the practice of giving instruction in other languages excepting Arabic does not obtain in the Mudrussah. Whereas, during the middle stages of its career it was in practice that a special master was appointed to teach English to the students of the Arabic department. Under these circumstances, if you, gentlemen, introduce the instruction of English into the Arabic department, it will be of great use in kindling the flame of desire of the students of the present generation. Considering it to be our duty, we submit the above to your kind consideration.

WARIS ALI, *Depy. Magte.*
IRADUT ALLY, *Sub. Judge.*
KHAJA MEERUN JAN, *Zemindar.*
INAMOOL HUCK, *Sudder Moonsiff.*
ALI HOSSEIN KHAN.
NOORUL HOSSEIN, *Zemindar.*

DOST MAHOMED, *Zemindar.*
HAFIZ SYUD AHMUD RUZA.
SYUD FEDA HOSSEIN.
SYUD MAHOMED MOHSIN, &
37 OTHERS, *inhabitants of Gya.*

[Translation from Persian.]

From Anwaroodeen Ahmed, Deputy Magistrate and Deputy Collector of Noakhally, to Moulvie Abdool Luteef, Khan Bahadoor, Member of the Special Committee appointed to investigate and enquire into the system of education and mode of management and constitution of the Calcutta Mudrussah,—(dated Noakhally, the 29th August 1869.)

With due deference I beg to state that I am highly gratified to learn from a perusal of the *Doorbeen* and other newspapers of the past few weeks that Government has been pleased to direct its attention towards the degraded condition of the Calcutta Mudrussah, and has appointed a Committee, of which you are a member, for enquiring into the system of education and mode of management observed in the Mudrussah.

Since I am a Mahomedan, and have been a student of this Mudrussah, and the Mudrussah has been founded for the welfare of, and diffusion of learning and knowledge among us, the Mahomedans, I thought of writing something, as may appear proper to me, regarding the education and the mode of improving the degraded condition of my co-religionists; but I hesitated for some reasons to do so. Now, however, on perusing a notice published by Mr C. H. Campbell, the President of the said Committee, in the *Doorbeen* of the 18th instant, I thought it my duty to write something on the subject, and accordingly I write as follows briefly.

It is not an unknown secret that the decay of the Mahomedans is owing to two causes: one of which is the bad mode of teaching in the Arabic Mudrussah, the other is the want of a proper and efficient mode of imparting instruction in the Anglo-Persian department of the Mudrussah. The defective mode of teaching in the Arabic Mudrussah is an acknowledged fact (with those who are well versed in the matter), from the circumstance that no sufficient amount of learning in the Arabic sciences can be acquired from a perusal of the books that have been introduced in the Arabic department during the past few years. The want of proper mode of teaching in the Anglo-Persian department of the Mudrussah is that the English standard taught here is very low, and that in this department there are no sufficient means for gaining the higher degrees of academical honors in English, unless the students go to some other colleges, where they have to mix with boys of other races. This, too, is an acknowledged fact, that the above circumstance is a stumbling block in the way of progress of the Mahomedans, and their gaining the higher academical degrees in English.

Therefore, unless the Arabic department of the Mudrussah be retained, and due reforms introduced into the standards taught in it at present, by rejecting and discontinuing certain books, and introducing certain others in their place, it is impossible for the Mahomedans to acquire any degree of fitness and erudition.

As to the portion of the Anglo-Persian department, which may be called the college department, until a full course of the sciences and subjects of study that are taught in other colleges be introduced into it, it is impossible for the Mahomedan students to gain the higher degrees of academical honors in English.

Therefore, it is necessary that, in addition to retaining the Arabic department and introducing due reforms into it respecting the mode of teaching observed there, some English teachers be appointed for this department, in order that those who may desire it may learn English also. The Anglo-Persian department should be also enlarged and extended, as would enable the Mahomedan students to obtain the degrees of B.A. and M.A. from it. Arabic should also be taught in this department, in order to enable the students of this department to learn Arabic; and if they desire it, they may easily learn the Arabic sciences after gaining the higher degrees in English.

It is so extremely evident that it requires no detailed account that in Bengal, Urdu is so extensively in use, especially among the respectable portion of the Mahomedan community, that it may not be improper to call it their mother tongue. Fluency in speech in this language may be acquired simply by learning Arabic and Persian: that it is the writing and speech of those who learn Arabic and Persian, must be more eloquent and fluent than those of the illiterate.

Under such circumstances, giving a separate education in Urdu, like other languages, is superfluous, and causes unnecessary waste of time. Therefore it ought to be at once put a stop to. I ought to have given a more detailed account of the matter treated above, but I am unable to do so on account of the heavy pressure of my official business, which in this district especially is very great. I shall write more if I get a little leisure. I hope the above will be submitted to, and read by, the Committee.

[Translation from Persian.]

Petition of Ameeroodeen Hussun and thirty others, inhabitants of Burrisaul, to Moulvie Abdool Luteef, Khan Bahadur, Member of the Mudrussah Commission,—(dated Burrisaul, the 7th September 1869.)

Respectfully Sheweth,—

That during the former times, on account of their being a good staff of learned and able teachers (who were considered the select literati of the age) in the Calcutta Mudrussah, the

education of Arabic sciences (imparted there) was of so useful a character, that all Mahomedan youths of good and respectable families of India and Bengal felt an ardent desire to join the Mudrussah in order to be educated there, and many succeeded in attaining a high standard of Mahomedan learning. But now-a-days there exist neither such learned men, nor do people feel any necessity of joining the Mudrussah. We have just now learnt that the Mudrussah is going to be reorganized. Therefore we, the Mahomedans of these parts, hoping greatly to secure our future good, most respectfully solicit that if Government pay a little attention to this affair, and appoint learned and fit persons to be teachers in the Mudrussah, and if books on Mahomedan law, on the principles of Mahomedan law, &c., and other books calculated to give a high erudition in the Arabic sciences, be taught, as formerly, we will feel the greatest desire, and consider it a necessity to send our children and relatives to the Mudrussah; and we will be highly thankful for the favor and bounty of Government. And for this act of kindness we shall ever pray most sincerely.

[Translation from Urdu.]

To the Members of the Commission on the affairs of the Calcutta Mudrussah.

Gentlemen,

We, the Mahomedan inhabitants of Mozufferpore, in zillah Tirhoot, being members of the Scientific Society of Behar, and natives of this part of the country, most respectfully beg to express our sincerest thanks for that great kindness which you have shewn towards us by causing a notice to be inserted in the columns of the *Doorbeen* of the 18th August 1869, and thereby permitting us to express our opinions on the subject of the organization of the Calcutta Mudrussah. If we would let such a favorable opportunity to express our sorrows to the just rulers of our country slip away from our hands, then when shall we be so fortunate as to get another suitable occasion to represent them.

Gentleman, you are fully aware of the wretched and most miserable state in which the Mahomedans have fallen of late, and are falling day by day. But due deference requires of us that we should attribute our fallen state and want of success in the world to nothing else but to our own carelessness and love of ease. "Whatever has befallen us is owing to our own misfortune, or else your kindness is equally accessible to every one." Nevertheless, we cannot abstain from bringing to your notice that when the late Governor-General, Mr. Warren Hastings, in 1781, laid the foundation of the present Calcutta Mudrussah, his main object was that the Mahomedans of India, who had from a long time been the receivers of kindness at the hands of the former kings of the country, and on whom high posts in the administration had continued to be conferred, should also, under the British rule, obtain respectable posts of a similar nature by the acquirement of learning and proper qualifications. The result of this act of justice was, that through the liberality of Government learned men of high attainments were appointed on high salaries as Professors of this Mudrussah, and students flocked from distant places to the metropolis; and, having acquired a high proficiency in all the learned sciences, were appointed to the high posts of kazees and law officers in the different zillahs and cities and in the provincial courts, as well as to the high posts of kazee-ul-kozat. The law officers latterly received promotions to the posts of sudder ameens and principal sudder ameens. Those who were not so fortunate as to obtain such distinctions were still, on account of their high acquirements and ability, held in great respect in their own community, and their co-religionists received a high education under their able tuition. It was on account of this that the Mahomedans daily became more and more improved and civilized. The people in general, after receiving such a good education, were enabled to acquire both worldly and religious wealth and honor, and thereby lived happily and prayed for the welfare and prosperity of the British Government.

From the time that the system of imparting education in the Mudrussah was changed, and that Mudrussah from which a large class of the community derived benefits, and the blessings of which reached the whole of the Mahomedan community throughout India, and to which students from distant places repaired to acquire learning and accomplishments,—that Mudrussah dwindled into a mere muktub, or grammar-school. Especially since the posts of kazees and law officers were abolished from the country, the Mudrussah lost all its former grandeur and glory, and the regard of the people for it began to diminish. The respectable Mahomedans began to keep themselves away from the Mudrussah in the same proportion as they formerly considered it their glory to get admitted into it, until at last there now remained only a few learned teachers and but a small number of students of respectable parentage. Of these latter, too, there is not even one student who possesses qualifications sufficient to entitle him to obtain a post of small emoluments,—not to speak of those of a higher order. For these reasons the lamentable condition of the Mahomedans is becoming every day more and more distressed and miserable.

Although the former rulers of this country have now and then expressed in their speeches their regret at the miserable condition of the Mahomedans, but they have never paid sufficient attention to these matters so as to find out the cause of the lagging behind of us—the Mahomedans. But our innumerable thanks are due to the Almighty God, that His Excellency the Viceroy and Governor-General of India, and especially His Honor the present Lieutenant-Governor of Bengal, have turned their attention towards the miserable condition of the Mahomedans, and have appointed a Commission for enquiring into the cause of our decay. The gentlemen who have been appointed the members of the Commission of enquiry are also so generous and just, and such appreciators and patrons of learning, that we entertain strong hopes of success from their enquiry and judgment.

Although the said gentlemen are personally bestowing due attention and sufficient consideration towards the reorganization of the affairs of the Mudrussah, yet, in compliance with the orders of those honorable gentlemen, we beg to submit our humble opinions on the subject of the organization of the Mudrussah, which is the source of our prosperity. Although the Mudrussah has been founded for giving instruction in the higher sciences of the Arabic language, and in this language a thorough education in religious subjects may be acquired, yet, as education in those sciences and subjects of learning which are calculated to procure rank and wealth is also very necessary, it appears to us that, with religious education in Arabic, instruction in subjects that are of use in procuring the means of livelihood should also be imparted in the Urdu and English languages, as detailed below:—

Firstly.—In order to improve matters connected with the religion of the Mahomedans and the future world, it is expedient that the students should, after completing their education in etymology, syntax, rhetoric, and a little of logic in the Arabic language, be taught one or two standard books on Mahomedan law, Mahomedan law of inheritance, theology (or articles of faith), traditional sayings of the Prophet, and commentaries of the Koran.

Secondly.—In order to improve worldly matters tending to procure the means of subsistence, education in the higher sciences, *viz.*, natural philosophy, mathematics, metaphysics, history, geography, moral philosophy, political economy, &c., which may suffice for attaining the degrees of the University examinations, should be given by means of works translated into Urdu from the English language. Although the English language has now-a-days become the key to the treasury of various useful arts and exquisite sciences, yet their acquisition through the means of that language (which is quite foreign to the people of this country) is difficult. If all the books of those sciences could be produced in the Urdu language, those useful arts and exquisite sciences might be understood and acquired in a very short time, and with the greatest ease. Although many books of both the higher and lower standards have been translated and published, and for the translation of the rest the scientific societies of Behar and Allygurh are trying their utmost, still, through the assistance of Government, the translation of the remaining requisite books in the said sciences is not difficult. We hope, from the liberality of Government, that attention may be bestowed on the translation of the requisite books.

Thirdly.—It is exceedingly necessary that along with the above studies a complete instruction should be imparted in the English language.

Fourthly.—The glory of the Calcutta Mudrussah, since the time of its foundation, having been acknowledged, in consequence of such of its students as have been successful in their examinations and obtained diplomas being appointed to posts of honor and distinction, it is proper that this Mudrussah should be raised to the rank of a university, for the purpose of awarding academical titles to its students; with this proviso, that any one who may be desirous of undergoing an examination in all those sciences which form the subjects of examination in English in the Calcutta University should be permitted to do so either in the Arabic, Urdu, or English language; and, in case of successfully passing the said examination, should obtain the same advantages which are gained by the students of English colleges who pass the University examination. If Government will be so kind as to grant all these requests of the Mahomedans, they will as it were become quite regenerated. The result of such a sort of education will not only tend to the preservation of the religion and manners of the Mahomedans, and to their success in obtaining worldly wealth and honor, but a grand object of Government (*viz.*, the general improvement of morality and civilization in a particular class of Mahomedans) will be accomplished by it. Although every sort of education has much to do with the formation of morals, yet the same is of two sorts—one unreal and the other real. By the unreal, an educated person, guided by the dictates of conscience, avoids bad qualities, and in their stead adopts good ones; but this abstinence of his lasts only as long as he fears mankind. By the real, an educated person, in accordance with his religious principles, does good actions only, in the hope of securing salvation, and abstains from bad deeds through fear of punishment in the future world. This

abstinence and piety of his, arising from a fear of God, who is omnipresent and omniscient, continue uniform under all circumstances. Hence, there can be no doubt that all learned and wise men will consider the real by far superior to the unreal morality. If wise men will properly consider this point, they will at once be in a position to say that the management of the affairs of Government can be well and safely conducted only so long as the greater part of the subjects are disciplined according to real morality. Those disturbances which are occasionally created by the subjects in the administration of the country can be attributed to nothing else but their ignorance and want of sufficient religious education. Those who are educated and pious, and fear God, can never commit such deeds, whereby they may fail in the performance of those duties which they owe to that Government under whose kind protection they live happily, and, whilst acting in conformity to the tenets of their religion, obtain their worldly wishes; and in opposition to the order of the great law giver—"He that is not thankful to man is not thankful to God"—forget the obligations which they owe to their rulers of the time, whatever their religion may be.

When the Mahomedans, by receiving such instruction, shall generally attain real morality, as well as fidelity and honesty, they will undoubtedly feel themselves under the deepest obligations to Government and consider ingratitude the worst of sins, and deem it incumbent on themselves to be loyal and ready to sacrifice their own lives for the sake of their benefactors, *viz.*, the Government.

Under these circumstances, we, the undersigned Mahomedan subjects, do most respectfully beg to request that Government will be kind enough to make amendments (in accordance with our suggestions contained in the foregoing paragraphs) in the system of imparting education in the Calcutta Mudrussah. And for which act of kindness we shall ever remain thankful.

We have, &c.,

SYUD IMDAD ALI,
Secy. to the Scientific Society of Behar.

MAHOMED AMEER,
Vice-President of the above Society.

KOORBAN ALI KHAN,
Member of the Council of Management of the above Society.

SYUD MAHOMED TUKEE KHAN,
President of the above Society.

MAHOMED EESA,
Under-Secretary.

MAHOMED YOOSUFF,
Civil Ameen.

MAHOMED SIDDEEK,
Pleader of the Civil Court, and Assistant Member of the above Society.

And 98 others, residents of Mozufferpore.

MOZUFFERPORE;
The 17th September 1869.

[TRANSLATION FROM URDU.]

To His Honor the Lieutenant-Governor of Bengal, through the Secretary to the Mahomedan Literary Society.

We, the undersigned Mahomedan inhabitants of Rungpore, beg most respectfully to lay the following before Your Honor for kind consideration.

The downfall of the Mahomedans now-a-days and their present misery may be traced to two causes :—

(1) The bad arrangement of the Calcutta Mudrussah, a college designed for imparting knowledge to the Mahomedans and educate them in Arabic, English, &c.

(2) The smallness of the number of appointments given to Mahomedans in zillah courts, and even those the lowest posts. Those employed in the Uncovenanted Judicial Service are very few in number. In some zillahs there is only one, in some two, and in many there is none. For these reasons the Mahomedan youths, having now no means of managing the

expenses of learning English, and having no patron to look after their welfare, have become unfit for posts in any office; while men of other castes, young or old, having monopolized all the offices in zillah courts, can easily get their children or relatives educated in English and then employed in various offices. It can very easily be ascertained, that if everybody educates four boys on an average, how many shall there be on the whole if the general account be made up. But there exists no such means among Mahomedans, among whom only a few are rich and the rest are poor.

Till the year 1840, or even till the lifetime of the deceased Hafiz Ahmud Kabeer, the Mudrussah retained its full dignity and shone with undiminished lustre. Men educated in that College were employed in all sorts of posts under the English Government; but now, to our utter grief and misfortune, it emits but a very dim light. Certainly the ignorance of the language of the rulers of the land for the time being is attributable to nothing but downright folly. The fact that the Mahomedans have wilfully neglected to learn English notwithstanding the existence of an English department in the said College, cannot be traced to anything but to the bad arrangement of the institution and the misfortune of the Mahomedans. Formerly, the college in question was a place designed for the education of the sons of respectable and noble families in the country; but since it has proved to be otherwise, the respectable families, in spite of their indigence, have ceased sending their sons any longer to the Mudrussah, for fear of their children being corrupted. Subsequently, men whose ancestors knew nothing of learning were entrusted with the settlement of the affairs of the Mudrussah, but they failed at length as a matter of course, to the utter disgrace of the Moslem community in general. As the proverb says, "A monkey cannot make a carpenter."

Formerly about one hundred students received scholarships for their subsistence without being subject to any examination, and many were educated in the College without any fees: and so every year sometimes one hundred, and sometimes fifty, boys came out of the College, having completed their study in various sciences and branches of learning.

Now-a-days, on a reference to the gazettes and various newspapers, we are given to understand that His Honor the Lieutenant-Governor of Bengal is now endeavouring his utmost to open some way for the welfare of the Mahomedans, and is ready to take such measures as may prove materially useful to their community. The three worthy Commissioners appointed by the said authority to make proper arrangements in the Mudrussah College will, we trust, be good enough to attend to the suggestions we have the honor to make in the following paragraphs:—

(1) Only one department be formed in the Mudrussah for both English and Arabic, and not two separate ones.

(2) According to the plan suggested in the 616th page of the *Shomprokash* of the 9th August, both European and Mahomedan teachers be appointed.

(3) The former system of not awarding the scholarship to any but to sons of respectable people be strictly observed, and such a respectable and trustworthy Mahomedan be appointed to make investigations about the different families of the Mahomedans that the distribution of scholarships may depend solely on his report.

(4) No schooling-fees be received from a scholarship-holder for his studying some different course, as the rule now exists in the Arabic department.

(5) According to the former practice, scholarships be allowed both for studying Arabic and English, independently of any examination or prize, so that everybody may freely devote himself to his studies.

(6) Besides scholarship-holders, others be admitted as free students, and not be liable to the payment of schooling-fee.

(7) The examinations of Entrance, L.A., B.A., B.L., and M.A., be amalgamated with Arabic and Persian.

(8) A certain term be fixed for each examination. Should any scholarship-holder fail to pass within the appointed time, he must be made to give up his stipendiary for a free scholarship.

(9) A man, respectable, influential, honest, and pious, like the late Hafiz Ahmud Kabeer, be employed to look after the welfare and good behaviour of the students, under whose care and superintendence none of the respectable families may object to consign their sons.

(10) It is also prayed that the Hooghly Mudrussah be similary reorganized, and by these very Commissioners.

(11) The existing wants in the Arabic should be most attentively regarded, for men who have read these and call themselves moulvies, cannot answer even a single question of law.

We trust that the worthy Commissioners will duly attend to the points noticed above, improve the Mudrussah until it attains to its former state.

We therefore trust that by such measures being adopted by the Lieutenant-Governor present circumstances shall wear a new aspect, and we shall be saved from going down abyss of misery and insignificance.

KHAJAH AHSUNOOLAH.
SHAIKH ABDOOL KUREEM, *Depy. Magte.*
EZZUT HOSSEIN, *Sudder Moonsiff.*
GHOLAM MORTUZA.
KHAJAH MOHAMED MOBEEN.
SYUD ABOOL HUSANAT.
KHAJA ABDOOL GHUFOOR, &
99 OTHERS, *inhabitants of Rungpore.*

[TRANSLATION FROM PERSIAN.]

WE learnt from a perusal of the *Doorbeen* of August of the current year, that a Commission consisting of three gentleman, *viz.*, C. H. Campbell, Esq., J. Sutcliffe, Esq., and Moulvie Abdool Luteef, Khan Bahadoor, has been appointed by the Government of Bengal for enquiring into the affairs and arrangement of the Calcutta Mudrussah, and that the gentlemen held their enquiry every day (Sundays excepted) from 7 to 10, 11, or 12 A.M., from the ... August to the 3rd of September.

Again, in the newspaper mentioned above, we found it notified that any gentleman, Native or European, who takes an interest in the cause of Mahomedan education, and is desirous of submitting any information and his views with reference to the affairs for the investigation of which a Commission, known as the Mudrussah Commission, has been appointed, is ... requested to submit such information or views to Mr. C. H. Campbell of the Board of Revenue.

Therefore we, the well-wishers of the Mahomedan community, who know something of the numerous changes in the affairs of the Mudrussah, wish to submit whatever we remember and our views and suggestions which are calculated to ameliorate the condition of the Mahomedan students, and to serve as the means for promoting them to high places in the administration of the country, and lay them before the members of the Commission. (May their attention for the benefit of the Mahomedans last for ever!)

Therefore we take up our truth-depicting pen, and write down on paper short account of the past and present conditions [of the Mahomedans] and our well-wishing views and suggestions.

It is that in the beginning, when the Mudrussah was f... d by the late Governor General, Mr. Warren Hastings,—specially for the education of Mahomedan children, ... for the improvement of the Soonees,—his special object was confined to the education of ... sect in the ordinary subjects of Arabic and Persian learning as were current at that time. ... instance, Mr. Hastings and other high functionaries were wont several times every ... send for the list of the names of those students who finished their training from the ... ameen, and teachers of the Mudrussah, and importuned them to accept the high posts of moonsiffs, sudder ameens, and principal sudder ameens, law officers, &c.; and the students depending upon the patronage and recognition of merit from the high functionaries of ... place, never thought of leaving the Mudrussah before they had finished their education. ... did not like to give up the finishing stroke to their education. Oh! the learned of those days were regarded as the alchemy of good fortune, and the star of their fortune shone day by day with additional lustre, like the bright moon in the heaven of rank and honor, and their splendour increased every day! The majority, nay all of the European high functionaries of those days, vied with one another in carrying the palm in the race for the acquisition of learning in Arabic and Persian languages. In those good old days the students of the lower classes ... junior grade used to read—in etymology, Fussool Akburry and Shafeah; in syntax, ... Shurhemoollah and Abdool Guffoor; in Mahomedan law, Shurhi Vikaya and Ushbahun ...; in the principles of Mahomedan law, Dairulosool and Noorul-Unwar; in logic, ... Muntik, Tuhzeeb, Shurhi Tuhzeeb Kootbee, Meer, &c.; in rhetoric, Mukhtessuri ... Mutnoval; and in mental philosophy, Myboozee and Sudra; from the beginning to the ... And the students of the class of the head moulvie read entirely Touzeeh Tulveeh, ... Meer Zahed, Kazee Mabarik Sullumoololoom, Mossullumoossoboot, Shurhichug Mani, ... bazaga, and in Hudis, or the traditional sayings of the Prophet, Tyseeruloscol, and in commentary of the Koran Byzavee. It was for these reasons that the students of those ... raised the banners of prosperity and opulence by the acquisition of learning and proper qualifications, and did not turn their attention towards English education; moreover, they had sufficient leisure for the acquisition of such learning. But gradually most of the higher functionaries began to lessen their attention towards those subjects of learning which are mentioned above. Consequently many Mahomedans owing to their ignorance of the ...

sciences, were thrown into obscurity from the high posts which they held. Now-a-days that English education has been making the most rapid strides, and Government business is conducted only in English, it is indispensably necessary that English and English sciences be taught to the Mahomedans, especially to the students of the Mudrussah.

Therefore, now if from the time of the students entering and getting admitted into the Mudrussah, instruction in English, so much as is needed for transacting business, be added as a condition, and the granting of certificates be coupled with the condition of learning English, then the students of the Mudrussah will, within the shortest period of time, acquire a high proficiency in Arabic, Persian, and English, and will secure to themselves high Government situations, and will also be able to learn the particulars and the subtle points of their glorious religion. This will prove a great benefit to the Mahomedan community for their present and future; also for the students of the junior classes, the study of Shafea, Kafea, Shurhi-Moollah, Shurhi-Vikaya, and abridged treatise on logic and other necessary subjects of Mahomedan learning; and for the students of the first class, the study of Hedaya, Mokhtusuri Maani, Motuwul Sallum, and Moosullum be fixed. And Jami-oor-Rumooz, a book simple enough to be sufficiently understood on a mere perusal of it, be excluded from the Mudrussah; and instruction in literature as is current at present in the junior and senior classes be retained. And it is strongly believed and firmly hoped, that if the ruling authorities he pleased to set apart certain posts as an inducement for those students of the Mudrussah who may hold diplomas of their having acquired sufficient learning in Arabic, Persian, and English ("the stability of the world rests on hope"), most of the Mahomedan students will within a short time successfully acquire high proficiency in learning. Hoping the above will be taken into due consideration. Should it be approved, it will be considered a great honor.

SYUD SUDROODDEEN

The 1st October 1869. *And others, of Behar.*

From Moulvie FUZLAY ALLEE, Arabic Professor of the MOONSHEE AMEER'S MUDRUSSAH, Calcutta, Sealdah, Canal Road, to the Committee appointed for the arrangement of the Calcutta Mudrussah,—(dated Calcutta, the 11th September 1869.)

Since all persons attached to letters (*i.e.*, who have any connection with learning) have been called upon and invited to give their respective views and opinions regarding the present mode of management of the affairs of the Calcutta Mudrussah, and also to suggest useful measures of reorganization for the future, by a notice published by the members of the Commission appointed for the investigation and reorganization of the affairs of the Calcutta Mudrussah, the writer therefore takes the liberty to write the following lines on the disorganized state of the Mudrussah, but more especially of the Arabic department. This is but one of the numerous instances of the degraded condition of the institution, that only the following sixteen books on eight different subjects—these even not wholly—are taught at present:—

In *etymology*—Fussool Akbaree, a book which is very concise and fit to be taught in one class only, is taught in the 5th, 4th, and 3rd classes.

In *syntax*—Hedayet-oon-naho, which is also very concise and easy, and fit only for the lower classes, and does not contain all the necessary information on syntax, is taught in these three classes.

In *literature*—A portion of Kullubee Naffatool Yaman, first half, in the 5th class.

Another portion of Kullubee and Ajbul Ajab, fit for one class only, is taught in the 3rd and 4th classes.

Taukhool-Kholafa, Tarik Tunooree, Hummasa, Dewan Mutanubee, the first half of each, in the 2nd and 1st classes.

In *Mahomedan law*—Shureh Vikaya, the first portion, in the 3rd and 4th classes.

The latter portion of Jami-oor-Rumooz, a book the contents of which are conflicting and not quite reliable, is also taught in the 1st and 2nd classes. Jurisprudence—simply Touzeeh, in the 1st and 2nd classes.

In the *Law of Inheritance*—Only Serajia (66 pages) in these two classes.

In *logic*—Shumsiah (32 pages) in these two classes.

In *rhetoric*—Mokhtasur Maanee, fit for only one class, in these two classes.

The mode of teaching them is also quite contrary to reason and present improved mode of teaching so prevalent in the high schools of Calcutta. It is a well-known fact to all who know a little of the Arabic language, that without a thorough knowledge of logic the students of Hedayat-oon-naho and Fussool Akbaree, who are but beginners, are not able to understand Touzeeh and Mokhtasur Maanee, which are very difficult, and are inseparately connected with logic. In short, the teaching of these few books in so bad a manner is not calculated to improve the entitled, nor to enlarge and develope the faculties of the mind, so as to render one fully

qualified for the arduous work of life; and on account of their ignorance of the requireme for discharging the duties of Government situations in Bengal, which consists in acquiring knowledge of Bengali and English, they cannot qualify themselves even for mohurirships in courts,—not to mention the higher posts. Under these circumstances, some reformation re pecting the standard text-books is necessary. Teachers of the Arabic department are raw stud of this very Mudrussah, who have but recently come out of the institution after finishing Mudrussah course. What must be the amount of their learning is evident from the cours instruction current in the Mudrussah. At present Government ought to take this matter in due consideration.

The mode of the examination of the students observed here is also very irregular; I scarcely mention that the students are never examined in many of the books taught here.

The students are only examined in the text, consequently they neglect the commentarie they only get by-heart the texts which are very concise, and pass their examinations according for the scholarships. This affair, too, requires to be reformed; and even when the students of th lower classes are entitled to get scholarships by obtaining sufficient number of marks, they find the scholarships withheld from them, on account of those being occupied by the studen of the higher classes; therefore it is necessary that the scholarships be divided among all the classes.

This is a summary of the numerous mis-arrangements of the Arabic department, but th changes the writer considers necessary to improve the course of study are the following:—

I.—*An additional class.*

As it is the case that the Arabic text-books which are required for acquiring a proficiency in the Arabic language and literature, which have been fixed for the purpose, are numerous; and as some of the subjects of study are connected with others, and as it is impossible to understand a subject thoroughly without knowing those on which it depends, it is perplexing and difficult for the teachers to teach a number of subjects only in five classes and within four hours. I am of opinion, therefore, that if a class be ordered, all the text-books might be taught very satis factorily.

II.—*Introduction of the English, Bengali, and Law studies in the Arabic Department.*

As it is a fact that the students of the department are not properly suited for transacting Government business, on account of not knowing the English and Bengali languages, I am of opinion, therefore, that in every class, from 6th to 1st, be carried on for an hour respecting English and Bengali studies with that of Arabic, excluding Bengali in 2nd and 1st classes only. For this purpose two teachers for English, and one pundit for Bengali, should be appointed. Those students who shall pass the final Arabic examination and know fair English and Arabic should be taught law in English; but for the present, that is, until they are not well acquainted with English, law should be studied in Urdu. If this said arrangement be accepted, it is no doubt that these students should be fit for every Government post.

III.—The following is a statement of the scheme of studies of the six Arabic classes:—

Text-books for the 6th class.

(1) Fussool Akbaree, Lucknow edition,—93 pages, whole (in etymology); twice in week.
(2) Kafia (syntax)—40 pages, whole; thrice a week.
(3) Kullubbee (in literature)—56 pages, whole, printed at Calcutta.
(4) Shureh Vikaya (in Mahomedan law)—from chapter 1st to 104, printed at Calcutta thrice a week.
(5) Meezan Muntock (in logic)—1st Book, whole, printed at Calcutta; once a week.
(6) English (First Book of Reading)—the simple lessons, and grammatical primer; times a week.
(7) Bengali—Sheeshoo Shikha, I, II, and III Parts; and Kuthamallah.

Text-books for the 5th class.

(1) Shureh Moollah—up to page 166 (in grammar), printed at Calcutta; thrice a week.
(2) Nuffatool-Yamun (in literature)—up to chapter III, printed at Hooghly; th a week.
(3) Shureh Vikaya (in Mahomedan law)—from page 100 to the end; four times a week.
(4) Kholasatul Hessab (in arithmetic)—first half, page 22nd, printed at Calcutta; a week.
(5) Shureh Tuhzeeb (in logic)—up to page 100, printed at Calcutta; twice a week.
(6) English (Rudiments of Knowledge) and Moral Class Book; five times a week; grammar too.
(7) Bengali—Nolopukhain, Shukoontollah, and Beakurn; five times a week.

Text-books for the 4th class.

(1) Noorool Anwar (principles of Mahomedan law)—up to page 218, printed at Calcutta; four times a week.
(2) Ajbul-Ajab (in literature)—up to page 166; thrice a week.
(3) Furaiza Serajea (in law of inheritance)—whole, printed in Nazamee Press at Lucknow; once a week.
(4) Kutbee (in logic)—up to page 198, printed at Calcutta; thrice a week.
(5) Tuhreer Okladus (or geometry)—I, II, and III Books, printed at Calcutta; thrice a week.
(6) English—Poetry No. I, M'Culloch's Course of Reading, and grammar; five times a week.
(7) Bengali—Rughoo Bungsho and Loha Ram's Grammar; thrice a week.

Text-books for the 3rd class.

(1) Touzeeh (principles of Mahomedan law)—first half, up to page 195, printed at Calcutta; thrice a week.
(2) Tarikhool Kholafa (in history)—up to page 262, printed at Calcutta; thrice a week.
(3) Mybuzy (philosophy)—whole, pages 167, Lucknow edition; twice a week.
(4) Meer Zahed together with notes of Mullah Jullal (in logic)—up to 112 pages, printed at Lucknow; thrice a week.
(5) Mokhtasar Manee (in rhetoric)—up to page 240, printed at Calcutta; four times a week.
(6) Marshman's History of India up to chapter V, Poetry and Grammar; five times a week.
(7) Bengali—Shetosteles, Sobaram's Grammar; thrice a week.

Text-books for the 2nd class.

(1) Touzeeh (principles of Mahomedan law)—second half, up to page 195, printed at Calcutta; thrice a week.
(2) Geographia Refaya; twice a week.
(3) Mokamat Hurreeree (in literature)—first half, up to page 168, printed at Calcutta; thrice a week.
(4) Shureh Hikmutool-Ayn (philosophy)—first half; thrice a week.
(5) Shureh Sollom Mollah Hussain (in logic)—whole, pages 247, printed at Lucknow; thrice a week.
(6) Hedaya—chapter IV (in Mahomedan law), printed at Lucknow; four times a week.
(7) English—(Marshman's History of India), Macky's Geography up to chapter XII, and Barnard's Arithmetic; five times a week.

Text-books for the 1st class.

(1) Cheghmanee—(astronomy), whole; thrice a week.
(2) Motawul to Moana Koolto; thrice a week.
(3) Dewan Mutanubbee (in literature)—195 pages, printed at Hooghly; thrice a week.
(4) Sadra (philosophy)—first half, pages 125, printed at Lucknow; thrice a week.
(5) Humdoollah (in logic)—half, pages 116, printed at Lucknow; thrice a week.
(6) Hedaya—chapter III, pages 300; four times a week.
(7) English—History of England, Macky's Geography, and Barnard's Arithmetic; five times a week.

The students of 1st and 2nd classes will read the Arabic and English. The students of the 3rd, 4th, 5th, and 6th classes will read Arabic, English, and Bengali languages. The total number of subjects is thirteen; *i.e.*—

(1) Surf (science of etymology)—Fussool Akburee.
(2) Naho (science of syntax)—two books: Kafia and Shureh Moollah.
(3) Literature—six books: Kullubee, Nuffatul-Yamun, Ajubul-Ajab, Tarikhool Kholafa, Makamat Hurreeree, Dewan Motanubbee.
(4) Rhetoric—two books: Mokhtasur Mannee and Mutawul.
(5) Mahomedan law—two books: Shureh Vikaya and Hedaya.
(6) Principles of Mahomedan law—two books: Noorul Anwar and Touzeeh.
(7) Geography—one book: Geographia of Rafaya.
(8) Furaiz (law of inheritance)—one book: Serajia.

(9) Arithmetic—one book: Kholasatul Hessab.

(10) Euclid—Geometry.

(11) Logic—six books: Mezan Muntuk, Shureh Tuhzeeb, Kootbee, Meer Zahed, Mollah Hussain, and Humd-Allah.

(12) Philosophy—three books: Mybuzy, Shureh Hikmutool Ayn, and Sadra.

(13) Astronomy—one book: Cheghmanee.

The total number of books is twenty-nine, with the exception of English and Bengali books.

Routine for the 6th Class.

Days of the week.	Hours.					
	10 to 11 A.M.	11 to 12 A.M.	12 to 12½ P.M.	12½ to 1 P.M.	1 to 2 P.M.	2 to 3 P.M.
Saturday .	Fussool Akbaree .	Bengali . . .	Recreation.	Exercise . . .	Kafeea . . .	English.
Sunday . .	Kullubee . .	Shureh Vikaya .		Shureh Vikaya .	Kafeea . . .	Translation.
Monday . .	Bengali . . .	Shureh Vikaya .		Exercise . . .	English . . .	Kullubee.
Tuesday . .	English . .	Bengali . . .		Meezan Muntuk .	Fussool Akbaree .	Translation.
Wednesday .	Shureh Vikaya .	English . . .		Exercise . . .	Bengali . . .	Bengali.
Thursday .	Kullubee . .	Kafeea . . .		Bengali . . .	English . . .	Translation.

Routine for the 5th Class.

Days of the week.	Hours.					
	10 to 11 A.M.	11 to 12 A.M.	12 to 12½ P.M.	12½ to 1 P.M.	1 to 2 P.M.	2 to 3 P.M.
Saturday .	Shureh Molla .	Shureh Vikaya .	Recreation.	Exercise . . .	English . . .	Bengali.
Sunday . .	Nufhut-ul-Yaman .	Shureh Vikaya .		Shureh Vikaya .	Kholasatool Hessab	Translation.
Monday . .	Shureh Vikaya .	Bengali . . .		Exercise . . .	Shureh Mollah .	English.
Tuesday . .	Bengali . . .	English . . .		Nufhut-ul-Yaman .	Shureh Tuhzeeb .	Translation.
Wednesday .	English . .	Shureh Vikaya .		Exercise . . .	Shureh Mollah .	Bengali.
Thursday .	Nufhut-ul-Yaman .	Shureh Tuhzeeb .		Shureh Mollah .	Bengali . . .	English.

Routine for the 4th Class.

Days of the week.	Hours.					
	10 to 11 A.M.	11 to 12 A.M.	12 to 12½ P.M.	12½ to 1 P.M.	1 to 2 P.M.	2 to 3 P.M.
Saturday .	English . .	Nooral Anwar . .	Recreation.	Exercise . . .	Bengali . . .	Ajubul-Ajab.
Sunday . .	Kutbee . . .	Geometry . .		Serajia . . .	Serajia . . .	Translation.
Monday . .	Nooral Anwar .	English . . .		Exercise . . .	Bengali . . .	Ajubul-Ajab.
Tuesday . .	Ditto . .	Geometry . .		Kutbee . . .	Translation . .	English.
Wednesday .	Ajubul-Ajab . .	Kutbee . . .		Exercise . . .	English . . .	Geometry.
Thursday .	Bengali . . .	English . . .		Nooral Anwar .	Kutbee . . .	Translation.

Routine for the 3rd Class.

Days of the week.	Hours.					
	10 to 11 A.M.	11 to 12 A.M.	12 to 12½ P.M.	12½ to 1 P.M.	1 to 2 P.M.	2 to 3 P.M.
Saturday .	Bengali . .	English . . .	Recreation.	Exercise . . .	Tarikhool-Khaleefa	Touzeeh.
Sunday . .	Meer Zahed . .	Mybuzee . . .		Tarikhool-Khaleefa	Tarikhool-Khaleefa	Translation.
Monday . .	English . . .	Touzeeh . . .		Exercise . . .	Meer Zahed . .	Bengali.
Tuesday . .	Tarikhool-Khaleefa	Mukhtasur Maanee .		Mybuzee . . .	English . . .	Translation.
Wednesday .	Mukhtasur Maanee	Bengali . . .		Exercise . . .	Touzeeh . .	English.
Thursday .	English . . .	Mukhtasur Maanee .		Touzeeh . . .	Meer Zahed . .	Translation.

Routine for the 2nd Class.

Days of the week.	Hours.					
	10 to 11 A.M.	11 to 12 A.M.	12 to 12½ P.M.	12½ to 1 P.M.	1 to 2 P.M.	2 to 3 P.M.
Saturday .	Touzeeh . .	Geography . .	Recreation.	Exercise . . .	English . . .	Mokamut Hurreeree.
Sunday . .	Shureh Hikmutool-Yaman.	Molla Hussain .		Hidaya . . .	Hidaya . . .	Translation.
Monday . .	Mollah Hussain .	English . . .		Exercise . . .	Mokamut Hurreeree	Touzeeh.
Tuesday . .	Hidaya . . .	Geography . .		Hikmutool-Yaman .	English . . .	Translation.
Wednesday .	Hidaya . . .	English . . .		Exercise . . .	Touzeeh. . .	Mollah Hussain.
Thursday .	English . . .	Hidaya . . .		Hikmutool-Yaman .	Mokamut Hurreeree	Translation.

Routine for the 1st Class.

Days of the week.	Hours.					
	10 to 11 A.M.	11 to 12 A.M.	12 to 12½ P.M.	12½ to 1 P.M.	1 to 2 P.M.	2 to 3 P.M.
Saturday . .	Hidaya . . .	English . . .	Recreation.	Exercise . . .	Cheghmanee . .	Sadra.
Sunday . .	Hidaya . . .	Motanubbee . .		Motawul . . .	Motawul . .	Translation.
Monday . .	Sadra . . .	Humdoollah . .		Exercise . . .	Motanubbee . .	English.
Tuesday . .	Humdoollah . .	English . . .		Motawul . . .	Cheghmanee . .	Translation.
Wednesday .	Hidaya . . .	Cheghmanee . .		Exercise . . .	Motanubbee . .	English.
Thursday .	Hidaya . . .	Sadra . . .		Humdoollah . .	English . . .	Translation.

The teachers and their pupils should attend to their classes, respectively, from 10 A.M. to 3 P.M.

Reasons for the studies of the above sciences are thus stated; but in the 2nd paragraph I stated the reasons with regard to the education of the Mahomedan students in the English and Bengali proficiency. The following is a statement of the Arabic literature and science:—

IV.—It is a well-known fact that the essential object of acquiring knowledge is to bring out to perfection the mental and moral functions of one's ownself, as, apart from any consideration for the future, it forms the very qualification which makes one respected and honored by his fellow-beings and co-religionists; and render him perfectly wise and capable for worldly purposes, especially for the holding offices in the public service, which every one enjoying peace and tranquillity is by duty bound to perform with zeal and promptitude. But the accomplishment and perfection of the mental and moral powers are entirely impracticable unless the things tending to their improvement are learned, and the hindrances thereto removed and set aside; and the said acquirement of the one and removal of the other cannot be well achieved so long as the causes of perfection and imperfection are not fully distinguished; for it often happens that out of a misunderstanding or vicious and passionate propensities, men are led to think as perfect what is in reality grossly imperfect, and consequently they are induced to labour hard for requiring it and be pleased, and feeling proud of it on account of their ignorance. It also generally happens that men mistake the evils hindering perfection for the causes leading to perfection. This is the reason why many rash people of but imperfect understanding regard perfidy and dishonesty as the means of their well-being, and utterly hate and disregard honesty and fidelity, the essential requirements of virtue. But the various causes of perfection and imperfection cannot be distinguished unless the precise standard of metaphysical and moral sciences, which, for the followers of Islam, consists in a perfect and complete knowledge of Mahomedan jurisprudence, moral philosophy and political economy, is acted upon.

It is therefore of the utmost importance to learn philosophy and jurisprudence. But this great object cannot be attained unless proficiency is acquired in those subjects which form the groundwork of a man's education, which from the ordinary means of achieving that purpose, such as grammar, rhetoric, logic, mathematics, principles of law, and geometry, which are the key to the substitutes and intricacies of law and philosophy. Hence, it is clearly the bounden duty of one who aspires at perfection to be well versed in grammar, rhetoric, literature, logic, and arithmetic, principles of Mahomedan law, geometry, jurisprudence, and the different branches of philosophy; therefore the writer insists on the teaching of these. But this object cannot be gained within the aid of the Government.

V.—*Selected books.*

Although there are innumerable books on the above subject, still few of them can truly prove beneficial to the students; consequently, the abovementioned books, on account of their fully and amply treating the respective subjects for whch they are designed, on account of their being credited more than sufficient than any of the after books on the same subject, have been selected by the undersigned. For these very reasons the aforesaid books are used in the towns and cities of the Upper Provinces, such as Lucknow, Delhi, and Rampore, which places can be really entitled the seat of learning, and where these subjects are so very well taught. Many of these books were also read in this very Mudrussah in days gone by; and this was one of the main reasons why the students of these days came out so clever and learned.

VI.—*Monthly Examinations.*

The students should be examined once in a month. That one day in the week the regular daily work of the classes and the examination should be held on Sundays, on account of there being leisure on that day in the school department.

VII.—*Annual Examination and bestowing Scholarships.*

The students of the 4th and 5th classes should be examined orally, and some prizes should be awarded to the best students. The students of the 4th, 3rd, 2nd and 1st classes should be examined both in written and oral questions.

The written examination should be in the texts only; the oral examination should, under no such restrictions, be examined separately. Out of twenty-eight scholarships that are given in the Mudrussah from a long time, twelve should be bestowed upon the students of the 1st class, eight to those of the 2nd, and five to those of the 3rd class, and three to those of the 4th class. In case a scholarship of any class be vacant on account of having no one in the junior classes fit for it, that vacant scholarship should be given to a student of the other junior class who will be entitled to get one, and so would in the case with 2nd and 1st classes. No student (whether a scholarship-holder or not) of any class should be allowed to remain more than two years in a class. Those students who shall be promoted to the 1st class with their scholarships for those two years should be forced to attend the Law Class, if there be any, for two years; and they will retain their scholarship for those two years.

After their two years' attendance in the Law Class, they should be examined in law; and if they pass, they should be awarded with certificates; but if any fail at the first examination they should be allowed to study for one year more; and if they fail in the second examination, they should forfeit their scholarships.

[*Translation from Persian.*]

A FEW weeks ago I had the pleasure to learn from the *Doorbeen* of August last that a Commission consisting of three gentlemen, *viz.*, Mr. C. H. Campbell, Mr. J. Sutcliffe, and Moulvie Abdool Luteef, Khan Bahadoor, was appointed by order of His Honor the Lieutenant-Governor of Bengal for the purpose of enquiring into the affairs of the Calcutta Mudrussah. These gentlemen, I am given to understand, have held their enquiries carefully and minutely from the 5th August to the 3rd September, every day (excepting Sundays) from 7 to 10, 11, or 12 o'clock. I have also seen it stated in the *Doorbeen* of the 1st September that any gentlemen, Native or European, taking interest in the education of the Mussulmans, and wishing to give any information, or make any suggestion with respect to the points for the ascertainment of which the Mudrussah Committee was appointed, is requested to give such information, or make such suggestions, before Mr. C. H. Campbell of the Board of Revenue. As I was formerly a senior scholarship-holder of the Calcutta Mudrussah, when Dr. Sprenger was the Principal of the institution, and after having obtained the cirtificates of the Senior Scholarship Law Committee and General Committee examinations, I was appointed a law officer in the district of East Burdwan, which post I held until its abolition,—as I am acquainted with some particulars of the changes and alterations in the Mudrussah, I am desirous of laying before the Commissioners the information derived from my own personal knowledge, and of making such suggestions as are, in my humble opinion, calculated to do real good to students of the Mahomedan community, and to raise them to a position by which they will eventually be favored with high honors and distinctions by the Government. I proceed therefore to make some remarks regarding the former state of the Mudrussah, and humbly express my own views on the subject.

When the foundation of the Mudrussah was at first laid, during the administration of Mr. Hastings (which was exclusively with the object of educating Mahomedan students

particularly those of the Soonnee sect), it was intended solely to educate them in the current languages of Arabic and Persian. As a proof of the high estimation in which such education was held by the Government officials, it may be stated that every year they requested the secretary, the ameen, and the professors of the Mudrussah to furnish a list of the successful scholars, who were offered high and respectable posts under Government, such as moonsiffship, sudder ameenship, principal sudder ameenship, law officership, &c. Encouraged by the patronage thus received by them from the hands of Government, the students never left the Mudrussah unless they could finish the whole course of study and successfully pass the final examination. In those days the learning of Arabic and Persian was so much appreciated and patronized that the ministers of Government vied with each other in showering favors upon scholars of ability and proficiency. The course of study adopted in the Mudrussah at that time was as follows: The students of the junior class were taught—(in etymology) the Fusool Akbari and the Shafea; (in syntax) the Kafea, the Shureh Moollah, and the Abdool Guffoor; (in law) the Shureh Vikayah and the Ashbahoon Nuzair; (in the principles of law) the Dairul Osool and the Noorol Anwar; (in logic) the Meezah Muntick, the Tuhzeeb, the Shureh Tuhyeeb, the Kootbee, the Meer, &c.; (in rhetoric) the Mokhtasir Maanee and the Motaowal; and (in philosophy) the Maiboozee, and the Sedra from first to last; and the students of the first class were taught the Towzeeh, the Tulweeh, the Hedaya, the Meer Zahid, the Kazee Mobarick, the Solhumol Oloom, the Mosallumos Saboot, the Shureh Chigmani, the Shams-i-baziga, the Taiseerool Osool on Hadees, and the Baizawee on Tufseer. But the students in those days did not all direct their attention to the study of English, nor had they time enough to do so. In course of time, however, the Government authorities began to take less interest in the above branches of learning, and the consequence was a gradual exclusion of the Mahomedans from high and respectable employments under Government. It may not be out of place for me to state here that owing to this misfortune of my not having a knowledge of English, I was thrown out of employ and debarred from getting an appointment as deputy magistrate, though I had previously served with credit. Now-a-days as the knowledge of English has been spread to a great extent, and as almost all public business is carried on in English, it has become a matter of utmost importance and indispensable necessity to give the benefits of English education to the Mahomedans, particularly to the students of the Calcutta Mudrussah.

Under such circumstances, it is most desirable that the students of the Mudrussah, from the time of their first admission, should be made to study English to such an extent as may enable them to transact public business, and that the acquisition of a knowledge of English should be made a necessary condition for the grant of final certificate. This scheme would soon secure for the students of the Mudrussah a respectable knowledge of Arabic and Persian as well as English, and thus enable them to fill high posts under Government, and at the same time acquire the respect and esteem of their co-religionists. In short, a combined system of imparting education in Arabic, Persian, and English, would no doubt prove highly beneficial to the Mussulmans at large. In conclusion, I would beg to suggest that for the lower or junior classes of the Mudrussah, the Kafea, the Shafea, the Shureh Moolla, the Shureh Vikayah, and the small treatises on logic, &c.; and for the senior class, the Hedaya, the Mokhtasir Maanee, the Matawul, the Sollum and the Mosallum, be fixed as the standard books, that the book called Jami-ur-ramooz be entirely excluded from the course, and that the study of literature be continued, as at present, in all the junior and senior classes.

It may not be presumptuous on my part to conclude these humble suggestions of mine with the expression of a sanguine hope, that if the Government were to open, as an inducement, some sort of respectable employment exclusively for students of the Mudrussah, who may have successfully passed the final examination in Arabic, Persian, and English, then in a short space of time there will be a large number of Mahomedan gentlemen of unrivalled learning and ability. Trusting these earnest solicitations will meet with a favorable consideration.

HUSEEBOODDEEN AHMUD,
Ameen of the Behar Mudrussah,
in the District of Burdwan.

The 22nd September 1869.

GENTLEMEN,—In compliance with your directions, I beg to lay before you my views regarding the education of my countrymen. Looking to the present state of society, I would strongly recommend that a scheme should be devised for giving them a thorough education in English, so that they may attain the highest honors in the University. The old prejudices against English education are not strong enough in the minds of our countrymen to blind them to the beneficial effects of English education, and, with a few insignificant exceptions, all are more or

less ready now-a-days to impart the benefits of this education to their children; but as there is still a class among my co-religionists who consider a knowledge of Arabic as an indispensable qualification to make up an accomplished scholar, it is desirable that a thorough knowledge of Arabic also should be imparted to them conjointly with English. But since it is no easy matter to impart a thorough knowledge of both simultaneously, I would beg to suggest that the Mudrussah be divided into two departments, in one of which English will stand prominent, and sciences be taught in it, and Arabic as a language only, according to the system adopted by the University; Arabic being to Mahomedans as Sanskrit to the Hindus; and in the other, Arabic shall be taught principally, and shall be the means of communicating the sciences, and English only as language.

Before shewing the mode of carrying out the plan, I here beg to add that scholars thus taught in these two institutions will be of great use in spreading the benefits of European sciences among the mass of people and in enriching the vernacular. But for carrying out the latter part of this scheme, *i.e.*, keeping an Anglo-Arabic department for teaching Arabic principally, two obstacles seem to be at hand:—

1st.—Want of works on the higher branches of mathematics and physics in Arabic in this country.

2nd.—Want of efficient teachers.

The first obstacle may be removed by importing scientific books from Egypt and other countries, where many works on the Western sciences have been translated into Arabic, or by having such books translated from English here; but there does not seem any remedy for removing the second obstacle. Moreover, I fear that it will be very difficult to teach the higher branches of mathematics and other sciences along with such difficult subjects as our law and jurisprudence, which, although very intricate and requiring much time and attention of the student, cannot yet be done away with, being of practical use to our community.

Considering these difficulties in the way of executing this plan, I beg to suggest another in its stead: that Arabic teaching should be confined only to law, jurisprudence, general literature, and so much of logic and rhetoric as is utterly necessary for understanding those subjects; and that the mathematics and other sciences should be taught to them through the medium of English, so much that they can compete for the B. A. degree of the University. However, should the former plan of teaching sciences in Arabic be deemed necessary for being carried out, the annexed routine may at present be introduced with advantage. But if the last scheme be thought worth being adopted, another course of study must be introduced for that purpose. In both cases, however, the time to be devoted to study ought to be not less than twelve or thirteen years, and therefore the number of classes should also be increased accordingly, although I add only one class in my routine to the existing number.

SENIOR DEPARTMENT.

First Class.

Law—Hedayah, Vol. IV.

Principles of law—Towzeeh (second half).

Rhetoric—Mokhtasar-i-Manee (second half).

Logic—Koothey (second half.)

Philosophy—Hadayet-ul-Heqmut (the whole).

Astronomy—Tasneeh-ul-Aflák (the whole).

Literature—Moquamut-i-Hamdamen; and selections from the following books:—Dewan of Mota Nubbee and Hamasa Saha Mowaluqa. سبعة معلقة

History—An abridgment from the history by Waqudy. Essay writing and translations.

Second Class.

Law—Hedayah, Vol. III.

Principles of Law—Towzee (first half).

Law of inheritance—Serajeah (the whole).

Rhetoric—Mokhtasir-i-Manee (first half).

Logic—Koothey (first half).

Literature—Moquamut-i-Haviry; and selections from the same books as in the first class.

Mathematics—Euclid, Books II and III; algebra, to the end of simple equations.

History—An abridgment from Tarikh-al-Khalfa (History of the Caliphs).

Geography—Ul Monahil-us-Safia. Essay writing and translations. { المناهل الصافية في مسائل جغرافية

JUNIOR DEPARTMENT.

First Class.

Law—Shureh Vakayah (Vol. II).

Principles of law—Monar (the whole).

Literature—Prose and poetical selections from Nafut-ul-Yemen, Alif Leilah, Hadiqut-al-Afrah and Noadir-i-Qualenbeq.

Grammar—Shureeh Moollah (first half).

Logic—Shureeh Jahzeel (first half).

Mathematics—Euclid, Book I; arithmetic, to the end of rule of three. Translations.

Second Class.

Law—Shureh, Vakaya (Vol. I).

Literature—Ajab-ul-Ajab, and some selections as in the first class, junior department.

Grammar—Syntax, Kafiah (the whole); etymology, Fusool Akbaree (the whole).

Arithmetic—To the end of decimal fractions. Translations.

Third Class.

Literature—Ikhwan-us-Safa (first half), and poetical selections from Deraet-ul-Adul, Part II. (Arabic, Second Book of Reading, by me.)

Grammar—Syntax, Hedayet-ul-Noho; etymology, Miftah-al-Adub, Part II (by me).

Arithmetic—To the end of simple division. Dictation.

Fourth Class.

Literature—Deraet-ul-Adub, Part I, the whole (by me).
Ditto, Part II, first half (by me).

Grammar—Meftah-ul-Adub, Parts I and II (whole).

In appointing standard books, I have introduced the Hedayah instead of the Jameeur Rumooz, since the former is more philosophically arranged, and more argumentative and better digested. I have introduced a treatise of philosophy, one on astronomy, because, beside their tendency to elevate the mind, they are connected to a certain extent with the subjects which come under the appellation of general literature. In the senior second class I have introduced a treatise of geography, which has been compiled by me from various English works, in which I have given also an outline of the modern heliocentric system and the arguments and proofs of its accuracy, and the non-accuracy of the Ptolemaic geocentric system. As for Persian, it may be taught along with Arabic in the junior classes, and a separate class be established for classical Persian works of higher standard and left optional for both the departments. The examination should be conducted in the same way as is adopted by the University.

As for scholarships, I would recommend that some of the scholarships be reduced to one of smaller value, thus increasing the number of stipends which should be awarded in every monthly examination, so that the students be enabled to support themselves, leaving the others as they are, for general competition in the annual examination.

Obydulla,
Professor of Arabic, Hooghly College.

The 28th August 1869.

To [*Translation from Urdu.*]

The Members of the Committee sitting on the affairs of the Calcutta Mudrussah.

Is respectfully submitted,

That now-a-days it appears from the newspapers that His Honor the Lieutenant-Governor of Bengal, with a view to ameliorate the condition of the Mahomedans, has directed his attention towards the reorganization of the Calcutta Mudrussah. For instance, His Honor has appointed a Committee consisting of such high functionaries as yourselves for investigating into the condition of the Mudrussah, and for suggesting new arrangements respecting it. Reasonable hopes can now be entertained, from such attention and favor of Government, that our adverse days are to be over and favorable ones are to come. Everywhere,—that is, in every assembly and congregation,—this Committee is talked of. Men are highly delighted. Various opinions are given respecting the reorganization of the Mudrussah. Most persons desire to lay before the Committee their respective views and opinions on the subject, but they could not do so for want of a proper medium and without permission.

But praise be to God! He has supplied us with what we have been wanting; that is, a notice from C. H. Campbell, Esq., President of the Committee, has been published in the

Doorbeen of the 18th August, to the effect that if any person wants to say anything on the reorganization of the Calcutta Mudrussah, he can write and submit his views to the Committee. With much pleasure and gladness we give our hearty thanks to Mr. Campbell, and beg to submit our views and opinions on the well-being of our race, as appear proper to our imperfect judgment, according to the requirements of the time. The object of the foundation of the Mudrussah was this, that Mahomedan boys of respectable families being educated in the Arabic sciences would improve their present and future conditions, and acquire honor from the rulers of the country by means of obtaining Government situations. This object was realized for a long time during the earlier period of the British Government. Under the auspices of our Government there arose many learned and able men among us, and, being appointed in both the lower and higher offices in the administration, cut good figures and acquired good names.

But since the last thirty or forty years our affairs appear to have much changed. The administration of the country underwent a thorough change. Government, in a manner, turned away its eyes from us. The hearts of the Mahomedans were alienated and they became broken-hearted, and their hands and legs became in a manner paralyzed. Gradually most of the State employments were taken away from us; the Mudrussah fell into utter confusion; the learned and able among the teachers died; high standard books (calculated to impart sound learning) were discontinued; and it became but a matter of history that learned and qualified students came out from the Mudrussah. The students who pass out of the Mudrussah now-a-days are of no use, either for religious purposes or for worldly affairs. Not to speak of Government situations, they are not even fit for private tutorships. Although through favor and attention of Government there have been founded numerous schools in the various parts of the country, yet the matter of regret is that no special arrangements have been made for us, the Mahomedans. It is wrong to say that the Mahomedans are averse to learning English and turn away their faces from it: the truth is, that our co-religionists do not think it expedient and useful for their present and future to abandon their own (national) learning and sciences and learn those of others. This is the reason of the paucity of Mahomedan boys in the zillah and other schools, and thus they remain ignorant of English and unable to secure Government posts. However, to cut short the story, we have many things to say on the system of education that is at present prevalent in the Mudrussah, for no book calculated to give sound erudition is taught in the Arabic department of the Mudrussah. Many of the present text-books, as published in the *Doorbeen* of the 11th August last, are such as the students can read and understand without being regularly instructed in them; and we also find that the same books up to the same extent are taught repeatedly and continually in several classes. There appear to exist two departments, English and Arabic, in the Mudrussah, and yet we see that English is not taught to the students of the Arabic department; and the English-reading students also do not read Arabic, and they both appear to be useless; for those who know only English are contemned by their co-religionists, and the mere Arabic student is not respected by the officers of Government. We humbly request, therefore, that first of all able and learned teachers be appointed, and then, making an end of the system of teaching English and Arabic separately, arrangements be made for teaching English and Arabic together and simultaneously. But both the languages are very difficult. It is impossible to learn both the languages to the extent we desire under the existing conditions respecting age and the like which are observed in English institutions, and within the short time which is fixed in the Mudrussah for learning Arabic.

Therefore, leaving aside the large and voluminous works of Arabic, we select certain concise and abridged books calculated to impart a good knowledge, and we submit a list of these below.

To attempt to teach big and voluminous works of Arabic, with the difficult sciences of English, is to verify the adage,—"Trying to acquire everything is to acquire nothing."

In connection with this reorganization of the Mudrussah, it is necessary to make some special arrangements in the mofussil and zillah schools for Mahomedan students, for very few respectable Mahomedan families live in Calcutta. The Mudrussah owes its stability to students of good families from the mofussil. No limit of age is fixed for learning Arabic. When children reach the age of discretion, they go through some of the smaller works at home, and then get themselves admitted into the Mudrussah. There is, however, limit of age in learning English. Boys above 12 years of age are not admitted in the schools; and this limitation of age appears necessary, considering the degrees that are required to be gained in English education. Therefore we beg to represent that it is objectionable for little boys and infants to come and reside in Calcutta. It is customary in the mofussil schools to educate up to the Entrance standard. We therefore humbly desire, as is the intention of Government, that, with a view to improve the condition of the Mahomedans, a teacher for Arabic, and another for Persian, be appointed in all the zillah schools, and up to the Entrance course the following concise and little

books on etymology, syntax, literature, and the like, be taught to Mahomedan boys. If such be the case, multitudes of Mahomedan boys will crowd to the schools, and successfully learn the various arts and sciences. Afterwards, when they will come to know something, they will join the Calcutta Mudrussah, where it will be easy for them to perfect their knowledge of the arts and sciences, and the intentions of Government will be fulfilled; that is, the Mudrussah will be prosperous, and the Mahomedans will better their condition, and the fame of Government will be trumpeted everywhere.

We beg to represent that no arrangement respecting the Mudrussah will realize the object until some special arrangement is made regarding our community in the zillah schools. We anxiously desire that the two departments of the Mudrussah be amalgamated, and the Mudrussah raised to the same footing with the other colleges. We do not like that, notwithstanding that we shall have a separate Mudrussah of our own, our boys should be obliged to go to other colleges in order to attain the higher degree of English education; and we petition that under the Mudrussah a seminary be formed on the model of mofussil schools, where abridged Arabic and Persian books might be taught, just in the same manner as there are branch schools under other colleges. The learning of languages by means of translations and speaking is also necessary.

Sig. ?

List of Books that are fit to be taught in the Mofussil schools, and in the Seminary under the Mudrussah, together with English books for the lower classes.

Persian.—Pundnama, Amudnama, Nesaboosibyan, Goolistan, Bostan, and some other easy prose work.

Arabic.—Etymology: Meezan, Monsheba, Tusreef Hedayut-oos-surf.
Syntax: Usool-jomul, Miatamee, Tuttemma.

And with the Entrance course—

Arabic.—Syntax: Hedayutoon Noho and Kafya.
Logic: Meezam Muntick and Tuhzeeb.
Literature: Ujubool-ujab.

List of Books to be taught in the Mudrussah with the English L. A. course.

Logic—Shurhi Tuhzeeb.
Syntax—Shurhi Moollah.
Logic—Kootbee.
Mahomedan law—Shurhi Vikayah.
Principles of that law—Noorul Unwar.

And with the B. A. course—

Mytoozee, Shurhi Akayedi, Nusufee, Mukhtessuree, Manee, Tareekhi, Timooree, Meerzahed, and Hedayah.

And we think it advisable that not more than one book of Arabic and Persian be taught at the same time with English, and if any student appear very intelligent and sensible, and if he get leisure, we hope that the teachers be permitted to teach him some good books beyond the standard text-books.

Burdwan;
The 5th September 1869.

Syud Ruzeeoodeen Ahmed.
Syed Ally Hyder.
Waheedoollah.

The views and opinions which have been agreed upon and drawn up by the above three gentlemen are very commendable, and we agree and share with them in forwarding this paper to the members of the Committee.

Burdwan;
The 4th September 1869.

Syud Mozuffer Hossain,
and 23 others.

[*Translation from Urdu.*]

The following are the objects in view:—

1. That the Arabic language be not done away with, because religious instruction makes a man honest and trusty, and these qualifications are essential in Government functionaries for the discharge of their duties.

2. The Mahomedans in general are peculiarly inclined towards reading Arabic, and in order to draw them to the Mudrussah, Arabic ought to be fully introduced.

3. A Mahomedan gentleman, to preserve a respectable position among his community, must know the Arabic sufficiently.

In order to attain this object, the student should commence with Arabic grammar, and learn it thoroughly, followed by an elementary instruction in logic, rhetoric, literature, Aquaid, Mahomedan law of inheritance (Fraiz) and Assal (jurisprudence), &c. Students who would not read English ought to learn physical, natural, and other useful and practical sciences, along with literature and history. These they should learn, if possible, from such books as are translated and published in Arabic in other countries, *viz.*, Egypt, Turkey, and so forth. Students who feel a desire to read English after acquiring an elementary knowledge of Arabic, ought to be allowed into the English department without any consideration as to their age; since, in a hot country like Bengal and Behar, a student can hardly succeed if he is to study such languages as the English and Arabic simultaneously. As for Urdu and Persian, it matters little whether their study is to be continued or not.

2nd object.—Such an education is to be imparted to the Mahomedan youths as to make them fit for the Government services. In many departments of Government offices no knowledge of English is required; and if a student be properly educated in any of the vernacular languages, he can discharge his duties with much facility: and still such employments are withheld from such candidates, as a rule.

There ought to be an increase in the course of the English department of the Mudrussah, that a student may study English up to the highest standard.

There should be a Law department in English as well as in Urdu, that a student may read law in either of the languages conveniently.

Mahomedan students should be allowed to read English with Arabic, or without it, or Arabic only, and be made competent to appear in law examinations either in English or in Urdu.

For such Government employments where the knowledge of English is not necessary, non-English-knowing candidates be also made eligible.

There should be different degrees of examination in the Arabic department, similarly as there are in English; and successful candidates be distinguished with titles of honors.

In addition to the written examination in Arabic, *vivâ voce* examination should also be introduced.

3rd object.—The Mahomedans are in general very much short in means, the reasons of which being well known to the Government, owing to the late discussions in the papers, therefore their repetition is not needed. The scantiness of means is, as a matter of course, often a drawback to Mahomedan youths for the completion of the full course of study: and in particular cases it prevents them from receiving any education at all. Placing all the circumstances for the merciful consideration of our beneficent Government, we beg that the number and amount of stipends be temporarily increased for such a length of time as the circumstances of the Mahomedans are not ameliorated.

After a student has obtained the honors either in Arabic or English, something like Fellowship allowance be granted on the principles followed in the English Universities.

ANWAR ALI, *Sub-Judge.*
DULEELOODDEEN AHMUD, *Dy. Magte.*
EZHAROODDEEN KHAN, *Dy. Magte.*
SYUD SHAH MAHOMED AKRUM.
SOHRAB JUNG, *Member of the Committee.*
SYUD VELAYET ALI KHAN.

MOHAMED KULEEM.
SYUD MOHAMED ABOO SWED.
SYUD AMEEROOL HUSSUN.
MOHAMED SHAMSOOL HODA.
MOHAMED AHSAN, &
68 OTHERS, *inhabitants of Patna.*

From the Mahomedans of Hooghly and its vicinity, to the Members of the Committee on the affairs of the Calcutta Mudrussah,—(dated Hooghly, the 15th August 1869.)

WE, the Mahomedans of Hooghly and its vicinity, being given to understand that owing to the bad condition of the Calcutta Mudrussah a Committee has been appointed by the Government to trace the causes of such a state, and suggest means on the progress and prosperity of Mahomedans, beg most respectfully to bring our own suggestions and observations to your kind notice, that the causes of the bad state of Mudrussah are as follows.

That formerly the Arabic students, after finishing their studies, were favored with the Government posts, and were thereby animated to their further progress. From a few years the Arabic and Persian students being excluded from laying any claim to the Government services, the Mahomedans were depressed, and their progress in a manner was stopped. After this, however, they having finished their career of study in the Mudrussah, would put forth their exertion to pass the pleader and moonsiffship examination, and thereby attain to their wishes. Presently, as a rule has been established that none but those who pass the Entrance examination

would be allowed to appear in the aforesaid examinations, the Mahomedans, finding no encouragement and means of earning their livelihood in the study of Arabic, have almost relapsed into a morbid and hopeless state. The view of making such a condition, it appears, is for training men up to the moralities of life and the acquirement of general knowledge; but those who pass the junior and senior examinations in Arabic are well up in those subjects. It is therefore a matter of great regret that the Arabic students should be excluded from such advantages.

We now most humbly beg leave to observe that if the members of the Committee kindly take the above statements into their consideration, and [illegible] the pleader and moonsiffship examinations to the passing in any language, either [illegible] or Arabic, as well as urge the Government to confer public services on the Arabic students, then we have no doubt the Mahomedans shall be roused from their inactive and hopeless state, and push hard to the study of Arabic, and thereby soon raise the Mudrussah to the highest state of prosperity.

[*Translation from Persian.*]

To C. H. Campbell, Esq., J. Sutcliffe, Esq., and Moulvie Abdool Luteef, Khan Bahadoor, Members of the Commission for enquiring into the affairs of the Calcutta Mudrussah.

Whereas the Hon'ble the Lieutenant-Governor of Bengal has now-a-days appointed a Commission consisting of you, gentlemen, for enquiring into the affairs of the Mudrussah, more especially for making a report for its reorganization, you, gentlemen, are therefore fully occupied in ascertaining the condition of the Mudrussah. Having also published a notice to the effect that whoever desires to pass his opinion regarding the system of imparting instruction in the Mudrussah is hereby requested to communicate personally or by letter his views and suggestions on the subject to the members of the Commission, therefore we, the most loyal sub[illegible], residents of this zillah, most ardently and anxiously desire to point out one or two important facts to you, which are the following. *Firstly.*—When the arrangements of the Arabic Mudrussah were conformably to the Mahomedan educational rules, and instructions in Mahomedan law, principles (of law), logic, philosophy, etymology and syntax, explanatory science, rhetoric, arithmetic, geometry, &c., which sciences are of the utmost importance, were given, and books of standard authors on every branch of science and art were included in the curriculum,—as for instance, in syntax, Shureh Moollah, and in Mahomedan law Hedaya, were taught,—at that time students from this country flocked in numbers for receiving education in the Mudrussah. Now from the day a change was wrought in the old system, and instructions in almost all the necessary branches of learning had been stopped; while in place of the works of standard authors a few abridgments in studying which students can never acquire proficiency, were introduced, and instructions in Shureh Moollah and Hedaya were stopped, the students of this part of the country wholly and entirely left off going to the Calcutta Mudrussah. Every one now-a-days most ardently desires to become an accomplished Arabic scholar, and for this reason people knowingly encounter and endure all sorts of hardships and difficulties in going to a distant country, such as Lucknow, Delhi, Rampore, &c., where they live in a miserable condition, having no friends or patrons there from this part of the country, but where they acquire learning in the sciences, which they hold in esteem. On the contrary, there may be found hundreds, [illegible] thousands, of our countrymen in Calcutta. Under these circumstances, we trust that you, gentlemen, will be pleased to recommend the introduction of that system of education in arts and sciences which was formerly in vogue, so that the glory and splendour of the Mudrussah may be renewed, and students from every part of the country may crowd to the Mudrussah for receiving education and pray always for your good to God.

Eusof Hossein Khan.	Gholam Ali.
Mohamed Nuseir.	Ali Ashruf.
Budroodoja *alias* Omardaraz Eusofali Khan.	Syed Furhut Hossein, & 42 others, *inhabitants of Patna.*
Muhdeeali Khan.	

[*Translation from Persian.*]

To the Members of the Calcutta Mudrussah Commission.

The desires of us, the inhabitants of zillah Eslamabad, known as Chittagong with regard [illegible] the Mudrussah question, are the following: That in teaching and learning the known [illegible]ences and current arts in the Arabic language, the welfare of the people in general, and of [illegible] Mahomedans in particular, is so much concerned, that every learned and conscientious man [illegible] not fail to acknowledge it; and it is improper in this short and abridged petition to dwell at

large on the subject, as it will only cause useless absorption of time. As the prosperity and welfare of the subject is always sought by all noble and generous Governments, therefore benevolent and kind-hearted sovereigns always try with their head and heart to spread such a system of education over the face of the country which tends to confer on the subjects both spiritual and temporal benefits. For supporting this argument, the foundation of this very Mudrussah, its reorganisation at the expense of a large sum of money, and its continuation for so long a period are sufficient. Relying on this, we entertain hopes that the Arabic department of the Mudrussah may be placed on its former footing; and that known sciences and arts in the Arabic language, such as etymology and syntax, rhetoric, explanatory science, Mahomedan law, principles of law, dialogues, literature, arithmetic, geometry, philosophy, astronomy, traditional sayings of the prophet, commentaries of the Koran, and Government law may be taught as formerly, in eight classes; and as various temporal benefits are based upon a knowledge of English, its introduction along with Arabic is very necessary. The arrangements for imparting a knowledge of this along with Arabic, in a manner that both subjects be acquired with ease, rests on the learned opinions of the members of the committee.

As we ryots will be very glad if the above arrangement be made, and as the discontinuation of the Arabic department and the non-introduction of English along with Arabic, will be a source of great inconvenience and loss to us ryots, we have therefore set forth our views in these few words, and hope that by accepting and adopting the above suggestions you will honour and exalt us.

From Lord H. Ulick Browne, Officiating Commissioner of the Chittagong Division, to C. H. Campbell, Esq., C.S., Member of the Mudrussah Committee, Office of the Board of Revenue, Calcutta,—(No. 277 dated Her Majesty's Steamer *India*, Bay of Bengal, the 30th November 1869.)

I have the honour to acknowledge the receipt of your letter, dated 1st September 1869, on the subject of the course of education at the Calcutta Mudrussah, and the proposals for changing or amending it.

2. The enclosed copy of a letter, No. 669G., dated 22nd instant, from Mr. V. Irvin, Officiating Collector of Chittagong, is in accordance with the result of my own enquiries on the subject of your letter.

3. Briefly it may be said that the older Mahomedans cling to the old system of education, while the younger men, being more alive to the signs of the times, see the great advantage of learning the English language, and how entirely they have been passed by their Hindoo fellow countrymen in consequence of the earlier appreciation of this fact by the latter.

From V. Irvin, Esq., Officiating Collector of Chittagong, to the Officiating Commissioner of the Chittagong Division,—(No. 669G., dated Chittagong, the 22nd November 1869.)

With reference to your No. 189 of the 8th September, I have the honor to inform you that I find that all the Mahomedan gentlemen of the district insist as a *sine qua non* that the study of the Arabic language and literature should be considered as the main object of the life of a student of the Calcutta Mudrussah.

2. Of the gentlemen whose opinions I have obtained, only two, Moulvie Hamidulla and Boshirulla Chowdry, would be willing to see the study of English and other languages followed side by side with that of Arabic.

3. The remaining gentlemen, who are well represented by Moulvie Yar Ali Khan, oppose the introduction of the study of English in what they consider to be a last stronghold of Arabic learning in Eastern India. These gentlemen would evidently prefer that their sons and relatives should be good Arabic scholars and remain otherwise uneducated, rather than that they should have good general education at the risk of attaining a less degree of proficiency in Arabic.

4. Even the two above named, who are better able to appreciate the advantages of education, as distinguished from mere proficiency in a small section of knowledge, evidently lean to the idea that there are enough opportunities provided for those who wish to study English, and that the advantages offered by the Calcutta Mudrussah and certain other endowments should be reserved for those who wish to follow the old course of study.

A short Memorandum on Mahomedan Education.

It is with extreme pleasure that I beg to avail myself of the permission kindly accorded to me by the committee now sitting on the affairs of the Calcutta Mudrussah, to submit, for their consideration, the views I have always held and advocated in the columns of the *Oordoo Guide* and other newspapers, on the important subject of Mahomedan education. Having been connected with the Calcutta Mudrussah for the last ten years, I have taken more than ordinary

interest in all questions relating to Mussulman education and improvement, and endeavoured to ascertain, with the means at my disposal, the opinions and ideas of respectable Mahomedan gentlemen on the subject which is now being so largely discussed in the public journals.

It is an undisputed fact that the progress of English education among the Mahomedans is in a very backward state; and that owing chiefly to their ignorance of English, which has latterly become the official language of the country, they have been almost totally excluded from the higher grades in the public services, and from every other walk of life in which money might be made or distinction obtained. The consequence has been that a large and important class of Her Majesty's native subjects in Bengal, who at one time occupied a prominent position in the country, has been very much impoverished and greatly reduced in circumstances. I think, therefore, it has been considered desirable to make enquiries with the view of affording some encouragement to the extension of education among the Mahomedans, so that they might be enabled in time, by competing with the Hindoos on equal terms for public employment or professional preferment, to retrieve to a certain extent at least the position they have lost. Now, considering the backward state of education among the Mussulmans, and their general poverty as a class, I think this encouragement might best be given by the adoption of the following measures:—

(1)—Appointment of Arabic and Persian teachers in the zillah and other Government schools in districts containing a large Mahomedan population.

(2)—Admission of Mussulman boys in such schools, and under-graduate students in the Presidency and other Government colleges, on a nominal fee of eight annas and one rupee respectively.

(3)—The institution of a few special scholarships to be awarded to Mahomedan undergraduate students who fail to obtain scholarships now open to general competition.

(4)—The appointment of a few well educated Mahomedan deputy inspectors of schools, to encourage Mussulman zemindars and other wealthy men to establish and support aided Anglo-Persian or Anglo-Urdu school, either on their estates or in large Mahomedan villages.

With reference to my suggestion No. (1), I beg to observe that, apart from the great value attached by the whole Mussulman population of Bengal to the study of, and acquisition, of a fair knowledge at least in Persian and Arabic, the recent regulations of the University in regard to the compulsory study of one of the Eastern classics in the colleges affiliated to it render it necessary that Mahomedan students should possess in our public schools the same facilities for acquiring a proficiency in Persian and the elements of Arabic grammar as are available to their Hindoo fellow students for studying Bengali and Sanskrit grammar.

With regard to suggestion No. (2), I beg leave to remark that it is the general feeling among the Mahomedans that the privilege of admission to the Government schools and colleges at a small fee should be conferred on their children for a time at least, not only in consideration of their general inability to pay the high fees now demanded, but also as a sort of encouragement to bring them forward in larger numbers. In asking this indulgence at the hands of the Government, they may support their claims by referring to the measures adopted to encourage the extension of English education among the Hindoos in the Hooghly District, when, in 1835, the college of Mohamed Mohsin was founded at Chinsurah, out of the large funds of which the Government found themselves in unexpected possession on the termination of the litigation with the original trustees of the Hooghly endowment. For several years after the establishment of the college, not only were no fees demanded from Hindoo boys who applied for admission, but even books and slates were furnished to them at the cost of the college. And all this was done at a time when the Hindoo College of Calcutta, founded and chiefly supported by the Hindoos themselves, was in a flourishing condition; and when the reception of an English education had become so popular among them at the presidency and its neighbourhood, that several private individuals earned a good income by establishing and managing large educational establishments, such as the Oriental Seminary and other institutions. If, therefore, it was considered desirable to encourage the extension of English education among a class of people who had shewn as much eagerness to learn English from the moment the British power was firmly established in Bengal, as they had formerly exhibited to learn Persian and Urdu when the Mahomedans ruled over the country; and at a time, too when it had made a fair progress among them, by the adoption of such special measures as those I have indicated above, it is, I think, quite superfluous to dilate on the absolute necessity of adopting the same or similar measures for affording due encouragement to the extension of a similar education among another and a different class of people, who until recently, had not shewn much inclination to imbibe it, and who are still known to prefer an Oriental education for its own sake to European accomplishments, although the acquisition of the latter is at the present day so highly beneficial in a worldly point of view.

In support of my suggestion No. (3), I beg to mention what I think is an undisputed fact, that Mussulman students, generally speaking, are compelled by their circumstances to give up their studies at quite an early stage of their education, chiefly with the view of procuring employment in the inferior grades of the public service, or earning a livelihood by serving as moonshees to European gentlemen. The records of the University will show that the number of Mussulman under-graduate students passing the higher examinations bear but an insignificant proportion to that passed in the Entrance examinations; but this fact can only be accounted for by supposing that they could not afford a college education. To encourage them, therefore, to continue their studies with the view either of obtaining their degrees in Arts, Law, or Medicine, or, failing which, to attain a good proficiency in the English language and literature, and in general knowledge, I think that special scholarships of a moderate amount, tenable for four or five years, should be awarded to those Mussulman under-graduate students who fail to obtain scholarships now available for general competition.

My fourth and last suggestion will, I hope, at once commend itself to the favourable consideration of the educational authorities, simply because I venture to advocate the extension of the principle laid down in the despatch of 1854 for the encouragement of education in the country. The grant-in-aid system, which has already met with a large measure of success, is capable of still further development by some modification or improvement of the rules now in force; and I am disposed to think that educated Mahomedan gentlemen, acting as deputy inspectors of schools, would succeed in inducing Mussulman zemindars and other wealthy men, who are still to be found here and there in the country, to lend their countenance and aid to the extension of elementary education among their own class and creed, by founding and supporting with the aid granted by the State, Anglo-Persian or Anglo-vernacular schools on their estates, or, in populous villages, in the neighbourhood of their residences. The example set by Moulvie Waheedoodeen, who supports at his own expense, in his native village of Kura Pursoroy in Behar, a small English school open to Mussulman and Hindu boys alike, may be imitated by other Mahomedan gentlemen, if the educational authorities would only take the trouble to awaken in them a sense of that duty which they owed to their poorer neighbours and co-religionists.

Having thus endeavoured to describe as briefly as I could the reasons upon which are based the suggestions I have ventured to make for the encouragement and extension of English education among the Mahomedans in Bengal, I now beg, with the permission of the Committee, to append a few remarks on the present state of the Mudrussah, and to make such suggestions as may occur to me for improving the education imparted therein. The Mudrussah, or the Mahomedan college of Calcutta, is the oldest Government education institution in the country, and has always stood in high and deserved repute among all classes of the Mahomedan population in Bengal. It is now composed of two separate departments, *viz.*, the Arabic department or the Oriental College, for the special cultivation of Mahomedan learning, and the Anglo-Persian department, or the English school, for the education of Mussulman boys of respectable parentage. The Arabic language and literature and Mahomedan law are the only subjects of study pursued in the Arabic department; while the Anglo-Persian department imparts an elementary education in English up to the University Entrance standard; and with the view of meeting the requirements of respectable Mussulman society, and latterly also of the University, teaches Persian, Urdu, Bengali, and the elements of Arabic grammar besides. In 1868 it was affiliated to the University to enable under-graduate students entering the Arabic department and receiving further instruction in English in college classes, opened four or five years ago, to appear at the intermediate examinations in Arts.

The general feeling of the Mussulman community in Bengal has always been that the Arabic department, or the Mudrussah proper, an institution to which the Mahomedans are deeply and sincerely attached, not so much on account of its long antiquity as for the generation of learned men it has produced, and the reputation it has established of being the chief seat of Mahomedan learning in the country, should be maintained as a special college for the prosecution of Oriental studies; but although the attempts made in years past to introduce the optional study of English into its classes had failed, chiefly because young men educated in it could in those days easily obtain respectable employment in the service of the State without a knowledge of English, I am disposed to think that the altered circumstances of the country in these days may enable the Educational Department to make a similar attempt with a greater chance of success. It is true, indeed, that there are still certain classes of the Mussulman population, better known as the learned classes, who would much rather starve than receive a purely English education; but I believe that even these and others who resort to the Mudrussah for their education would now have no objection to study English in conjunction with Arabic.

I think, therefore, that the usefulness of the Arabic department as a special Mahomedan college would be greatly improved by the introduction of English, the study of which may for the present be limited to the entrance standard of the Calcutta University, for the passed students of the institution, leaving the college with a high proficiency in Arabic, and an elementary knowledge of English, might, if they choose, prosecute their higher English studies in the colleges open to all classes; or if they preferred, as they would probably do as a rule, to accept employment, which they would more easily obtain than they do now, they might be able to improve their knowledge by private study. The examples furnished by the late Syud Azim-ooddeen Hossain, Khan Bahadoor, C.S.I., Hafiz Waheeddoon Nabee, and Moulvie Abdoos Summad, and Moulvies Zynooddeen Hossain and Abdool Luteef, who were all, I believe, brought up in the Arabic department, and who received their elementary English education either in the Anglo-Arabic classes of former days, or in the small English school attached to the Mudrussah previous to the establishment of the Anglo-Persian department, lead me to hope that many more similar scholars,—scholars who, while commanding by their high proficiency in Mahomedan learning the esteem and respect of their community, might be qualified by their knowledge of English to hold the highest appointments open to the natives of the country—would be produced within a reasonable time if a systematic and regular course of English studies were now introduced into that department.

The Anglo-Persian department, which has now existed about 15 years, has already attained a measure of success which, considering the backward state of English education among the Mahomedans, and the difficulties and disadvantages our students have had in consequence to contend with, must be acknowledged to be a very fair one. It has, however, been asserted that the college classes attached to it have failed, and that the success of its students in the University entrance examinations has not been quite so satisfactory as it should be. Before noticing the causes of the failure of what are called the college classes, I beg to premise that they never have been, nor were, intended to be what such classes are in other colleges. I think it was in 1863 that His Honor the late Lieutenant-Governor of Bengal sanctioned a monthly allowance of R100 to the head master of the Anglo-Persian department, to instruct for two extra hours a day a small class of undergraduate students who, after entering the University, might elect to join the Arabic department, under the scheme of Mussulman education drawn up in 1853 by the late Council of Education; as it was considered desirable that students should have the means of prosecuting their English studies at least up to the standard of the first examination in Arts, which it was hoped they would be able to attain within three years after entering the University. The college class attached to the Anglo-Persian department has therefore always been composed entirely of students attending the Arabic department, with the apparent object of attaining a high proficiency in the Arabic language and literature and Mahomedan law, but receiving instructions in English for only two or three hours a day, in the hope that some time or other, either before or after finishing their Arabic course, they may be able to appear at the first examination in Arts.

It will thus appear that the First Arts classes attached to the Anglo-Persian department differ considerably in their arrangements and objects from similar classes in other institutions. While in other colleges under-graduate students devote the whole of their time to the study of the University course, and are expected to appear at the first examination at the end of two years after entering the University, in the Mudrussah the same students are—strictly speaking students of the Arabic department—receiving only instruction in the University course for a portion of the day after college hours, and are not expected to present themselves for examinations in less than three years. The success or failure of our college classes, therefore, is dependent on the number of students who elect to join the Arabic department after passing the entrance examination. But, unfortunately, experience has proved that Mussulman students entering the University, either from the Anglo-Persian department or other schools, find themselves as incapable of continuing their studies in the Mudrussah as in other affiliated colleges. The same cause which deters them from finishing their University career in a college for general education deters them likewise from carrying on in the Mudrussah a simultaneous study of the higher branches of an English and Mahomedan education. Their poverty is their chief disqualification, and stands in the way of their advancement. For, generally speaking, Mussulman students entering the University are compelled by their circumstances to give up their studies and to seek for and accept employment. Being tolerably well grounded in English, Persian and Urdu, they easily obtain it as clerks, translators, or moonshees to European gentlemen. The failure, therefore, of our college classes is not due so much to the arrangements under which they came into existence, as to the Mahomedan students generally to continue their studies in an affiliated college, whether it be the Mudrussah or any other institution. Scholarship-holders do indeed remain both in the Mudrussah and elsewhere for the full period for which their scholarships are tenable; and even instances are not wanting of undergraduate students who

succeeded in obtaining Arabic scholarships continuing in the Mudrussah for a longer period; but these exceptional cases only prove the truth of the position I here maintain, and fully justify me in drawing the special attention of the committee to my suggestion No. 3, made in the first part of this memorandum.

And here I may be permitted to state my deliberate conviction, that the time has not yet arrived for establishing a separate college department, whether in the Mudrussah or elsewhere, for the exclusive benefit of Mussulman under-graduate students. It has been asserted by some that we ought to possess in the Mudrussah the means of imparting the highest university education to those students who pass the entrance examinations from the Anglo-Persian department and the Collingah Branch School. With every respect for the opinions of those who make this suggestion in the interests of the Mussulman community, I hold to the belief that the Government would not find itself justified in maintaining in Calcutta, for the exclusive benefit of half a dozen students at most, a second highly paid college establishment, when it supports in the highest state of efficiency the Presidency College, open to all classes and creeds. But even if it were considered expedient and desirable that the Mahomedans should have a separate college of their own, which, I believe, would be a necesssity a quarter of a century hence where are we to get students to attend it in such numbers as to justify the cost of maintaining it? I append below the number of students that entered the university during the last 12, years from the Anglo-Persian department and the Collingah Branch School:—

1857	8
1858	2
1859	8
1860	8
1861	2
1862	5
1863	7
1864	4
1865	5
1866	5
1867	7
1868	9
Total ...	70

Out of these 70 under-graduate students only 3, one of whom was supported in college by a European gentleman, and the two others I think obtained junior scholarships, could continue their studies for four or five years and obtain their degrees. This little fact leads me irresistibly to the conclusion that the time has not yet arrived for maintaining separate college for the Mahomedans, although it may induce the Government to confer on them the special privileges I have taken the liberty to suggest in the earlier part of this memorandum.

The small success attained by our students in the university entrance examinations is attributable chiefly to four causes, *viz.*, paucity of numbers; shorter period of study than in other schools; want of home assistance; and the existence of some grave defects in the daily routine of study fixed for each class.

1. *Paucity of Numbers.*—Before the last two or three years the number of boys never rose beyond 150. All the classes were therefore very thin, the higher classes being particularly so. The 1st or the Entrance Class used formerly to contain not more than 10 boys, about half of whom yearly appeared at the entrance examination; the results of which, considering the difficulties our students have to contend with, could not be better than they were. Within the last few years, however, the number of students has nearly doubled itself; but as the admissions have taken place, and chiefly in the lowest classes, sufficient time has not yet elapsed for the higher classes being largely recruited. Last year the 6th Class contained such a large number of boys that it had to be divided into two sections; and this year the promotions from these sections have been so numerous, that the 5th Class is now taught by two masters in separate sections. Next year the 4th Class will receive a large accession to its usual strength, and all the higher classes above it will do so every succeeding, till the 1st Class, which now contains about 20 students, may be reasonably expected to number at least 30 on its rolls. If, then, two-thirds of these were sent to the entrance examination more than half the number might be expected to succeed, a result which, I hope, will be considered quite satisfactory.

2. *Shorter period of study than in other schools.*—The Anglo-Persian department is divided into 8 classes or years, including the Infant department, in which our boys do not generally

remain more than a year. In other first-class schools, however, such as the Hindoo or School, or the Hooghly Collegiate School, the period of study allowed for preparing for the entrance examinations is 9 years, although they teach only English and Bengali, and latterly a little of Sanscrit grammar from the easy manuals prepared in the vernacular by Pundit Issur Chunder Vidaysagore. The period therefore fixed in our school for the same purpose, although the course of study includes English, Persian, one of the vernaculars and the elements of Arabic grammar is, I consider, too short. In my opinion, therefore, there ought to be at least another class or year of study between the present 3rd and 2nd Classes before our boys are promoted to the 1st or Entrance Class.

Want of assistance at home.—This is a very serious disadvantage our students generally labour under. In consequence of the backward state of education among the Mahomedans there are very few respectable Mussulman families even in Calcutta, of which at least one member is a good English scholar, or qualified enough to direct and assist the children of the house in their studies. The case, however, is quite the reverse with the Hindoos. I believe there is scarcely a single respectable Hindoo family in Calcutta and its neighbourhood, all the members of which are not more or less possessed of a proficiency in English and duly qualified to render material assistance to the younger members of the family. I have heard it frequently stated by our boys that their parents do not wish them to study English at home, simply because, I suppose, they consider that as little or no assistance was available there, the preparation of lessons, &c., had better be done in the school, and school only. I hope, however, that were the Government now to afford sufficient encouragement to the extension of education among the Mahomedans, this disadvantage would gradually disappear; although at present it has had much to do with the small success attained by students in the university entrance examinations.

3. *Existence of grave defacts in the routine of study.*—Although I do not take a part in the instruction of the School or college classes, I have heard my fellow-teachers in the higher classes frequently complain that the boys they get from the lower ones generally come up imperfectly prepared in grammar and arithmetic. The reason assigned for this unsatisfactory state of things seems to be, that in the lower classes sufficient attention is not paid to those important subjects; though it must be admitted that boys should never be promoted to the higher classes without being tolerably well grounded in them. In my opinion, boys joining the 4th Class ought to be prepared by their knowledge of grammar to commence easy exercises in translation and English composition; and while there, they ought to finish the arithmetical course; so that in the next higher class they may commence the study of algebra and geometry. I think, therefore, that if the routine of study were revised and improved upon, the complaints to which I have alluded would disappear, and the students would be better grounded in the lower class in the elementary rules of grammar and arithmetic, and more qualified to receive the instruction imparted in the higher classes. I think also that the study of Urdu in the higher classes may be discontinued, so that the time devoted to it may be more usefully occupied in other ways.

From M. MUHAMMAD BAJUIR, Student of the College Class, Mudrussah, to C. H. CAMPBELL, Esq., President of the Mudrussah Commission,—(dated the 4th October 1869.)

It being notified that any gentleman, Native or European, was at liberty to send his opinion regarding the Mahomedan education, I feel bound, being a Mussulman, a student of the College Class of the Mudrussah, and also one of those who suffered most from the prevailing mismanagements, to submit the following:—

The causes which have led to the degeneration of the Mahomedans in Bengal are most probably the following four:—

I.—The dislike which many of the Mahomedans yet bear to the study of the English language, because they consider it dangerous to their faith.

II.—The abolition of Persian and Urdu from all the courts and offices in Bengal.

III.—The love which the Mahomedans yet have for Arabic and Persian.

IV.—The want of a proper college adapted to the present state of Mahomedan poverty.

I also find that the Mahomedans of this part of India are divided into two classes. The first who are fond of English education, and the second who hate it, and like much better to study their own national languages.

In order, then, to satisfy both parties, it is necessary to give a proper English education to those who are fond of it, and to teach Arabic and Persian to those that wish to study their own classical tongues, until, in process of time, they come to understand the advantages of learning English. If such arrangements be made in the Mudrussah, it would be most beneficial

to the Mussulmans, since now instruction in both the departments is so badly imparted that neither an Arabic senior scholarship-holder can be called a proper moonshee, nor a student of the Anglo-Persian department expected to write correct English.

I hereby take the liberty to state in the following all the difficulties which a student has to encounter in both the departments, beginning first with the Anglo-Persian department and ending with the Arabic.

In the Anglo-Persian department boys are first admitted in the infant class, where they read the First-book of Reading, and are taught by Baboo Nundo Lall Doss. This Baboo is nominally the second master in this department, but all his time is spent in teaching the lowest class. He is assisted by two pupil-teachers, one of whom, a Hindoo, does nothing but sits mute when the Baboo is teaching the class, or keeps the boys quiet when he is out.

The 7th and 6th classes are taught by teachers who do not know anything of Urdu except a few words which they have picked up after their appointment in the Mudrussah, but which they can hardly pronounce. The boys being Moslems, naturally wish to have the meanings of words in Hindustanee, but the teachers explain in Bengali and order their pupils to learn the Urdu meanings of words at home, and on the next day judge of the correctness of their knowledge of the same from the meanings repeated by the majority of their pupils.

In the 5th class the boys commence the study of Arabic, and at present both sections of this class are taught by suitable Mahomedan teachers. In the 4th class the arrangement is also somewhat good.

The teacher of the 3rd class is old and fit for pension. The boys begin to be discouraged from this place; thay have to learn much more Arabic and English than thay can make up, as also Persian and Bengali, as well as the first book of Euclid. This is a great jump from the studies of the 4th class, and the boys being over-burdened, generally run away to where they have to read less.

The 2nd class is at present used as a preparatory class; but it neither supplies the wants of a preparatory class, nor does it answer well for what its name implies.

The 1st class is the only class where the boys learn anything at all. Mr. Blochmann here revises everything which the boys have learnt from the 4th class. In fact, it is only through his exertions that the boys pass fairly.

After passing the entrance examination, the boys generally split up into four different groups, and follow as many directions. They consist of—

I.—Those who can afford to pay the fees of the Presidency College and compete with Hindoos, join that college.

II.—Those who cannot afford to pay any fees at all, and are extremely poor, leave study and go about searching for employments.

III.—Those who can pay a smaller fee, and do not mind reading with the Hindoos, and are also residents of the Hooghly District, go to the Hooghly College.

IV.—Those who can neither afford to pay high fees, nor have ever read with Hindoos join the Anglo-Arabic department of the Mudrussah.

Of these four classes, the first three, more or less, gain their purposes; but the most unfortunate are the boys of the 4th class, who lose much valuable time in doing nothing, acquire little knowledge, and remain poor both in purse and mind, as they were after passing the entrance.

These students of the college classes, as they are called, have to read Arabic from 10 to 1 P.M., and English from 1 to 4 P.M. This plan was a wise one had it succeeded, and would have produced good results. Lieutenant-Colonel Lees was well acquainted with the present state of Mahomedan society. For among the Mussulmans those who have a knowledge of English only are despised and hated by them; but if they know English in addition to their knowledge of Arabic, they are much praised and respected by their co-religionists; but this plan has unfortunately, from several causes, proved a failure. The causes, to sum them up briefly are the following:—

(1) The connection of the college class with the Arabic department, and the devotion of much less time than necessary to it.

(2) There is continued work for the college students from 10 A.M. to 4 P.M.; and since the study of English commences after 1 P.M., *i.e.*, after the study of Arabic is over, the boys feel drowsy and tired in the college class.

(3) As they have to study Arabic on Sundays and English on Fridays, there is not a day of rest during the week, which the boys should be allowed.

(4) Since there is not a proper college class in this Mudrussah, the parents of Mahomedan youths, most of whom are ignorant of English and the necessary extent of its study, think that the boys after passing from the highest class of the Anglo-Persian department become fully learned in English, because there is no higher class in the Mudrussah, and therefore do not send their children to other affiliated schools for the prosecution of further study. Now

if there be a proper College Class, such guardians of the students shall come to know that their boys after passing their entrance have something more to learn in the College Classes, and will in that case continue their boys at the Mudrussah for the required time.

(5) There is a want of at least two more Professors to complete the studies of the college classes, and to assist Mr. Blochmann in teaching the 1st class, as well as to help him in several other duties which are now all performed by him.

In my humble opinion, the following changes are necessary in the Anglo-Persian department:—

(a) The abolition of vernacular from the three upper classes, but not Persian; since all communications and correspondence among the Mussulmans are carried on by means of Persian; and it is also particularly necessary for the understanding of many elementary books in Arabic, which are written in that language.

(b) The infant class should be taught by a teacher appointed for it, who should have better assistants.

(c) The teachers of the lower classes up to the 5th should necessarily be Mahomedans, who can explain the subjects taught in English in the language of their pupils.

(d) Intermediate masters between the 5th and the 1st should be able to prepare the students to pass the entrance examination easily and successfully when they arrive in the 1st class.

(e) Mr. Blochmann should be assisted by two more Professors, in order to teach the college classes successfully.

(f) The college classes ought to be made independent of the Arabic department.

(g) The college classes should be opened, as in other institutions, at 10-30 A.M., and closed at 3 P.M., and must be closed on Sundays.

(i) Scholarships ought to be granted in the college classes, at least four in each year, in order to enable the poorer students to continue in the college class, and not go in search of employments. This will also be an incentive to their close application to study.

(j) The schooling fees must not exceed one rupee in the school department and should be R2 in the college department.

Some of the members of the Mahomedan Literary Society have proposed to do away with the college classes in the Mudrussah, and to allow the students to join the Presidency College at a reduced fee of one rupee. This proposal is a great injustice to the Hindoo boys, who pay higher fees in that college; and is open to question on their part, that why should Mahomedans be allowed to read with them at a reduced fee in an institution which is not especially endowed for the Mussulmans. Moreover, if such arrangements be actually made, the Mahomedan students will be looked with contempt by the Hindoos, and treated by them as pauper students; and this would give rise to many disturbances. If Government wishes, as a matter of grace, to educate Mahomedan youths at a reduced fee, it can do so by granting them a proper college class in the Mudrussah, which is an institution especially endowed for them.

The library of the Anglo-Persian department is as poor as the students themselves; the addition of valuable books will be a source of much benefit to the students who cannot afford to purchase them.

There is also the necessity of a Principal, who should attend daily for at least two hours, and superintend every branch of learning in this department.

The proposal of appointing a committee for the superintendence of the Mudrussah, as requested by some of the members of the Mahomedan Literary Society, dispenses with the offices of the Principal and the Director of Public Instruction, and is therefore ludicrous.

Certificates of respectability of the boys should be *more strictly* observed in the Mudrussah.

The Branch School should be remodelled like the Anglo-Persian department of the Mudrussah, and opened to those who cannot prove their respectability.

The present resident moonshee should be retained for the examination of these certificates, since European officers cannot, and will not be able to investigate matters relative to Mahomedan society.

Arabic Department.—In this department everything is accursed: the annual examinations are very badly conducted; the sch[illegible]rships are awarded in a queer way; there are no fixed rules for these, and some which exis[illegible] continually changed every year. The classes have decreased in number, and the cour[illegible]ach class are so badly arranged, that I who is reading from three years in this department, have learnt as much as could be learnt in three months at home. The moonshees are so much afraid of a white face, that they dare not speak to the Principal for the necessa[illegible]y changes. The following alterations are, I belie[illegible], necessary in this department:—

(a) To increase the number of text-books, and to change present course [illegible] this department according to the advice of the Professors of Arabic, and practical men of t[illegible] educational

line; but not according to the proposals of some of the members of the Mahomedan Literary Society.

(*b*) To increase the classes to eight, and to portion out Arabic literature, science, and Mahomedan law among them.

(*c*) To have Persian as the second language in the lower four classes, and to teach English in the remaining four. The proposal of teaching the Bengali language by means of law books is a self-evident impossibility.

I have no objection if Bengali be taught in the lower four classes and Urdu in the upper four, if time allows.

(*d*) To divide the scholarships among all the classes, and to increase them if possible.

(*e*) To draw rules for examinations and the bestowing of scholarships.

(*f*) To appoint European examiners in conjunction with the moulvies (*very important*).

(*g*) Religious laws, regarding marriage, divorce, prayer, inheritance, &c., must necessarily be a part of the course.

(*h*) Literature, grammar, and logic ought to be read more; and arithmetic, algebra, history, geography, mental and moral philosophy should be introduced.

Respectability of the students should also be observed in this department.

There also complaints as to the trouble which the students have in getting out any books from the library.

In speaking of the extra arrangements, I must say that the rooms of the college building, which are intended as accommodations for resident students, are chiefly occupied by Arabic professors, resident munshis, chuprassees and the book-selling professors. There are also complaints regarding privy-rooms, punkah-bearers, play-grounds, &c., which are too extensive to be enumerated.

It will also be of the greatest benefit to the Mahomedans if the Arabic University course be taught in the mofussil schools, since the Mussulman boys, having no Arabic professor provided for them in the zillah schools, are obliged to learn Sanscrit in the school in their vicinity. If an Arabic professor be appointed in every Government school in the mofussil, it will most undoubtedly be of the greatest advantage to all the Mahomedans of Bengal.

The undermentioned gentlemen also second my proposals:—

ABUL KHAIR MAHOMED SIDDIQ, a student of the College Class, Mudrussah.
ABDUR RAUF, ditto ditto ditto.
KHADIUR HOSSEIN, of 1st Class, Anglo-Persian Department.
HABEEBAR RAHMAN, ditto ditto.
MOFFUZZUL HOSSEIN, ditto ditto.
BADUSSRA HAIDAR, ditto ditto.
WAJID HOSSEIN, ditto ditto.
WAKILURIN, ditto ditto.
MAHOMED SYUD, ditto ditto.
ABDOOL AKBAR, ditto ditto.
S. SYED ALI, 2nd Class, Anglo-Persian Department.
Z. O. AHMUD, ditto ditto.
DADAR BAKSH, ditto ditto.
ASHRUFF HOSSEIN, ditto ditto.
WAHED BUKSH, ditto ditto.
AMEENUDDEEN, 2nd Class,
MOUNUDDEEN AHMUD, 3rd Class.
ABDUL HALEEM, ditto ditto.
ABDUL HAKIM, ditto ditto.
ABDUL KWWAL, ditto ditto.
NOOROODEEN MAHOMED, ditto ditto.
ABDUL MUQTACHR, ditto ditto.
ABDASSAMAD, ditto ditto.
KAFEEUD SUM, ditto ditto.
IKRAM ALI, ditto ditto.
&c., &c., &c., for the Anglo-Persian Department.

From the Residents of Hooghly and Chinsurah, to C. H. CAMPBELL, Esq., Board of Revenue,—(dated the 15th September 1869.)

In accordance with an intimation given in the issue of the *Doorbeen* of the 28th ultimo, we, the Mahomedan residents of Hooghly and Chinsurah, beg to express, with your

permission, our opinion on the matters of study for the students of the Calcutta Mudrussah, humbly hoping that your honor will take it into your just consideration.

The textbooks and the number of classes.

SENIOR CLASSES.

2ND CLASS.

(1) Hadaya, Volume III (last half).
(2) Tauzee (last half).
(3) Motoul (up to Manacolto).
(4) Ahayal Ooloon, Volume I (from the beginning up to the book of Asraruttaharut).
(5) Kootbee (last half).
(6) Makamut Hureeree (first ten makama).

1ST CLASS.

(1) Hadaya, Volume IV.
(2) Mosullumussaboot (as far as printed).
(3) Ahayal Ooloon, Volume II (from the commencement up to the book of Ozla).
(4) Tarekhul Kholafa (first half).
(5) Hadayatal Hikmut (up to the whole).
(6) Dewan Mottanubee.

JUNIOR CLASSES.

2ND CLASS.

(1) Sharay Vakya, Volumes I and II.
(2) Noorul Anwar (up to Hakikatal Majaz).
(3) Faraiz Sarajia.
(4) Mokhtasar Manee (first half).
(5) Hadekatul Afrak (first quarter).
(6) Tazeeb.

1ST CLASS.

(1) Hadaya, Volume III (first half).
(2) Touzee (first half).
(3) Mokhtasar Manee (last half).
(4) Kootbee (first half).
(5) Tareekh Ankeedee (first half).
(6) Hindsa (first Mokala).

Classes wherein prizes annually to be only awarded.

2ND CLASS.

(1) Kafia.
(2) Fasool Akbaree.
(3) Meezan Muntaque.
(4) Hasab Monsoory, Chapter I.

1ST CLASS.

(1) Sharay Mollah (up to the end of Murfooat).
(2) Nufhatul Ameen, Chapter I.
(3) Tareekh Badayatul Kooama and Hadayatul Hokama.
(4) Geography by Ruffy Budbeey.
(5) Resalay Monsooree, Chapter I (from the beginning to the end of Katayan).

4TH CLASS.

(1) Jongay Soraf.
(2) Akhlak Mohsanee.
(3) Bostan.
(4) Jowaruturkeeb.

3RD CLASS.

(1) Hadayatul Nohoo.
(2) Jongay Nohoo.
(3) Secunder Nama.
(4) Anwarussahlee.

In addition to the study of these Arabic sciences and literature, we recommend the study of the English literature and mathematics. As it is probable that by a continual honest study of eight years, the students may, in point of English literature and mathematics, equal, if not excel, the students that pass the entrance examination, so we beg that the students who come to pass the senior Arabic examination in the newly reformed standard may be privileged to join the English college classes without undergoing any further entrance examination to compete for the L.A., B.A., M.A., &c., examinations in English. As it is expected that they will be in point of mental and moral culture equal to any B.A. or M.A., it is clear that of this privilege they will be more than deserving. The study of mathematics only, on which depends the aforesaid privilege, may be left optional with the students. The privilege of appearing in the pleadership examination for the moonsiff's and judge's courts by the junior and senior students be also given to them respectively.

As the arrangements in the Hooghly Mudrussah, the junior and senior examinations being the same for all Mudrussahs, depend on those of the Calcutta Mudrussah, we beg that whatever arrangements be made in the latter be also at once made in the former.

In conclusion, we humbly beg leave to lay before your honor some facts, which for the success and welfare of the Hooghly Mudrussah, and of the Mahomedan parts of the Hooghly College and its collegiate school exclusively, are indispensably necessary. It scarce needs mentioning that the Mahomedans of Bengal—we say Bengal because their cases only is

now uppermost in our consideration—are very poor, consequently they cannot afford the requisite expenses for the education of their children. We had been indeed affording all the Mahomedan students with dwelling, food, and clothing before; but from a few years back, owing to our own narrow and strait circumstances, we have been obliged to discontinue it. This at once explains the cause of the inordinate decrease of the students here. Although this is the chief cause of the decrease, yet there is another of no less importance. The learning which they acquire with much difficulty, labour, and soledejection, owing to their depending wholly and entirely on the charity of others, what does it return them? We say nothing. In worldly sense, their gain is but losing. Men in general do not first set themselves down to study so much for the study itself as for the promises of it of worldly happiness and distinction. Our present Arabic study, circumstanced as it is, having no attraction in this way, can only find its students gradually decrease. Government situations, which might have been one grand attraction, are almost all coolly refused to our ex-Arabic students. The general poverty and the shutting up of public offices, which might have otherwise gradually removed the former, are the causes of the ignorance of our community in general, and of the consequent failure of this as well as of the other Mudrussah. The number of teachers of this Mudrussah (Hooghly), which, we believe, was twice as many as we have shown before, we now want by our scheme of classes and books, are brought to a great diminution by gradual abolitions; whether done on account of want of business or not, we defer now to make mention of. Suffice it to draw your honor's attention by the foregoing imperfect hints to the following fact:—

That as the salaries of these abolished teachers from their respective times of abolition are coming continually deposited in the original surplus income fund of Hajee Mahomed Mohsin's large offered-up properties, so, instead of letting them thus uselessly heaped up, it is highly proper and justly claimable that this surplus income fund, including the thus heaped-up amount of salaries, be taken *en masse*, and formed into a new useful fund. Let a portion of this be subtracted and employed in raising or hiring a boarding-house, sufficient to give room to all the Mahomedan students generally, and the rest in providing there such students as are both poor and get no scholarship. We need not say this surplus income fund is sufficiently large to answer these demands. The necessity of such a boarding-house has been perceived, too, by one of the most enlightened and worthy Europeans, Mr. Lobb, whom we have been lucky enough to have as the Principal of this College for a very short period. If our good and beneficent Government is really willing to do some substantial good to our community, let your honor's kind office in behalf of us, the poor and undone Mahomedan subjects, therefore draw its attention in establishing a boarding-house for the students of this Mudrussah and College, and *in putting these* (*College and Mudrussah*) *under the direct control of an enlightened European, who knows the Arabic language and can have interest in the welfare thereof.* Let this be seriously observed, too, that the great departed Hajee Mahomed Mohsin intended his munificence for the education of the poor Mahomedans solely, and not for that of the Hindoos, who, being generally rich, and in the exclusive possession of almost all the high and low Government posts, are now in no such want whatever. It therefore should be the just and wise decision of our good Government to employ his munificence wholly and entirely to his intended purpose. It would be an object of great regret and mortification if the said munificence do not come to the use of the poor and helpless Mahomedans in this their state of dire ignorance and appalling degradation.

Under these circumstances, we, the Mahomedan inhabitants of Hooghly and Chinsurah, most humbly hope and beseech your honor to have the attention of the Government effectually drawn to our above-mentioned *essential necessities.*

From Members of the Mirzapore Mahomedan Improvement Association,—(dated Mirzapore, the 8th September 1869.)

MAHOMEDAN education has formed a topic of most eminent 'pens of the present time. The journalists have not been idle to pour forth their remarks, and fill the heart to a breaking. The notice given in the *Englishman* (14th ultimo) has far and near drawn attention of men of all colours and persuasions. Accordingly, the members of the Mirzapore Mahomedan Improvement Association beg most respectfully to communicate their thoughts on the subject to the august body formed to decide the future destiny of their fellow brethren.

The subject was discussed from two points of view: (1) what yet remains unaccomplished for the mofussil Mahomedans; (2) what yet remains to be done for the Mahomedans in Calcutta.

With regard to the first part of the division, they observe, with heart of grief, that not a single step has yet been taken to ameliorate the condition of the mofussil Mahomedans. There is not a single school in existence where they may resort for an elementary knowledge of their

own vernacular. Nor have they an easy access to the English instructions given in mofussil schools. True it is that the mofussil schools are opened to all classes of men without the distinction of creed and colour, but in those schools the Mahomedan lads are unfortunate in their choice of classic language in preparing for the entrance examination. It is needless to remind the learned Committee that the English being fixed, they are to choose either Sanskrit or Arabic for their second language. They find much difficulty to get on with the first, nor is there any provision for them to learn the second. To remedy these evils, they beg to propose (1) that schools should be established in places mostly inhabited by Mussulmans to teach a little Persian and Urdu; (2) that a moulvie should be appointed in each mofussil school to facilitate the spread of English education among the Mahomedans. Touching the second part, the majority of the members are of opinion that poverty takes the lead in keeping the Mahomedans in background. Some of the members could not safely sail through their scholastic career without a fatal shipwreck near the coast. As to the course which should be in future adopted to remove this difficulty, they fully rely upon the wise consideration of the learned Commissioners. So far is certain: until that time comes when English education will lay a strong hold in the bosom of the most of the followers of Islam in lieu of its own intrinsic absolute value, encouragement is the only inducement which may work with effect. Who can deny that the guardians generally send up their children to English schools to have their fortune repaired? For a while their fantastical ideas should be realized. This will further the cause of education in two ways: (1) many will have immediate means of advancing in the intellectual field, reclining on the prop thus placed for their protection; (2) and that time cannot be far off when the guardians "drank deep" out of the "Pierian spring" will have an unquenchable thirst to have their children "drunk." Time works wonders! Happy is the man who lives to see his brethren raised at least to the same level with the Hindoos!

The choice of the locality of the Mudrussah and Collingah branch school is not a happy one; both the institutions are situated in the same quarter, in consequence of which a large portion of the boys undergo much difficulty. What provisions would meet the difficulty, they are not aware of. With reference to the arrangement of Mudrussah, the members beg to state that the Arabic and the Anglo-Persian department should have no connection with each other. Two classes more, as in days of old, may be added to the Arabic department. The student should learn different branches of science in Arabic, in addition to which they may read English literature as their second language. The present mode of teaching is not at all convenient. Professional system should be introduced.

As to the Anglo-Persian department, it is evident that L.A. and B.A. candidates should read as much of Arabic as is required by the University, else their prospect of getting scholarships is for ever sealed by the laws of university. Besides, other Government colleges, in or out of the town, should be opened to them with a fee of a rupee or two. The branch school should be visited by the Principal as often as Mudrussah, so that no irregularity may creep into it.

Lastly, it is said that all nations shew a kind of reluctance to intermingle with other nations; thus the English gentlemen of breed and blood never allow their children to intermingle with the *natives*. If it hold good with respect to the English, it will do more so with regard to a nation wrapped up in their prejudices. Hence, of necessity it must be admitted that the Mahomedan lads will never be glad to receive instructions from the Hindoos; and the lower four teachers can never be Hindoos, as they are to give explanation in Urdu.

Hoping this will meet the favourable consideration of the learned Committee upon one stroke of whose pen depends the future destiny of the poor Mahomedans, &c., &c.

[*Translation from Persian.*]

To the Members of the Committee appointed for investigating the affairs of the Calcutta Government Mudrussah.

We, the students of the Arabic department of the Calcutta Mudrussah, are geatly indebted to the Government for the favours which have been shewn to us in having appointed you (the Committee) for investigating into the affairs of the Mudrussah, and suggesting means for it. The points of our present failings have been very satisfactorily and thoroughly investigated into by you, after gathering the opinions of the teachers of the Mudrussah, as well as of other private teachers and official Mahomedan and Christian gentlemen of this town, with regard to our mode of education and advancement of our present backward state of life.

We are highly obliged to you for the trouble you have taken for our welfare, and expect that through your patronage higher posts would be conferred upon us by the Government.

Our reason for submitting this application to you is, that you may guard against the opinions of those who are not well acquainted with the mode of education and what will be more convenient for the students; and therefore we, the students of the Arabic department

of the Calcutta Mudrussah, agreeing in our humble opinions, have the honor to submit to your valuable presence the following proposals, comprised in several heads. The proposals are as follow:—

(1) That if the English study in the Arabic department appear very advantageous, it should not cause to introduce any change in the Arabic study but rather several Arabic books on business and on religious affairs should be increased with the increase of *eight* classes, as existed in former days, so that we may very desirously try to acquire the knowledge of the Arabic and English languages. And if you be pleased to establish a law class, studied in Bengali in the Arabic department of the Mudrussah, it would serve for two purposes, viz., the knowledge of the Bengali itself, as well as the knowledge of the Government laws, which will enable us to transact business of the Government.

(2) That those students of the Arabic department who will obtain the certificates of the senior examination, and have attended the law lectures, may be favoured with the allowance of pleading in the courts of Principal Sudder Ameens and lower Judges' Courts; and those who pass the junior examination and attended the law lectures be permitted to plead in the courts of Sudder Ameens, Moonsiffs, and to be mooktears in the offices of Collectors and Magistrates, as the students of this Mudrussah were in former time favoured with the posts of kazeeships, moofteeships, pleaderships, moonsiffships, sudder ameenships, deputy magistrateships, &c.

(3) The restriction of age to a certain period till which we can only be allowed to prosecute our studies in the Mudrussah (Arabic department) has been much detrimental to our interest; for the period for which we are allowed to remain in the Mudrussah will expire, in the case of several of us, at the close of the present and next year. We, therefore, crave the special indulgence of the commission to recommend for our stay four years more in the Mudrussah, so as to enable us to draw the benefit accruing from the reorganisation of the Mudrussah.

(4) Those who obtain scholarships, in the lower classes, and are promoted to the higher classes, may be allowed to retain them if they obtain the number fixed for the purpose; so they may taste the fruit of their labour and hard study, provided that the time for which they are tenable has not expired.

(5) Those who successfully pass the examination, but do not get the stipends owing to the paucity of the number of scholarships, may be favoured with certificates equivalent to those of the scholarship-holders, as it is a general rule observed in all the colleges and schools.

(6) As the students of the Arabic department are generally poor, and come here from distant places, we beg, therefore, that we may be exempted from the payment of the schooling fees, like those of our predecessors in former time, although most of them were sons of rich men.

(7) We beg to represent that the number of scholarships for the Arabic department may never, under any circumstances, be decreased; for now-a-days in every year many of us who attain the marks fixed get none at all, simply because they are not available. We, therefore, hope that the commission will be pleased to recommend to the Government for an increase in the number of scholarships for this department.

(8) As to the learning of English, we most respectfully and humbly beg to suggest that we may be allowed to learn English literature and grammar, which will be quite sufficient for our peforming the court business and translating from one language to another; but arithmetic, algebra, history, and philosophy, we may be allowed to learn in Arabic, as it will be more easy and less irksome to do so.

(9) After finishing our education in the Mudrussah we may be favoured with separate certificates of proficiency in the Arabic, English, and Bengali languages, which will be a passport to our aggrandizement in the official world.

(10) The scholarships, either junior or senior, may be given to us according to our qualifications in Arabic, irrespective of our progress in other languages; for the rewards and prizes, all ample in the Arabic department, are awarded only for proficiency in the Arabic language and literature. Moreover, it has been openly expressed by you that the study of Arabic is compulsory, and that of others optional.

(11) It will be, indeed, doing a great favour if all the appointments of Arabic Professorship, moonsiffship, and teacherships in every college, school, &c., are reserved for certificate-holders of this Mudrussah.

(12) The Government has shewn great indulgence and justice in establishing an Arabic Mudrussah for the Mussulmans; this act of Government induces us to believe that it has not the remotest intention of interfering with the religion of any nation under its benevolent sway. The Mussulmans have no other institution but the Mudrussah where they may acquire the Arabic language. Moreover we, Mahomedans, do not see any other place of learning but Mudrussah where we can strictly observe and adhere to our religious precepts.

(13) We humbly beg to suggest that the following books selected by us be introduced in the proposed eight classes of Arabic department, for one cannot be reckoned and recognized as learned in the Mahomedan society unless he is well read in those books of literature and science.

(14) We propose that the study of Arabic, Persian, and Bengali, be restricted from the 8th to the 5th class; and that of Arabic, English, and law in Bengali, from the 4th to the 1st.

List of books selected for the eight classes of Arabic Department.

Number of Classes.	Arabic Books.	Persian Books.	English.
8th .	(1) Meezan Serf, (2) Moonshaeb, (3) Surf Meer, (4) Tusreef, (5) Zubdah, (6) Hadayate Surf.	(1) Akhlaq Mohsnee, (2) Quader Roushan Alee, (3) Amanulla Hosainee.	Whatever books be fixed.
7th .	(1) Meeat Amel, (2) Asul Jomul, (3) Datimma, (4) Shurha Meeatamul, (5) Nahomeer, (6) Mirhaulawah.	(1) Sabqat Naseree (1st half), (2) Secundernameh (one-fourth).	Ditto.
6th .	(1) Fasool Akbaree, (2) Hadayatunnah, (3) Meezan Muntiq.	(1) Sabqat Naseree (2nd half), (2) Anwar Sohylee (one-fourth.)	Ditto
5th .	(1) Kafeea, (2) Shurhatahzeeb, (3) Nafhatulamun (Chapter I), (4) Hisab Munsooree, (5) Algebra.	(1) Allamee (first half of the 1st volume.)	
4th .	(1) Shurha Vaqaya (1st volume), (2) Faraiz (whole), (3) Shurhamullah, (4) Shafeea (whole), (5) Qutbee (first half), (6) Tareekhibna-Qateeba.	Bengali should be commenced and also law (if be allowed.)	Dit
3rd .	(1) Shurha Vaqaya (2nd volume,) (2) Nooral-Anwar (up to Hraf), (3) Mookhtasur Maanee (funna 1st) *i. e.*, part I, (4) Qutbee (2nd half), (5) Tareekhal Khalafa (up to history Banee-Ummia), (6) Geometry (3 Books), (7) Sub-á-Moal-laqa (whole.)	Ditto ditto . .	Ditto.
2nd .	(1) Hodaya (Chapter IV), (2) Mookhtasur Maanee (2nd half), (3) Towseeh (up to buhsasunrut), (4) Hadayatul-Hikmut, (5) Maqamat Hazeeree (half), (6) Mulla Hassa, (7) Tashree-hal-Aflak.	Ditto ditto . .	
1st .	(1) Hadaya (Chapter III), (2) Touzeeh (2nd half), (3) Shafai Qozee Ayaz, (4) Mussulummussabooh (as far as printed), (5) Molanmbheh (one-fourth of the chapter,) (6) Salleem with Hamdulla, (7) Aqayorda Nasafee, (8) Mataol (as far as printed).	Ditto ditto . .	

We have the honor to be,

Sir,

Your most obedient servants,

Students of the First Class—

Abdur Rawoof.
Rakamuddeen.
Ahmud Alee.
Akber Alee.
Nizomuddeen.
Valayut Hossein.
Mahomed Yaqoob.
Mustapizuer Rahman.
Abdur Rasheed.
Altaf Alee.
Nooral Haq.
Mahomed Hameedulla.
Khalleebur Rahman.
Mahomed Ashruf.

Students of the Second Class—

Mahomed Abdussamad.
Hussan Allee.
Abdul Karreem.
Mahomed Soveenee.
Rameezooddeen.
Abdul Jaleel.
Razeeul Haq.
Mahomed Ishaq.
Abdul Motee.
Abdul Hameed.
Mooteeur Rahman.
Kaleemur Rahman.
Hashmat Alee.
Wasseemuddeen.
Mahomed Hameedullah.
Mafeezur Rahman.

Students of the Third Class—

Mahomed Abdurauf.
Mahomed Baquer.
Mahomed Haneef.
Sameeoddeen.
Tofoul Allee.
Mahomed Omer.
Ibsanoolla.
Amjad Allee.
Mahomed Abdul Azeez II.
Mahomed Basheer.
Karamut Alee.
Imam Shareef.
Noorazzama.
Mahomed Ameenulla.
Golam Surwar.
Walee Mahomed.
Ramzeeuddeen.
Basheerullah.
Fuzleer Rahman.
Mahomed Qamarallee.
Abdul Azeez.
Nadirooddeen.
Abdul Alee.

STUDENTS OF THE FOURTH CLASS—

Hadyat Alee.	Ismat Alee.	Asrar Alee.
Abdul Baree II.	Abdul Baree I.	Ameenuddeen.
Irshad Alee.	Mahomed Asem.	Amanut Alee.
Abdul Hameed.	Ameeruddeen.	Ramzan Alee.
Abdul Lateef.	Mahomed Hossein.	Abdul Kareem.
Mahomed Ashan.	Abdul Haleem.	Abdul Haleem.
Muzhur Alee.	Mahomed Ismaeel.	Abdul Hameed.
Mahomed Abdur Rahman.	Basharatullah.	Fazul Huck.
Abdul Alee.	Rufeeuddeen.	Abdul Kareem II.

STUDENTS OF THE FIFTH CLASS—

Mahomed.	Ambar Alee.	Munsoir Ahmad.
Waizuddeen.	Abdul Baree.	Mofeezur Rahman.
Fuzlur Rahman.	Abdullah.	Abdullah.
Abdul Ghafoor.	Gholam Rahman.	Abdur Rahman.
Abdul Kareem.	Gholam Sobhan.	Kitabuddeen.
Abdul Hakeem.	Abdul Hameed.	Ilahee Baksh.
Nazir Alee.	Mahomed Alee.	Abdul Azeez.
Safar Alee.	Ahmed.	Abdul Khaleq.
Abdul Baree.	Ahmed Hossein.	

[*Translation from Persian.*]

From ABDOOL KURIM, Elachipur, a well-wisher of his co-religionists, to the Members of the Mudrussah Commission,—(dated the 12th September 1869.)

IS WITH DUE DEFERENCE SUBMITTED :

That the respectable Mahomedans of these parts have been so completely shut out from the paths of gain and lucre, and reduced so low in the eyes of their contemporaries, by the severities of unfavourable time and the difficulties of ill luck from some time, that they are now suffering under the most abject humiliation, and feelings of the most agonising contrition. I do not say that this miserable and distressed condition of my co-religionists is owing to the want of due care and attention on the part of our rulers (may this just Government last for ever!), but rather the present just and bountiful Government has never been negligent as to the adoption of proper means for the promotion of our present and future welfare. It has always been our well-wisher, and has always kept in view the elevation of my co-religionists to high ranks and honourable positions. The editor of the *Doorbeen* has, with his masterly pen, well described and accounted for all these misfortunes, my co-religionists in their being unsuccessful in every quarter, notwithstanding all these favours, forbearances, and rewards and considerations on the part of Government. His writings exactly agree with what I would say. I fully concur with his description. Regarding this subject, the Mahomedans of this district of Rungpore have forwarded a petition, suggesting good arrangement and proper reorganisation concerning the Mudrussah, to the Secretary to the Mahomedan Literary Society, the protector and well-wisher of the Mahomedan community; probably he has by this time submitted it to the members of the Commission (may their prosperity last for ever!). Whatever has been urged on and requested by them is also requested by me. I strongly hope and firmly believe that the conditions and terms of the petition forwarded on the 25th August will be approved and granted. Two seminaries have been founded in this country—especially for the education of the Mahomedan youth of respectable families of this country, one by the celebrated and incomparable one, the Viceroy and Minister, Hon'ble Warren Hastings, the former Governor (General), and the other by the liberality of my co-religionists, the late Mirza Mahommed Mohsin. Since the foundation of these two institutions, Mahomedans of all parts of the country have been receiving their education in them. Gradually the Calcutta Mudrussah became greatly altered as a place of education of the Mahomedans, and with respect to the object which its magnanimous founder had in view.

The Hooghly College, which was originally founded in a Mahomedan fashion, has now become a place of education for people other than Mahomedans; and it can be said with truth that that seminary of Mahomedan education has now become a place of education of the Hindoos. We have two objections in this matter : *1st*, so long that the Hindoo College was the Hindoo College, we Mahomedans were excluded from it. Why then a college founded by us, and on our own account, should be a place of resort for people other than ourselves.

2nd.—The two liberal and high-minded gentlemen, the originators of these two institutions, founded them especially for the education of Mahomedans, and the object of these two distinguished founders was to enable the Mahomedans of the various parts of the country to acquire learning of higher order, without being troubled with cares and anxieties respecting their board and lodging and the means of their daily bread; that the Mahomedans may

distinguish themselves and become favourites of Government by acquiring religious and secular learning through the liberality and honest intentions of those liberal and high-minded gentlemen for a long time; the most sanguine hopes of the Mahomedans were fulfilled. But since a few days the simoons of failure and the whirlwinds of ill success have changed the condition of the Mahomedans—" As an unfruitful tree is irksome to the gardener." The cause of this is, that the arrangements in both the Mudrussahs have been made quite in opposition to the good motives and objects of the founders of the two unrivalled institutions. Discussions in these respects require a certain length, and thereby become painful for the readers to peruse. But since silence respecting the principal object at the time of favour and reward betrays ignorance, therefore I petition and request the favour of the members of the Commission that the arrangement in both the Mudrussahs be made in accordance with the wishes and objects of the founders, so that the children of respectable Mahomedans, particularly of this country, being furnished with their place of residence and their food and drink, without cares or anxieties, may, by acquiring knowledge for distinguishing right from wrong and learning the sciences of Government, be favoured with the best reward and highest honours by the ruling authorities. First of all, freedom from cares and anxieties respecting board and lodging is necessary for regular prosecution of the studies. These two things ought to be first provided for. For, when there is no fixed means of support, perplexity is the result; and nothing can be expected from the perplexed. I therefore petition that, like the former arrangement of the Mudrussah, a certain sum of money be allotted to a number of students for their boarding expenses. Probably the sum thus spent will be between rupees seven or five per head; it is not necessary to give stipends or scholarships; rewards in the shape of books and titles will be sufficient. Mahomedan children of respectable families, owing to the pennilessness of their parents and other friends on whom they depend for assistance, have been reduced to such stringent circumstances, that it is now become quite beyond their power to defray their educational expenses;—nay, starvation is their lot. Should it please the members of the Committee to take my humble request into favourable consideration, and order for a certain sum as the means of subsistence for the beginners of the Mudrussah students, then the Mahomedan children of my country will readily avail themselves of the opportunity for learning English and Arabic. Good results will ensue, and members of the Commission will be gratified to see the results of their vigilance and arrangements, and the Mahomedans will for ever pray for them.

Another number of students should, without getting any fixed amount of stipends from the Mudrussah fund, be permitted to read in the Mudrussah (as free students) without paying anything, so that they may take their abode somewhere out of the Mudrussah premises, and prosecute their studies for their own good (or elevation), and acquire high learning of the time. There should be an English library like the Arabic one in each of these institutions; and there ought to be in these libraries copies of the standard and other useful books taught in the Mudrussah. Those students who would be unable to buy the books which they would be required to read, will take such books from the Government library by giving receipts for them, and after having done with them, will return them to the library. Then this apparent difficulty will be probably greatly removed. In the Arabic department this practice of taking out books from the library and returning them has obtained from a long time. In both the institutions foundation should be laid for teaching up to all the higher grade examinations of the present time, so that the students of both the institutions may get the opportunity of acquiring learning of the most elementary, and of the highest degree of M.A. from those two institutions; and there shall be no necessity for them to remove from one place to another, and they may acquire success and the fruits of their exertions from their first places [of eduction]; and that there may remain no longer any anxiety in their minds as to the joining of other institutions after the entrance examination; and as the case was formerly in the old Arabic department, no tuition and examination fees ought to be taken from the students of any class, in keeping with the intentions of the founders, so that there may enter no anxieties in the minds of the students of both the institutions respecting the payment of the tuition and examination fees. In the two Mudrussahs no other teachers should be appointed than learned Mahomedans and learned and honest Europeans. From the very commencement two causes appear to have contributed to the decay of the Mahomedans: (*1st*) Poverty and want of patronage of the Mahomedans of this country; so that the Mahomedan children are unable to afford their Mudrussah expenditures, and so they are unable to gain their object successfully. They have nothing to eat, how can they read. (*2ndly*) In the zillah schools of Bengal, in most of them, nay in each of them, from the first to the last, there are teachers of a race different from the two mentioned above. Those worthies, the teachers, show paternal affections to children of their own race, and take pains in educating them as much as possible. True, teachers should be kind like fathers; but those worthies, the teachers of the schools in Bengal, are so only towards the children of their own race. Owing to this want of kindness and affection on the part

of the teachers of the Bengal zillah schools, many Mahomedan and English boys have not been able to gain their object; and those whose parents can afford it, leave the zillah schools and go to Calcutta or Hooghly. But there are only a few Mahomedans who are well off. While the poor remain quiet, and their number is very great. If by this new arrangement teachers other than European and Mahomedan be appointed in the two Mahomedan institutions, then we shall fare as before. Therefore I request that in these two institutions of ours, teachers of no other race should be appointed except European and Mahomedan gentlemen of deep learning, since the great object of the two well-wishers of the Mahomedans, the two founders of the two Mudrussahs, was to enable them to make their way to the chief places in the administration of the country, therefore it is requested that each of the two Mudrussahs be constituted into but one Anglo-Arabic department. There is no necessity of giving separate education. Every student should learn English and Arabic at one and the same time. English and Arabic should be taught simultaneously. Success will be attained then. The existing system of the Mudrussah ought to be reformed in this manner.

It is not unknown that there are three great final or ultimate objects of education: *1st*, perfection of self by means of morals and curbing the passions; *2nd*, recognition of right and knowledge of God; *3rd*, a close approach to Government by acquiring the language of the ruling authorities, which is the means of attaining to, or living in easy circumstances among rich neighbours.

Nobody can do this. Yet, notwithstanding this acknowledgment, since some time literature has been taught in both the Mudrussahs to a greater extent than it was ever been the practice formerly. Nay, now-a-days, religious books have been excluded, and books of literature are taught.

It is an utter absurdity to teach literature. There is neither any religious nor any secular good in literature. Teaching this subject is nothing but mere waste of time for the students. It will be well if retaining only the Dewani Mutanabbi, other books of this subject be discontinued; and in place of these, other books of religious and secular subjects be introduced. Even the teaching of Dewani Mutanabbi should be left to the last examination of the students. The former students of the Mudrussah did not read so much or literature; still the students of latter times have not turned out more learned than they. Also in this country there is no necessity of writing Arabic, nor is it the language of Government. Why then should a thorough training in this most absurd and useless subject be desired by sensible men. The students will acquire proficiency in history by reading English.

Mudrussah is not the place of teaching Urdu, the vernacular language of us, the Mahomedans. The few idiomatic expressions of this language can be easily learnt by those Mahomedans who may desire it. Its alphabetical letters and grammar are not different from those of the Persian and Arabic languages. There is no necessity of going to the door of a teacher for this Urdu. Instruction in Urdu ought to be altogether abolished from both of the Mudrussahs. I have never heard of Urdu being taught in a Mudrussah.

Mahomedans ought to learn a little of Persian, so as to be able to read and write in it. Respectable Mahomedans teach a little of Persian to their children during the interval that elapses between their commencing with the alphabet and joining the Mudrussah. In consideration of this, it is proper that in one or two of the lower classes of the Anglo-Arabic department, those books of Arabic grammar should be taught to the children of my co-religionists which are written in the Persian language. This much teaching of Persian in the Mudrussah will be sufficient for them. More than that will be useless. But the entrance examination ought to be in the Shafeeah, Kafeeah, Fowaidi-zyaya, Kala-o-Koolo and Meezani Muntik. From the time that the study of the useless books have been introduced into the Mudrussah, many weighty evils have presented themselves in the acquisition of sound learning in the subjects desired. It ought to be reorganized in the way that was chalked out by the learned men of the former times of the Mudrussah. I think it will be exceedingly well if the following books be introduced and taught in the Mudrussah :—For instance, in etymology and syntax, Shafeeah, Kafeeah, and Fowaidi-zyaya. In rhetoric, Mookhtissur and Motawal. In Mahomedan law, the first part of Shureh-Vikaya and the latter part of Hedaya. In the principles of Mahomedan law, Noorul-Anwar and Touzeeh. In logic, Shureh-Tuhzeeb and Kootbee, with Meer and Moollah Jallal. In philosophy, Myboozee and Sadra. It will be very well if in the first class of the Anglo-Arabic department, Mosullumoossoboot and Meer Zahed be joined with Dewani Mutanabbi. Other subjects, as arithmetic, geometry, and the like, will be learnt by reading English, and it is unnecessary to learn one subject twice. First of all, two things should be always kept in view in remodelling the Mudrussah : (1) the appointment of a highly respectable, well-behaved, and religious gentleman as superintendent to watch over the students of both the Mudrussahs, so that respectable Mahomedans may feel no anxieties in entrusting their boys to his care, and so that they may feel quite easy in their minds respecting

the safety of their children and the formation of their character; and that they be nuder no apprehension of their children falling in bad (literally heterogeneous) company. As the practice was before, none should be admitted in the Mudrussah without due enquiry respecting their birth and parentage; and none should be admitted in the Mudrussah except children of respectable Mahomedan families. If such be the case, they will probably then be able to carry the palm of success by their assiduity and exertions. This enquiry into family respectability should be made over to a distinguished and respectable well-wisher of the Mahomedans. What more shall I write?

From SYUD AMEER HOSSEIN, Personal Assistant to Commissioner of the Bhaugulpore Division, to C. H. CAMPBELL, Esq., C.S., J. SUTCLIFFE, Esq., M. A., and Moulvie ABDOOL LUTEEF, KHAN BAHADOOR,—(dated Bhaugulpore, the 9th September 1869.)

UNDERSTANDING that the Commission appointed to report on the state of the medan education in connection with the working of the Calcutta Mudrussah, of whi constitute the honorable members, has been pleased to invite opinion from the outsid interested in the cause of Mahomedan education, I beg leave to avail myself of th by making the following observations.

2. I approach the task with extreme diffidence, as the want of a personal internal working of the above institution makes me entertain a sincere di capability to discuss this important subject so well as several experien persons around you might do it.

3. It will be superfluous in me to try your patience with a delineation of the Mudrussah, as it has been so exhaustively dwelt upon in some of th ve papers, and has undoubtedly come out before you, in its complete form, in cours iiry held by the Commission. I should therefore confine my suggestions to the futi ig of the institution.

4. The consideration of the above subject resolves itself into the following

1st.—Whether it is desirable to educate the Mahomedans of Bengal exc Arabic sciences and literature; if not, how can the course of their study be regulated.

2nd.—In case the English study is resolved upon, is it desirable to do away with ing Arabic class and to raise the standard of the Anglo-Persian department?

3rd.—In case it is decided to retain the Arabic department, is any reform needed modes of teaching and its standard.

1st question.—I think the solution of this question depends more on the policy Government than on the wishes of the students themselves. If the national inclination, natu desire, and religious language of the Mahomedans are consulted, they will decidedly prefer being taught in their own classics, provided the same benefit as regards their future prospects may be accorded to them as was given them in olden days, when a certificate of high proficiency in the Arabic was the surest passport to the Government service. In fact, the Mudrussah was the chief supplier of the high ranks in the Government employ, while since the last twenty-five years there has been a perceptible change in the policy of Government, and the door of the Government services has been virtually closed against those unacquainted with the English. In short, if the Government condescends to allow its Mahomedan subjects to be taught in their own languages, the first step in that direction will be to open out to the graduates of the Mudrussah the same prospects as regards their future career which their predecessors of the olden days had. It will be presumptuous in me to advise the Government what course to adopt. This question is intimately connected with the great problem of establishing vernacular universities, which is pending before the Indian Government. My own opinion is, that the task of civilizing Her Majesty's subject in India, which is the highest object of England in governing this country, can best be performed by giving them a liberal English education, and thereby allowing them every facility to visit the chief European cities to complete their education and to realize there by ocular demonstration what they read here in books. Even the realization of the idea of a vernacular university largely depends on the natives, especially the Mahomedans, acquiring a complete knowledge of the English without which they cannot translate the European standard and other scientific and useful books required for the university curriculum, and for the future study which a passed student absolutely stands in need of after his university career. Under the above circumstances, I am decidedly for continuance of the English education in the Mudrussah.

2nd question.—I would do away with the Arabic class as an exclusive department, for in my opinion the overwhelming majority of the students are willing to regulate the course of their study so as to keep pace with the signs of time by being taught in Arabic in conjunction

with the English language. But the Mudrussah cannot go on without the Arabic study, not *only* because it is the language highly respected by Mahomedans, but because the Arabic has been fixed as one of the standard languages requisite for the University entrance examination and the art and honor examinations. I would therefore amalgamate the present Arabic class with the Anglo-Persian department, and would raise the standard of the latter department to that of the Hooghly College in both the English and the vernacular course of studies.

3rd question.—I have already said that I am not for the retention of an exclusive Arabic department, but an amalgamated one. As to the modes of teaching, I cannot help thinking that they are very much defective indeed, and are adopted pretty much on the same plan as that carried on in private muktubs, and which is surely the weakest point of the native teaching. I am of opinion that the tuition in Arabic should be confined to the literature, in which I, of course, include grammar and the Mahomedan law books. I think that it would be a great relief to avoid the retention of so many cumbrous books on grammar as are being taught in the Mudrussah; a few comprehensive treatises on grammar might be substituted for them. For elementary books, I would strongly recommend the introduction of those compiled by Moulvie Obedoollah of the Hooghly College. For the books on literature, I think the present standard books, with Ujubool Ojah and Nufhutool Yemun would serve the purpose. For Mahomedan law books, I would chiefly mention Sharah Weqayah, Hedayah, Furraiz, Shureefya, and a book on jurisprudence, such as Jumioor Roomooz, or Ebadatt of Sharah Weqayah and Maamlatt of Hedyah will do away with the necessity of reading any other book on jurisprudence. I would entirely do away with the books on logic or in Balaghutt. In Persian department, I would chiefly confine its study to a few books on literature.

Apologizing for the lengthiness of this letter.

From ABDUSSUMUD and ZAYNUD-DEEN HUSSEIN AHMUD, to C. H. CAMPBELL, Esq., Member of the Revenue Board, Calcutta.

THE Mahomedans, in comparison to the rising Hindoos, are sinking fast. This is solely owing to their long neglect of English education.

They are from a long time left to themselves, neglected by the Government. They are now reduced to such a state that their present position deserves some kind of pity from their rulers.

Their backwardness in English study is the result of the difficulties and the inconveniences they are to contend with in their progress, and the discouragement they receive when they, after the unspeakable troubles of long, long years, have successfully passed the highest University examinations. Recommendation being the reigning principle of the day, and all the high offices having been filled up by the Hindoos, the Mahomedans (who have very few to recommend for them), after taking the degrees, find themselves in no better a position in the world than what they had been had they left their studies just after passing the entrance examination. Of the few Mahomedans who have taken their degrees, only one, we see, is rewarded with a deputy magistracy; the others are either the writers of ₨30 or the teachers of ₨40, &c. Had the labours of these persons been properly rewarded, numbers would have, unmindful of the troubles and difficulties, followed their examples. But there is no hope; and "where there is no hope, there is no exertion;" and as long as the Government will not show any mark of special attention towards them, they are sure to make indifferent progress, since it is a natural fact that unless high hopes are held out, none in the world wishes to take unnecessary troubles.

Encouraged by your late advertisement, we have the honour to submit a brief sketch of the present state of the Mudrussah, expecting that it may excite enquiry to some facts which had not attracted your attention or might have escaped your notice. We further humbly offer a few suggestions, which, however poor and frivolous may seem in their appearance, some of them are of highest importance and indispensably necessary to promote the interest of the Mahomedan community.

MUDRUSSAH.

There are two departments—the upper, or the Arabic department, and the lower, or the Anglo-Persian department.

The Arabic department.—In this department the students study simply Arabic literature. There were formerly eight classes, and the scientific books were systematically taught; but as the old, teachers died, none was employed in their places, so the classes were reduced to five, and the scientific books, under the colour of false philosophy, are taken away. Even the study of arithmetic, algebra, geometry is stopped.

The students are generally of full age, scarcely under eighteen. They are almost always from good families but of narrow fortune. They come from the districts of Lower Bengal—Chittagong, Sylhet, Mymensing, Dacca, &c.

The object of these students are purely religious, or " Amidst the swains to shew their book-learned skill " and gain credit. They have hopes in no other way to prove useful either to themselves or to the community, because there is no Government office in which their service is preferred to one who knows a little of English. There are 28 scholarships for this department; 4 of R20, 18 of R15, and 16 of R8.

The learned teachers died away and the new persons have taken their places; these are not so learned as the deceased were, and they do not know the sciences. The manner of their teaching is very defective,—of their management, is more so.

In one class the students are forced to continue for three or four years. Many keep away from the lecture-room during the fixed hours.

Neither the Head Professor nor the Principal regularly visits these classes and enforce order.

The time of their study is from 10 to 2; some students who join the Arabic department after passing the entrance are to come down to the Anglo-Persian department to study English at 1 o'clock.

A few words concerning these students.—During the year 1865, or ere that, an extra class was formed to teach the boys who had passed the entrance; about six or seven boys joined the class. The head master being paid a handsome allowance per month, he would continue till 5 P.M. The class was, in fact, merely a formal force. The Mudrussah then not being affiliated to the Calcutta University, the students, after lingering for some years, found the folly of their further continuance. Some thought it prudent to join some other colleges while others preferred to remain in the Arabic department. About two years after, suddenly one day the *Gazette* announced, to the utmost delight of the Mahomedan community, the affiliation of the Mudrussah.

The students again flocked; the classes were formed; new teachers were added, but the boys were forced to begin with the three years' course instead of the two years' one (according to the rules of the University). This curious arrangement would bar them from gaining the senior scholarships, and oblige them to sacrifice one year; and yet a good attention was not paid to make a better arrangement. The expected result soon appeared. The classes melted away by degrees; and who would continue under such circumstances? But yet one did so for a period of no less than six years before he could complete the second year's course, or become competent to go to the examination. He had lately left the institution with a situation.

One had joined the Mudrussah from some other college, but the Anglo-Persian department totally neglected to lend him any substantial assistance. Notwithstanding this discouragement, the gentleman competed, but he could not pass. During the last year, six boys have passed from the Mudrussah and two from the branch school; but none of them have been admitted here; of whom some have altogether left their study, and others have joined the other colleges.

Two resident moonshees are here: one serves as a writer, and the other as a guard or serjeant. The library is not in a good order, though there are many rare and valuable works. A few rooms are allowed to the boarders. These rooms are kept in a very filthy state. There are some inferior offices of whom I need not mention.

The annual examination of this department is conducted by the Principal and the examiners appointed by him.

The Lower department.—It is an ordinary school. It contains eight classes. The object of this department is to give instructions in English, Persian, and Vernacular languages [illegible] young Mahomedans of good families; elementary course of Arabic has also lately been [illegible]menced.

The students are to study at the same time English, Persian, Arabic, Bengali, [illegible] general mathematics, history, and geography. Those who do not choose Bengalee, may [illegible] with Urdu.

The students are generally from six to eighteen years of age. Although a formal [illegible] *Futnamah* is essentially required, yet bad extraction in no small a number had succeed[illegible] creep into the institution.

The students of this department are generally from the families who have something to eat, yet a lot of starving can be picked up.

Many of these boys belong to the Calcutta families, but a greater number travels from the mofussil (Behar, Orissa, and Lower Bengal).

This being the only institution fit to impart education to the Mahomedans, the object of the parents in placing their sons here is that they have a thorough education in English and the sciences along with their favourite languages (*viz.*, Persian and Arabic), obtain degrees, rival the Hindoos, secure good posts, better their circumstances, and prop their declining state.

The pay being very small, few are the learned teachers here.

Out of the twelve teachers, there are only three Mahomedans, and even they are in charge of the lower classes. There are three Persian and Arabic teachers, one Urdu teacher, and the two pundits.

The choice of the books from the 3rd to the 7th class, both in English and Persian, is very objectionable. The other arrangements are also not very laudable.

Baboo Nundo Lall Dass, one of the able teachers, is left in charge of the infant class with two assistants.

The 3rd teacher (a graduate) merely assists this teacher or that.

The 4th and the 5th masters are left in charge of the classes, which they cannot manage without much difficulty, or such tasks are now and then assigned to them which they never find very easy to perform.

The 6th teacher (another graduate) is left in charge of one of the sections of the 5th class (far better advantages might have been taken of the services of these two graduates).

Three Hindoo lower teachers are to explain the boys in Urdu scarcely knowing anything of that language.

Translation is neglected; composition is not taken care of; grammar is badly done; mathematics worse; history, literature, middling; Vernacular, whether (Urdu or Bengali) is indifferently studied; Persian and Arabic good.

The library was in a bad order, but lately a little improvement has been made, but yet it is in a very poor state.

No apparatus is in good state, excepting a few maps.

I never saw in the school department any chuprassi; but there are a farash, a durwan, and a duftri.

The office of the Principal is in the library. The librarian has turned the clerk, or *vice versâ*, notwithstanding he draws pay in both of these different capacities (as a writer ℞40, and as a librarian ℞20).

By comparing the result of the entrance examination from 1862 to 1868, we found that though the number of the attendance is much increased, yet the result is no better.

In 1863 there were only nine boys in the roll; all of them were sent and seven had passed. In 1868 there were no less than sixteen or seventeen, of whom only eight were sent and only six have passed.

This year, two out of nineteen boys—less than half the number—is proposed to be sent.

The students of this department grow indocile, disobedient, and inattentive, in proportion as they make their progress through the higher classes.

The germ of this sad consequence begins to peep forth from the 3rd class.

Many boys leave their study either from the 2nd or the 1st class, and very few continue after passing the entrance.

There is no fixed scholarship for this department excepting one which has been fixed by His Highness the Nawab of Moorshedabad and tenable only for a year. Perhaps there were some scholarships before, but we could not thread them out clearly.

All the defects which we have described of this department are either owing to the want of good teachers or the bad arrangements.

Mr. Blochmann is of course a very good and able teacher, but with all his ability he becomes totally unable to make up the deficiency of the students accumulated in the lower classes during four or five years.

The total failure of the L. A. classes (which in reality are never established here) is simply on account of the insufficiency of the staff of the teachers.

That college classes be established in the Mudrussah.—Our this suggestion is neither unreasonable nor untimely. That it is essentially necessary for the Mahomedan interest, admits no question. That the plan is practicable at the additional expense of only ℞300 we are going to show (by the following suggestion). Take away ℞ 750 from Mr. Blochmann (who may be safely transferred to some other college) and pay from the imperial fund only ℞300. This addition will make up ℞1,050. By this sum we can easily procure three good graduates from England, pay them ℞300, ℞350, and ℞400, respectively and name them the 3rd the 2nd, and the head master, and not the "professors." We have seen that such teachers for a long time have successfully conducted the Dacca, Berhampore, Kishnuggur, &c., colleges, and these colleges were in a very flourishing state.

Three European and the two native graduates (the one Hindoo and the other Mahomedan, who are already in the Mudrussah), assisted by one or two of the able native teachers, will be quite sufficient a staff to manage the 1st class of the school and the 1st year and the 2nd year classes (even the 3rd and the 4th year classes when they be formed).

The request is not untimely; for if the classes be formed, we are sure that every year no less than 25,—nay more than 25 students who pass the entrance examination [illegible] the several schools of Bengal and Behar—will join the Mudrussah. Within a couple of years [illegible] expect more than 50 students. If so, the extra cost of the Government will not be much per head. It will not exceed more than R5, and we don't think the Government will ever be reluctant to add such a trifling sum to the Mudrussah fund for the weal of such a large community. (Here the whole community beg for an aid of only R300.)

Of Mr. Blochmann, of course, we will be heartily sorry to part with him; but necessity presses us, and we see that, irrespective to our suggestion, he is to be removed from the Mudrussah if the college classes be not formed. He draws at present R700; by the next January his salary will be increased to R750, and if he be promoted to the third grade (which we expect), he will draw within a few years' time R1,000 per month. Then is it possible that the Government will pay so large a sum to one individual, and the Director will allow him to stay [illegible] only to teach the entrance class, which [illegible] one in the village schools by the teachers upon a very small sala[illegible] not more than R40 or [illegible] per month), and yet with the same result? Of course, then, Mr. [illegible]ochmann's expected removal cannot be helped. We will be very happy if he be not removed from the Mudrussah.

It is contempla[illegible] (or at least the rum[illegible] goes so) that the Mahomedan students passing the entrance from t[illegible] [illegible]drussah should be sent to the Presidency College on a reduced fee of one rupee.

This appears a very easy and practicable method, and persons of limited experience and of no sharp observation have also requested to carry out such a measure. We also admit that the method proposed seems to be an easy one, but a very slight attention will give rise to the following questions :—

(1) Is the method in reality an e[illegible] practicable one?

(2) Does it agree with the feelin[illegible] Ma[illegible]omedans?

(3) Does it save the Government e[illegible]thing?

We do not pretend to enter into a full [illegible]ussion and fully answer these questions, yet we are inclined to make some desultory rem[illegible] the subject.

(1) The situation of the Presidency College, being more than a mile far from the Maho[illegible], it will be very troublesome and inconvenient for the boys to attend the colle[illegible] [illegible] Arabic study can hardly be conducted with the same advantage in the Presiden[illegible] [illegible]e Mudrussah.

(3) The number of the students of the 1st and 2nd year classes being very large (more than 100 and 125 in each), no proper attention can be expected from the professsors to the individual students. Not a minute can be spared for each. Whatever assistance a Hindu student fails to get from the colleges he obtains from his friends and relatives, and thus makes up his deficiency. But with a Mahomedan quite reverse is the case: if he fail to get any assistance from the college, he has nothing to hope from his home. His friends and relatives are not in a position of lending him any assistance. He will wholly depend upon the college, and when he will (surely) not receive assistance from it to his full satisfaction, he will undoubtedly be in a worse situation. He will be obliged to struggle with difficulties which he will have no means to surmount. His doubts will remain uncleared, and so he will ever lag behind in the class. This will in time totally impede his progress, and the sad result will be his sure failure in the examination. He will then scarcely have patience to stay in the college to try another chance, and thus hastily quitting it in shame and grief, will bring discredit to the whole community. The ever inimical Baboos will then come out as accusers with serpents' tongues and attack the Mahomedans in general; and we fear the Government may also then have a fair excuse of neglecting the poor helpless community for ever. So we see to put a Mahomedan in the Presidency College is by no means a fair justice and a good assistance to him.

Again, we see the Presidency College is filled up with the sons of rich Baboos, and we are going to send them a set of poor boys. In a Hindoo mind ever "wakes the remembrance of their old boys with all her busy train." The Hindoos are ever ready to satisfy their poisonous spleen and hostile feelings. The Mahomedan Government had profusely lavished wealth and rank on them; but, ungrateful as they are, they have forgotten every good part. Perhaps the cutting, ungenerous, and hurtful remarks made by the revenge-breathing, jealous, Bengalee papers, when the Committee first began to sit, have not escaped your notice. How did they try to prejudice the Commissioners, derogate the Mahomedans in the sight of the Government, and circulate their defamation.

They scarcely pass by any opportunity to ridicule a Mahomedan; and, to say the truth, a Mahomedan could not yet form so passive a mind as to tamely submit to all their taunts and insults. So, when our poor boys will be put in the same level with the rich Baboos' heirs, what will be the consequence? The latter will look towards the former as poor, niggardly, beggar boys, and will not hesitate to mock and ridicule them, and even to fall out with them on every trifling. (The truth of this fact has been proved by a long personal experience of no less than 15 years.) Of course, we humbly admit that a Mahomedan has lost his wealth, but with it not his magnanimity. He is reduced to proverty, but not to meanness. When the proud sons of riches will ridicule them, it is not improbable that they will also try to retort; and as both parties will be in numbers, it is very likely that they will often fall out and come to blows. What an undesirable thing it is, if the Bengalees and the Mahomedan be put together only to spread wider the gulf of disunion which already exists! A Bengalee Hin doo is unable to speak Urdu, and a Mahomedan will not talk Bengalee. The one is rich and the other poor. The one jealous and the other proud. The one ever ready to turn insolent and the other prompt to retaliate. How can they, then, form any union or friendship while they so widely differ in language, differ in religion, differ in temper, differ in circumstance? And as long as they cannot form any kind of friendship, it will be impossible to stay and study together.* It is far better to put a Mahomedan (who has naturally a proud feeling, but who is ill clad and ill supplied) in the Alipore Jail than to force him to the Presidency College (to be tormented every moment), where the rich Baboos reign, and are ever prepared to despise and ridicule him.

* Even in the offices we see the Hindoos are *not* in friendly terms with their brother Mahomedan officers.

Moreover, our sons being in the same footing in study with the wealthy Hindoos, they will try to cope with them on every respect, and when their poverty will restrain them, the very consciousness of their inability and ill-fortune will torture them to death. Alas! "aspiring beggary is the wretchedness itself."

With respect to the third question, we beg permission to say, that suppose there are 50 Mahomedan students in the Presidency College, and pay only R50, in such a case the Government loses R11 for every student; and the whole loss amounts to R550 per month. This sum exceeds R300 (the sum we have requested) by R250, the Government may conveniently send us another teacher for that sum, *i.e.*, R250.

Against this it can be readily urged that by reducing any fee the Government substantially loses nothing, for in that case the Government is not obliged to pay anything from its pocket. But it can very easily be pointed out that the loss of R550 is certain, for, if instead of the Mahomedans, 50 Hindoos be admitted in the Presidency College, the Government will then surely gain R600 per month. To pay from one's pocket, or from his income, is, in fact, the same thing. The full sense of our remark will well be explained if it be remembered that the Presidency College does not admit the students beyond a certain number, and when the room is filled, it rejects others, so the loss amounts to certainty.

Now the only question is—Will there be 50 Mahomedan students in the Mudrussah within two or three years? In reply to this we strongly assert that of course there will be more than that number within a short time if suitable provision and proper arrangements be made for their instructions. Even now there are more that 50 Mahomedan students who have passed the entrance examination, but whose poverty did not allow them to join any college. They will gladly return here on the very first notice. Then, is it not more advisable that the Government should pay only R300 and benefit a large community rather than it should lose R550 (nay, in time the loss may increase to the double of that amount) and yet could do good to no party?

The Government Mudrussah is affiliated to the Calcutta University, but how ridiculous a figure it will cut if it be not supplied with the means of sending any candidate from it for the higher University examinations. With all our deference to the authority, we are obliged to say that we cannot in reality guess out what the good was of such an affiliation. Of course it was never contemplated, nor it can be implied that persons learning here and there will come to compete for the examinations from the Mudrussah, rather, on the other hand, it can be fairly presumed that it was supposed that the Mudrussah will be supplied with its wants.

Out of 160 junior scholarships under the disposal of the Director of Bengal, 30 scholarships be set apart for the Mahomedans who pass the entrance from Bengal, and the rest (130) be left for the Hindoos and the others, and likewise some senior scholarships be also fixed.— It is of little consequence whether the students pass from the Mudrussah or any other school. Our object in separating the few scholarships from the general list is that by this means the Mahomedans will be able to obtain scholarships which otherwise becomes impossible; because suppose there are 1,500 candidates, in which there are only 50 Mahomedans, here the probability is as 29 to 1. It cannot be justly hoped that the Mahomedan one will always come out

on the head of the list. His chance being once in 30 times, it is probable that he will be almost always beat down by the Hindoos; and one who stands against 29 Hindoos may not obtain anything at all. But if a number of the scholarships be separated, most of them is sure to obtain the scholarships. This will enable the Mahomedans to continue in a college, however poor he may be. In more than one occasion we have seen the value of such a scholarship; for example, Mahomed Yusoof, who, as a Mahomedan, obtained the Nawab Nazim's scholarship, continued in the college till he gained his end. If he could not have obtained it, it would have been utterly impossible of his continuing in any college, because we saw for two years he continued in the Presidency and passed the B.A. But when his allowance was withdrawn, he was obliged to discontinue his law study there and to return to Behar, and to supply himself with a teachership and then pass his B.L., and he now shines in the High Court. The single M.A. among Mahomedans could not have been produced without an aid of the nature. So we see [illegible]t if any Mahomedan (excepting one) has done anything, he has done it solely by the help [illegible]ch scholarships. If the Director's Ann[illegible] Report be consulted, it will be seen that during [illegible]ar 1867, 28 Mahomedan students [illegible] passed in the e[illegible] examination, but perha[illegible]ly one or two were fortunate to gai[illegible] the scholarships and [illegible]n any college.

It is invariably the case that a Mahomedan continues in the college only so long as he gets an allowance. No sooner it is stopped he becomes helpless and his school career is closed. Of course such an arrangement will not be palatable to the Hindoos, and they will turn clamorous; but if all their unjust and unreasona[illegible] cries be heeded, no substantial benefit can be done to the poor and sinking Mahomedans.

(*a*) *The Hindoo Baboos should be remove[illegible]m the lower classes, an[illegible]* (*b*) *none of the higher classes should be left entirely under th[illegible]e of the Hindoo teachers.*—(Explanation) It is a general outcry that the Hindoo Baboo[illegible]ould be removed from the lower classes, and only this, I believe, is sufficient to testify a general dissatisfaction and prove t[illegible]e inability of the teachers. The fact is that they are to teach the boys of a very tender age a[illegible]l explain them in Hindoostanee; but unfort[illegible]ly they themselves are totally unacquainted with that language. Their corrupted [illegible]u, such as *agaree jao*, (اگاڑي جاو) "go up" (জাগার বইঠ) (جگہہ میں بیٹھو) "take y[illegible]d of helping, rather corrupt the language of our boys. Moreover, they c[illegible]perly, since they c[illegible]nnot speak the language.

The second part of our this [illegible] more important than any we have the honour to offer. Experience has invariab[illegible]e Hindoos are incapable of governing the Mahomedan; much less a Beng[illegible]vern a number of the Mahomedan students. A very sad result is produced on accou[illegible]ciency. So attaching a great importance to this fact, we humbly beg leave to d[illegible] attention of the Committee to it, and hope that they will not ne[illegible]s to root [illegible]t, if possible, this bane which poisons the Mahomedan's prospe[illegible]. It is a Mahomedan, and none but a Mahomedan deep observer, that can point out a [illegible]dan's internal failing which undermines his footing. If any one else pretend to do so, he [illegible] only deal in theories and augur something by mere guess.

The Hindoo Baboos, passive as they are in their temper, they are scarcely fit to govern the Mussulman boys. When they grow up a little, they cannot make them obey their orders and act accordingly, consequently the boys grow inattentive to their studies and negligent to the instructions of the teachers; and as they have nothing to fear, they turn lax in their habits and then begin to absent themselves from the school gradually for longer periods; and when they attend the school again, they, instead of meeting with severity and punishment, find indulgence and dull passiveness. They sit in class merely as puppets, or reduce it to the level of a coffee-house, or make it a regular chit-chat-club, and substantially do nothing at all. Their this pitiable habit grows firmer and more conspicuous in proportion to their progress through the upper classes (and there is no kind of punishment in the upper classes); and thus being relieved from the duties of the school, they have ample time to mingle in bad societies and contract bad habits. And as on one hand they have no fear of their teachers, on the other hand they have no regard, too, for them. Although it is one of the holy injunctions to respect our teachers, yet the stupid, ignorant boys of vulgar families, under the plea that Hindoo teachers and those who do not teach Arabic or Persian are not to be respected, trifle with them; and the teachers also being of a timorous disposition (a deplorable thing indeed!), the examples of these stupid boys are readily and unscrupulously copied by the sons of the good families, so it became a fashion now-a-days not to regard a Hindoo teacher.

We do not find much fault with the thoughtless boys, for the laxity itself in discipline induce them to grow disobedient and negligent, impertinent and indolent. They do not turn so at once, but by degrees; and, indeed, laxity in strictness is sure to corrupt ev[illegible]y department, whether it be military, judicial, or educational. And since in the Government schools there is

no such system as in the St. Xavier's College, to report to the parents about the progress of their sons, and as the parents are generally strangers to the English language, they remain unaware of the baneful course their sons have chosen till it becomes too late to check them or to induce them again to right paths.

The boys, after once or twice withdrawing their names from the school, plunge themselves headlong into the gulf of sensuality and pleasure, to rise no more. Thus ending the tragedic scene of their scholastic career, become the most despicable instruments of insufferable torment and disgrace of their poor helpless parents.

This daily occurs wherever there is a Mahomedan under a Hindoo, but chiefly in the Mudrusah. Had you been kind to look to the register of the classes, unquestionably you could have discovered how many of such grown up boys leave the Mudrussah in every year and turn abandoned, particularly from the upper classes, *viz.*, 2nd and 1st (and also some who are not poor after passing the entrance). Their poverty might have been set in defence, but it is an idle one; for we have seen that the boys that generally turn so are from the parents who are not needy. Innumerable examples may be cited; some become so contumacious, perverse, and refractory, that they set the very teachers at defiance and turn insolent towards them. Many cases escape unpunished, but the Principal has lately punished from the second class one, and some others, we hope, of the same class are going to be punished soon for a similar perpetration.

No such things we hear under an English or a Mahomedan teacher.

We should not have pardoned the parents had it not been for their ignorance. They are informed when it is too late to reform the boys who are corrupted by the over-indulgence of the indiscreet teachers. Surely those teachers lose nothing, and are not conscious how much loss the poor parents are obliged to suffer, and in what an abject condition they are reduced to simply on account of their negligence and carelessness. We have seen the parents try their utmost to reform their such corrupted sons. They used them well and remonstrated with them with harsh terms, explained their folly with easy and endearing words, withdrew all supply, put them in strict confinement:—nay, at last turned them out from their patronage and lodging, and did everything that fancy could contrive and necessity could suggest, but in vain:" Habit is second nature." Nothing can root it out. So we see the inability of a teacher in governing, however trifling it may seem, produces what a serious result. It ruins not only the sons, but the parents too;—nay, even blasts the hopes of a large community and brings discredit on them.

Should it thus be continued, in time you will be astonished to find the Mahomedan progress at bay, notwithstanding the Government be kindly disposed to comply with other requests we make for our welfare.

This is a sad and hidden drawback, and a heavy impediment. Partly on account of this, and partly on account of our proverty, we cannot vie with our rival races (the Hindoos), and the remedy is not in our hands. They have started nearly a century before us. To beat down them now is impossible; to overtake them now, is only in our view. So we should be stripped of all our burdens, and every bar should be taken away from our way. We have yet many obstacles to fight before we can even prepare to pursue our rivals.

In other respects we have seen,—and such is also the opinion of a learned Englishman,—that in whatever department a Mahomedan is put with a Hindu, the former invariably beats down the latter.

The remedy of this mortal disease is very simple and uncostly. *We simply want strict discipline and nothing else*, which can be done by merely putting the classes under good English or Mahomedan teachers.

That the number of the Arabic scholarships be increased, keeping the amount already paid for the purpose, unaltered.—By this proposal we do not mean any additional loss to the Government. We only want a suitable arrangement of the donation the Government has already the pleasure of making.

There are four scholarships of R20 each, 8 scholarships of R15 each, 16 scholarships of R8 each, which come to R328 for 28 scholarships. We simply propose to reduce the value of each and thus increase the number, *viz.*, let there be—

8 first grade scholarships	of R15 each	=	R120
10 second grade ditto	of „ 10 „	=	„ 100
18 third grade ditto	of „ 6 „	=	„ 108
36			328

The students of the Arabic department being generally poor and strangers to this city, such a division will enable a greater number to study conveniently.

Miscellaneous suggestions regarding the Arabic department.

(1) The Arabic classes be increased to seven.

(2) Arabic, English, Bengali, arithmetic, geography, be introduced in the lower three classes. Geometry, arithmetic, algebra, moral philosophy, history, logic, rhetoric, fecka, and the principle of laws, Arabic and English literature, be taught in the upper four classes.

(3) Geometry, algebra, arithmetic, geography, history, English, should be taught in such a manner that the students may compete for the entrance examination just after finishing their Arabic course. (We give a plan of the course with this.)

(4) After finishing the Arabic course, it shall be optional with the students either to join the college classes, or stay in the Arabic department for two years more and study exclusively the higher authors in Arabic, and then compete for an honor examination (for which provision should be made).

(5) A title or decree of moulviat should be conferred on these persons.

English should not be for the present compulsory to those who do not choose it (but we do not think it will ever require any compulsion).

(6) It is required by this arrangement that two moulvies, two English masters, and one pundit be appointed. But we do not choose that the Government should pay any extra sum for our this new demand; we will show in our suggestion (9) that a pundit may be had for R25, which we have pointed out how to save. The one moulvie that serves as a munshi may be put in charge of a class. Then there remains to make provision only for a moulvie and two English masters.

(7) We know that instead of eight teachers in the Arabic department, there are only five, and three chairs are unoccupied, so those three persons may be appointed in these three places, and this will complete our reasonable arrangement.

(8) The ameen (now the resident munshi) is to act both as the discipline and the study master, i.e., he should examine the classes in every month, supervise their study, keep an eye over their conduct, admit the students, keep the general register, take the attendance of the boarders, and stay within the walls of the Madrassah at night.

(9) The two libraries, *viz.*, the Arabic and the English, may be put together (they may be in separate rooms or in the same), and taking away R20 from the English library (*i.e.*, from the present writer) and R35 from the Arabic, appoint only one (one is sufficient for so small a library) librarian, who should know a little of Arabic and English, for R30, and by the remaining R25 appoint a pundit for the Arabic department.

(10) The Principal should be left as he is, yet he should be requested to take a little more trouble in superintending the Arabic classes and the branch school.

(11) The third grade scholarships, *i.e.*, of R6 each, should be given to the 6th and the 5th classes; the 2nd grade to the 4th and 3rd; and the 1st grade to the 2nd and the 1st classes.

To make internal arrangements, such as to divide the hours, to fix the days, to distribute the teachers, the Principal is better qualified than we can suggest. It is sufficient for us to say that the course we have suggested can be conveniently taught from 10 to 4, yet leaving half an hour (*i.e.*, from 1 to 1½, or 1½ to 2) for recreation.

Miscellaneous suggestions with respect to the Anglo-Persian department, &c.

(1) The course (both in English and Persian) of all the classes from 7th to 3rd should undergo a thorough change.

(2) The four lower teachers must be Mahomedans. The masters of the upper classes ought to be either Europeans or Mahomedans. The remaining teachers may be either Mahomedans or Hindus.

(3) The Persian ought to be taught up to the 2nd, and the study of Arabic should commence from the 4th class. Bengali and Urdu should be left untouched and continue as they are. Yet they are not to be indifferently taught and learned.

(4) Another able Urdu teacher should be added to the establishment. (It is impossible for one man to teach seven or eight classes.)

(5) Besides the present system of the classes, it will be better if a preparatory class be formed between the first and the 2nd classes.

(6) The shurafutnama system must be continued as it is at present.

(7) The branch school also should be organized on the model of the Anglo-Persian department.

(8) At all events, if college classes be not established here, then we request this to be a rule, that any Mahomedan passing the entrance examination from any college or school may join either *the Law department* or the *General department*, or both, of any Government college on a reduced fee of only one rupee.

From E. C. BAYLEY, Esq., C.S.I., Secretary to the Government of India, to the Secretary to the Government of Bengal, General Department,—No. 299, dated Simla, 7th August 1871.

I AM directed to acknowledge the receipt of your letter No. 632, dated the 28th February last, submitting the report of the Committee appointed by the Government of Bengal to enquire into the condition and management of the Calcutta Madrassah as an educational institution.

2. The report has been perused by the Governor General in Council with great interest. It shows that beyond doubt changes are necessary in order to place the Madrassah in its proper direct relation to the Mahomedan community of Calcutta, and His Excellency in Council is of opinion that, while some of its suggestions are valuable, there are others which it may be desirable for the Government of Bengal to modify in order to effect a thorough reform.

3. One of the most essential requisites for success in institutions of this nature is efficient supervision; and on this point the recommendation made by the Committee, as well as the arrangement adopted by the Lieutenant-Governor, is calculated to perpetuate the mistake that has in no small degree led to the existing unsatisfactory state of things. The Committee would abolish the office of Principal and place the Madrassah under the control and management of a Head Professor, subject to the general supervision of the educational authorities. In accordance with this recommendation, the Lieutenant-Governor temporarily entrusted the superintendence of the institution to Mr. Sutcliffe, who is already the Principal of the Presidency College and Registrar of the Calcutta University, and who is believed to be, moreover, quite unacquainted with the Arabic language. In the opinion of the Governor General in Council, the Madrassah wants a *resident* Principal of high qualifications and position, who would devote his whole time and energy to the promotion of its interest and welfare; and the Governor General in Council believes that there should be no difficulty in providing the requisite funds for the appointment of such an officer on a salary of R1,000 rising to R1,250 per mensem by annual increments of R50 a month, such annual increment to commence after two years of approved service. The Governor General in Council believes it to be indispensable to the success of the experiment that the services of a European gentleman of repute as an Arabic scholar, with the power of teaching the upper classes in English, should be obtained for this appointment. There will be no difficulty in securing such a scholar by application to the Secretary of State, to whom His Excellency in Council will be prepared to recommend this measure if the Lieutenant-Governor concurs, and can provide the means from the Educational Funds at his disposal.

4. Such a Principal secured, it would probably be best to leave the ultimate remodelment of the Native establishment to be settled by him, subject to the approval of the Local Government. But the proposal to do away with the resident Moonshees appears to be of very doubtful expediency. The difficulty of maintaining discipline amongst the students is great, and a European officer may not succeed in this arduous task without some such aid. The old arrangements as to subordinate appointments might, therefore, the Governor General in Council thinks, be left untouched pending the arrival of the new Principal, but on the express understanding that they are *temporary* and subject to a thorough revision when the new Principal shall have joined his office, and shall have gained sufficient experience to enable him to form accurate conclusions in respect of the actual requirements of the Madrassah.

5. As regards the character of the instruction to be given, it will probably be well also to leave its final settlement till the Principal has gained some experience in the working of the institution. Meanwhile, the only remark which the Governor General in Council wishes to make is that great care must be taken not to force too much English education on those whose chief object is to acquire proficiency in Arabic. We should give an opportunity to learn English up to a high standard, and offer certain inducements to the study of that language without making it in any way compulsory on those who are not anxious for it.

6. The proposal for the appointment of a Consultative Committee the Governor General in Council approves. As a means of bringing together European gentlemen who are interested in the education of the Mahomedans and of associating them with Mahomedans of high position and respectability, it may be a very useful way of promoting high education in the community. There can, moreover, be no question that the advice and assistance of such a body will be of material help to the head of the institution and to the Local Government on points connected with its internal economy and administration.

7. The Governor General in Council has taken this opportunity to consider the real status and present position of the Hooghly Madrassah. The history of that institution appears to be briefly as follows: In the year 1806 a Mahomedan gentleman of the Shia sect died, leaving an estate called Syedpore in trust for "pious uses." The deed of trust appointed two trustees, to each of whom a share of the proceeds, amounting to one-ninth, was assigned. Three shares of the same proportion were assigned to certain specific objects, *viz.*, the performance

of certain religious rites and ceremonies, the repair of an *imambarah*, or place of worship, &c., and the remaining four-ninths were dedicated to the maintenance of certain establishments and payment of pensions.

8. Up to 1810 the estate remained in the hands of the trustees appointed under the deed; but in that year they were accused of malversation, and, after protracted litigation, were dismissed in 1816. The Government then constituted itself a trustee and assumed the management of the estate and the superintendence of the disbursements in conjunction with another trustee appointed by itself. In 1817 the estate was farmed out in *putnee*, that is, settled in perpetuity at fixed rates with the tenants. The amounts received from these tenants as consideration for the *putnee* settlement, with the arrears which had accumulated during litigation and the one-ninth share drawn by Government as a trustee, were in 1835 devoted to the building and endowment of an English college at Hooghly.

9. This diversion of the trust funds was at the time justified on the ground that the maintenance of an educational institution was a "pious use," and so within the testator's intentions. This could beyond all doubt be only said of *Mahomedan* education. It is true that a small Mahomedan Madrassah was attached to the college, but the gross cost of this institution was only R3,500 per annum—a very insignificant amount compared with the expense of the English department.

10. It is also believed that a sum of upwards of a lakh of rupees has accumulated to the credit of the trust from the lapse of pensions and other sources. Out of this sum the Bengal Government has very properly sanctioned the disbursement of R20,000 for the purchase of a building required for a boarding house for the Madrassah students. In the opinion of the Governor General in Council the whole of this accumulated fund could be most appropriately expended on the improvement of the Hooghly Madrassah. Hooghly is an extremely rich district, where the advantages of English education are well known and fully appreciated. It should not therefore be difficult to make the college more nearly self-supporting than at present, while some economy may possibly be effected in its cost. If by these means the Syedpore Trust Funds could be re-conveyed in their entirety to truly Mahomedan objects, the Hooghly Madrassah might be made one of the best institutions of its kind in India.

11. I am desired to press earnestly on the Government of Bengal the propriety of putting the Hooghly Madrassah on a proper footing and of disbursing the trust funds more in consonance with the intentions of Mahomed Mohsin. The Government of India has on more than one occasion decided that the application of the funds is not to be a restricted, sectarian one; but there is a vast difference between the application of funds on liberal principles and their appropriation for the benefit of a wholly different class from that for which the endowment was devised. There can be no doubt that the Government of Bengal is of the same opinion, and I am directed to request that His Honor the Lieutenant-Governor will take early measures to effect a reform and report his proceedings when his plans have been fully matured.

12. In conclusion, I am further to suggest that arrangements might perhaps be made for giving the Hooghly Madrassah the benefit of occasional lectures and general supervision by the new Principal proposed to be appointed to the Calcutta Madrassah, and for charging a portion of his salary to the former institution in case supervision of the same class and kind should be secured for both institutions.

PART II.

CORRESPONDENCE OF 1871-1873 REGARDING THE CONDITION OF THE MUHAMMADAN POPULATION IN INDIA IN THE MATTER OF EDUCATION.

Extract from the Proceedings of the Government of India in the Home Department (Education),—No. 300, under date Simla, the 7th August 1871.

Resolution.—The condition of the Mahomedan population of India as regards education has of late been frequently pressed upon the attention of the Government of India. From statistics recently submitted to the Governor General in Council, it is evident that in no part of the country, except perhaps the North-Western Provinces and the Punjab, do the Mahomedans adequately, or in proportion to the rest of the community, avail themselves of the educational advantages that the Government offers. It is much to be regretted that so large and important a class, possessing a classical literature replete with works of profound learning and great value, and counting among its members a section specially devoted to the acquisition and diffusion of knowledge, should stand aloof from active co-operation with our educational system and should lose the advantages, both material and social, which others enjoy. His Excellency in Council believes that secondary and higher education conveyed in the vernacular and rendered more accessible than now, coupled with a more systematic encouragement and recognition of Arabic and Persian literature, would be not only acceptable to the Mahomedan community, but would enlist the sympathies of the more earnest and enlightened of its members on the side of education.

2. The Governor General in Council is desirous that further encouragement should be given to the classical and vernacular languages of the Mahomedans in all Government schools and colleges. This need not involve any alterations in the subjects, but only in the medium of instruction. In avowedly English schools established in Mahomedán districts, the appointment of qualified Mahomedan English teachers might, with advantage, be encouraged. As in vernacular schools, so in this class also, assistance might justly be given to Mahomedans by grants-in-aid to create schools of their own. Greater encouragement should also be given to the creation of a vernacular literature for the Mahomedans—a measure the importance of which was specially urged upon the Government of India by Her Majesty's Secretary of State on more than one occasion.

3. His Excellency in Council desires to call the attention of Local Governments and Administrations to this subject, and directs that this Resolution be communicated to them and to the three Universities* in India, with a view of eliciting their opinions whether, without infringing the fundamental principles of our educational system, some general measures in regard to Mahomedan education might not be adopted, and whether more encouragement might not be given in the University course to Arabic and Persian literature. The authorities of the Lahore University College, who are believed to have paid much attention to the subject, should also be invited to offer their views on the important questions above referred to. This may be done through the Punjab Government.

* To the Madras and Bombay Universities, through the Governments of those Presidencies.

Nos. 301-310.

Order.—Ordered, that a copy of this Resolution be forwarded to the Local Governments and Administrations for information and guidance.

Also to the Registrar of the Calcutta University for the consideration of the Senate of the University.

(True Extract.)

E. C. Bayley,

Secretary to the Government of India.

From the Government of India, to Her Majesty's Secretary of State for India,—No. 10, dated Simla, the 17th August 1871.

With reference to the despatches noted on the margin* on the subject of the Madrassah, or Mahomedan College of Calcutta, we transmit, for Your Grace's information, a copy of a communication† from the Government of Bengal enclosing the report of a Committee appointed by the late Lieutênant-Governor to enquire into the condition and management of the institution.

* Education, to Secretary of State, No. 13, dated 6th July 1860.
Ditto from ditto, No. 7, dated 28th February 1861.

† No. 632, dated 28th February 1871.

2. The correspondence relating to Colonel Lees' remarks on the management of the Madrassah, referred to in the 8th paragraph of the letter of the Government of Bengal, will be found on our proceedings, noted on the margin.

Education Proceedings, 9th April 1870, Nos. 1 to 3. Volume for April 1870, pp. 555 to 587.

3. We also forward a copy of our reply‡ to the Government of Bengal, in which we have fully expressed our views as to the reforms necessary to place the Madrassah on the footing best adapted to the wants of the Mahomedan community of Calcutta. We have specially suggested, for the consideration of the Lieutenant-Governor, the appointment of an European gentleman of repute as an Arabic scholar, and with the power of teaching the upper classes in English, to be resident Principal. On this point we shall address your Grace again, when we receive the reply of the Lieutenant-Governor.

‡ No. 299, dated 7th August 1871.

4. We have also taken this opportunity to consider the proper status and present condition of the Hooghly Madrassah ; and we have pressed upon the Government of Bengal the propriety of reforming that institution, and of disbursing the trust funds more in consonance with the intentions of the founder. We invite your Grace's attention to paragraphs 7 to 12 of our letter to the Government of Bengal on this subject.

5. We further enclose, for Your Grace's information, a copy of a Resolution § which we have communicated to the several Local Governments and Administrations, inviting their attention, and that of the three Indian Universities, to the condition of the Mahomedan population in India as regards education.

§ Nos. 300-310, dated 7th August 1871.

From Her Majesty's Secretary of State for India, to the Government of India,—No. 12, dated India Office, London, the 14th December 1871.

The despatch of Your Excellency in Council, dated 17th August, No. 10 of 1871, relative to the reforms of the Calcutta and Hooghly Madrassahs, has been considered by me in Council.

2. I must express my cordial approbation of the care and attention devoted to the important question of the future management of the Calcutta Madrassah by Your Lordship in Council and the Government of Bengal, but I will await the further communication which I am led from the 3rd paragraph of the despatch to expect, before offering any lengthened observations on the subject.

3. I fully approve of the orders issued by Your Excellency in Council relative to the Hooghly Madrassah.

4. I am glad to observe that your General Resolution on Mahomedan education does not contemplate "any change in the subject, but only in the mode of instruction," and, on this understanding, I concur in the policy of giving more encouragement to the study of languages which are the classical languages of a large section of the people of India.

No. 65, dated the 26th January 1872.

Endorsed by the Home Department.

Copy forwarded to the Government of Bengal, in continuation of letter No. 299, dated 7th August 1871, and of the Resolution of this Department of the same date.

Nos. 66 to 75.

Extract paragraph 4 forwarded to the Local Governments and Administrations,* with reference to the Resolution of the Government of India, dated the 7th August 1871. Also to the Registrar of the Calcutta University.

* Madras. Bombay. North-Western Provinces. Punjab. | Oudh. Central Provinces. British Burmah. Coorg. Hyderabad.

From Hon'ble W. Hudleston, Officiating Chief Secretary to the Government of Fort St. George, to the Secretary to the Government of India, Home Department,—No. 318, dated Fort St. George, the 25th November 1872.

With reference to the Resolution of the Government of India in the Home Department, dated the 7th August 1871, No. 300, paragraph 3, I am directed to transmit, for the information of the Governor General in Council, copy of a Resolution passed by the Syndicate of the University of Madras, on the 7th September last, regarding Mahomedan education, and to state that the Governor in Council agrees with the Syndicate in the opinion that the University can do nothing in the matter.

2. I am also directed to transmit copies of the papers noted in the margin, which show the action taken by the Madras Government in respect of the education of Mahomedans, as well as for their employment in the public service.

Proceedings, dated 3rd October 1871, Nos. 3—5.
" " 7th " 1872, No. 288.

Resolution passed by the Syndicate of the University of Madras at a Meeting held on the 7th of September 1872.

THE Syndicate are of opinion that the regulations of the University should not be modified with the view of encouraging a particular section of the population, but that Mussulmans should be treated in precisely the same manner as all other inhabitants of the Madras Presidency. A University should be the common mother of all, and should not show partiality to any.

2. While the Syndicate deplore the undoubted fact of the Mahomedans being behind the Hindoos as regards educational progress, they do not see that any steps can be taken by the University to modify this state of things. Already special recognition is given to the Arabic and Persian languages, as well as to Sanskrit, Greek, and Latin, a larger maximum of marks being assigned them than is allotted to other optional languages.

3. Possibly some gold medals or other prizes for proved excellency in Arabic and Persian, where those languages enter the university scheme, might be founded by Government, if not by Mussulman gentlemen interested in the advancement of their countrymen. But if Government take action in this direction, the Syndicate hold that such rewards should not be confined to proficiency in the above languages. The Syndicate think, too, that though the foundation of special prizes in Arabic and Persian might be beneficial, the benefit would mainly be in gratifying the Mussulman community by proving the existence of a desire to encourage those languages, and they do not believe that any considerable or immediate advance would be evoked by such a measure.

E. B. POWELL,
Chairman.

From the Director of Public Instruction, Madras, to the Chief Secretary to the Government of Fort St. George,—No. 1609, dated Madras, the 18th September 1871.

I HAVE the honor to submit the following observations in connexion with the subject referred to in Government Order No. 248 of the 21st ultimo.

2. It is no doubt very much to be regretted that the Mahomedan community should, as a general rule, stand aloof from active co-operation in the educational labours now carried on under the auspices of Government. I fear, however, it will be a work involving much time and difficulty to bring about a change in the feelings and course of action of the Mussulmans of this Presidency.

3. In the present state of things, I consider it impracticable to convey higher education through the vernaculars: the necessary scientific textbooks have yet to be written, and, when written, well-instructed expounders of them will have to be formed gradually. Moreover, the intellectual views of Mussulmans will have to be greatly modified to allow of their seeking such education.

4. It is stated in the Resolution of the Government of India that no change need be effected in the subjects of instruction in Government colleges and schools, but merely in the media. I presume, therefore, that, in ordinary cases, a Mussulman division of each class is proposed to be formed and placed under a Mussulman teacher. Such a course would be very expensive; but the main difficulty does not appear to me to be the expense, but the circumstance that qualified teachers and appropriate textbooks are not available.

5. It would be well, if possible, to prevent the languages of the West overshadowing and checking the growth of the languages of the East. At the Madrassah an attempt was made for some years to teach the pupils Arabic, Persian, and a Hindoo vernacular, in addition to English and the other subjects of study. It was, however, found perfectly impossible to compass the objects sought; and even now, though Arabic has been entirely thrown aside, and Persian is taught only in certain classes in lieu of another subject, the progress made cannot be termed satisfactory. Mussulman boys are generally somewhat heavy and apathetic, their energy decreasing as they advance in years; and, as English must be taught in a school in order to attract pupils, it seems necessary to do rather less than more in the way of teaching the vernaculars.

6. As to forming a vernacular literature for Mussulmans, I believe that, with their present views and feelings, if what are regarded by us as suitable works were published and priced at a low sum, they would fail to meet with a sale. In the case of any nation, a literature created as it were from outside must be slow to secure a hold on the heart and intellect; but in the case of Mussulmans who, to use a mild expression, are excessively conservative, such a literature would not be likely to find acceptance for ages, if it ever did. I may mention, as bearing upon the subject, that a few years ago, at the request of the late Governor of Madras, Sir William Denison, I had a small popular work on the Steam Engine published in Hindustani; but, though various measures were adopted to bring about a sale, almost all the copies of the work remain on hand.

7. There is nothing to prevent grants being given to Mussulman schools; the reason of such grants not having been issued is simply that they have never been applied for.

8. On the whole, then, I am of opinion that it is not practicable at present for this department to do much more than it is doing for the education of Mussulmans. Besides the ordinary Government institutions to which they, with all others, are admissible, there are two schools specially maintained for them and them alone: moreover, when the present increased scales of fees were sanctioned by Government, as an encouragement to Mussulmans, they were expressly exempted from the operation of the new scales.

9. I abstain from expressing an opinion as to whether more encouragement might be given in the University course to Arabic and Persian literature, as the subject is one for the consideration of the Senate. It does not appear that a copy of the Government Order, in connexion with which I now address you, was sent to the Vice-Chancellor of the University. I therefore suggest that a copy be now forwarded, with a request that the subject may be brought under the consideration of the Senate.

Order thereon, dated 3rd October 1871, No. 289.

THE Resolution of the Government of India on the condition of the Mahomedan population of India as regards education, and the letter of the Director of Public Instruction above recorded, will be communicated to the Vice-Chancellor of the Madras University, with a request that the subject be brought under the consideration of the Senate.

(True Extract.)

R. F. OAKES, *Captain, R. E.,*
Acting Joint Secy., P. W. D., for Chief Secy.

From CAPTAIN R. F. OAKES, R.E., Acting Joint Secretary to the Government of Fort St. George, P. W. Department, to the Vice-Chancellor of the Madras Univercity,—No. 290, dated Ootacamund, the 3rd October 1871.

I AM directed to transmit copies of the Proceedings of this Government, numbers and dates as per margin, containing the Resolution of the Government of India on the condition of the Mahomedan population of India as regards education, and a letter from the Director of Public Instruction, and to request that the subject may be brought under the consideration of the Senate.

Proceedings, 21st August 1871, No. 248.
" 3rd October " " 289.

Extract from the Proceedings of the Government of Madras in the Educational Department,—No. 288, dated 7th October 1872.

IN August last year the attention of the several Local Governments was drawn by the Government of India to the unsatisfactory condition of the Mahomedan population of India as regards education, and to the disadvantages under which they consequently labour as compared with other classes of the community who avail themselves of the instruction offered in the colleges and schools which are supported or aided by the State. The subject was referred to the Director of Public Instruction and subsequently to the Senate of the University. The reply of the former authority was not encouraging. After stating the difficulties which beset the question of Mahomedan education, he expressed himself in the following terms: "On the whole, then, I am of opinion that it is not practicable at present for this department to do much more than it is doing for the education of Mussulmans. Besides the ordinary Government institutions to which they with all others are admissible, there are two schools specially maintained for them and for them alone; moreover, when the present increased scales of fees were sanctioned by the Government, as an encouragement to Mussulmans, they were expressly exempted from the operation of the new scales."

2. The question whether more encouragement might not be given in the University course to Arabic and Persian literature is still under the consideration of the Senate of the University; but, whatever may be the decision on this point, it is not to be expected that much practical good will result from it, unless some better provision can be made than at present exists for the elementary instruction of the Mahomedans; and here the Governor in Council differs from the conclusion at which the Director of Public Instruction has arrived. It cannot be said that the ordinary Government colleges and schools which Mr. Powell describes as institutions to which Mahomedans with all others are admissible are in fact, as at present arranged, suitable places of instruction for Mahomedan youths. In the lower schools and classes in which instruction is imparted mainly through the medium of a vernacular language, that vernacular is invariably a Hindoo language, and in such schools and classes Mahomedans are in consequence placed at so great a disadvantage that the wonder is, not that the Mahomedan element in the schools is so small, but that it exists at all. The schools in fact are organized, and the scheme of instruction is framed with exclusive reference to Hindoos. Except in the case of the Madrissa-i-Azam and the Preparatory School at Mylapoor,

the Mahomedan section of the population is practically ignored in the educational arrangements at present in force in the Government schools. The same remarks are applicable to the great majority of the aided schools. This is a state of things which, in the opinion of the Governor in Council, ought not to be permitted to continue, nor can the Government consider the difficulties in the way of its removal to be so great as the Director of Public Instruction appears to regard them. The true remedy would seem to lie in establishing and encouraging the establishment of elementary and middle-class schools and corresponding classes in existing schools in which instruction should be given by Mahomedan teachers and in the Hindustani language, in those subjects which are ordinarily taught through the medium of a Hindoo vernacular language; schools and classes which as regards the Mahomedan branch of the population would serve the purpose, which as regards the Hindoos is served by the Government taluq schools and other schools and classes of a corresponding grade. The views of the Government on this subject coincide with those expressed by the late Acting Director of Public instruction, Lieutenant-Colonel Macdonald, in a recent letter in which he remarks that "there are obvious reasons which render it necessary that Mahomedans should be taught in separate schools and classes up to a certain extent, as there is much which can only be learned and explained through the medium of the vernacular, but when they pass under the charge of European and East Indian masters, and receive all instruction through the medium of English, they rather gain than lose by being associated with Hindoo boys in their studies." The Governor in Council accordingly directs that the Director of Public Instruction will, without delay, take steps with a view to the establishment of elementary schools at Arcot and Ellore, and corresponding classes in the existing schools at the principal centres of the Mahomedan population such as Trichinopoly, Cuddapah, Kurnool, and perhaps Mangalore in which instruction will be given in the Hindustani language, and Mahomedan boys may thus acquire such a knowledge of the English language, and of the elementary branches of instruction, as will qualify them for admission into the higher classes of the zillah and provincial schools and other similar institutions. In issuing these instructions, the Governor in Council has not overlooked the statement made in the letter, already referred to, from the Director of Public Instruction, that qualified teachers and appropriate text books are not available. In regard to teachers, the Government can hardly suppose that it will not be in the power of the Director to procure a sufficient number of competent teachers for at least a few of the projected schools and classes, but if, as is probably the case, the supply of qualified persons is very scanty, arrangement should be made, without loss of time, for training Mahomedan teachers. Of Hindustani text books, the supply in this Presidency is undoubtedly very small, but there are a few elementary school books in that language, and there can be no difficulty in preparing others or procuring them from the other Presidencies. These, however, are matters of detail which will require to be carefully considered and reported on by the Director of Public Instruction.

3. In accordance with the recommendation recently made by Lieutenant-Colonel Macdonald, the Governor in Council has sanctioned the transfer of the higher classes of the Madrissa to the Junior Department of the Presidency College—an arrangement which, it is confidently expected, will lead to beneficial results. The Government will be prepared to consider favorably any recommendations which the Director of Public Instruction may submit for the provision of instruction in the Persian language in any of the higher schools in which either now or hereafter there may be a sufficient number of Mahomedan pupils to justify the expense. The transfer of the classes referred to the Presidency College will, of course, include such provision..

4. Closely connected with the question of Mahomedan education is that of the employment of Mahomedans in the public service, which of late years has diminished to a remarkable extent. It appears from the annexed table that, out of 485 persons (of whom 417 are Hindoos) holding the higher subordinate appointments in the Judicial and Revenue Departments in this Presidency, only 19 are Mahomedans. This almost complete exclusion of the Mahomedans from any share in the administration of the country which they once ruled

TABLE A.

Showing the proportion of Mahomedans employed in the upper grades of the Uncovenanted Civil Service.

JUDICIAL DEPARTMENT.

Designation of appointment.	Hindoos.	Mahomedans.	Others.	Total.
Principal Sadar Amins on salaries of R500	10	None.	2	12
District Munsiffs on salaries from R200 to R250	87	6	17	110
Total	97	6	19	122

REVENUE AND MAGISTERIAL DEPARTMENTS.

Deputy Collectors and Magistrates on salaries ranging from R250 to R600	31	2	17	50
Tahsildars	143	4	9	156
Sub-Magistrates . . .	146	7	4	157
Total .	320	13	30	363
Judicial Department .	97	6	19	122
GRAND TOTAL .	417	19	49	485

is a political and social evil which it is very desirable to remove. It is no doubt in part attributable to the fact that the Mahomedan law and the languages in which it is contained have given place to a system of law framed by the British Indian Legislature, and contained in English books; but it is in a great measure to be ascribed to the failure of the Mahomedans to take advantage of the education which is offered to, and which is now demanded from, all candidates for admission into, and for advancement in, the public service. For the reasons already given, it must be admitted that this failure has not entirely arisen from a disinclination on the part of the Mahomedans to avail themselves of the education offered by the State. It is in some measure attributable to the omission of suitable provision for Mahomedans in our present educational system; but, after making all due allowance for the disadvantage at which this class of the community has been placed in the matter of education, the fact remains that they have not availed themselves of the opportunities which have been open to them to the extent which might reasonably have been expected. At the Presidency Town, at all events, the educational wants of the Mahomedans have been well provided for of late years. During the last thirteen or fourteen years the Madrissa-i-Azam and the Harris School, both institutions established for the exclusive benefit of Mahomedans, have furnished the Mahomedan youth of the capital with the means of obtaining a good school education, and of fitting themselves for the prosecution of those higher studies which are followed in the Presidency College. But, notwithstanding these advantages, only one Mahomedan student has evinced sufficient persistence in his studies to obtain the degree of Bachelor of Arts, and that only in the present year. In the list of successful candidates at the special test examination, which are prescribed for all but the lowest appointments in the Uncovenanted Civil Service, the number of Mahomedans is lamentably small.

5. One of the reasons assigned for this failure of the Mahomedans to qualify themselves for public employment is an alleged impression that the Government and its officers are disinclined to employ Mahomedans, whether qualified or not, in the public service. It is the earnest desire of the Governor in Council that this impression, if it exists, should be dispelled in the most speedy and convincing manner by the employment, as opportunity offers, of a fair proportion of those Mahomedans who may have passed the prescribed tests of qualification, and by the promotion, according to their merits, of those who are already employed, and with this view he resolves to commend the subject to the attention of the heads of the various departments and offices both at the Presidency and in the Provinces, in the full confidence that they will cordially co-operate with the Government in removing the impression above alluded to. In thus drawing the attention of the officers of Government to the claims of the Mahomedans to a share in appointments in the public service, His Excellency in Council desires to guard against the motives and policy of the Government being in any way misunderstood. It is not the desire of the Government that any special favour or indulgence should be manifested towards any particular class or section of the community. Their object is to treat all Her Majesty's subjects on principles of strict justice and equality, and it is only because the particular class to which reference is made in these proceedings is believed to labour at present under practical disabilities, which place them at a disadvantage in comparison with their fellow-subjects, that the Governor in Council has deemed it proper to call attention to their case. Whether the measures which it is proposed to carry out for improving the educational and social condition of this section of the population shall be attended with success must depend in a great measure upon the extent to which the Mahomedans profit by the means placed at their disposal.

(True Extract.)

R. S. ELLIS,
Chief Secretary.

From C. GONNE, Esq., Secretary to the Government of Bombay, Educational Department, to the Secretary to the Government of India, Home Department,—No. 371, dated Bombay Castle, the 18th March 1872.

REFERRING to the Resolution of the Home Department, received under your endorsement No. 200, dated 7th August 1871, calling upon this Government for an expression of their

views on the subject of affording encouragement to the classical and vernacular languages of the Mahomedans in all Government schools and colleges, I am directed by the Right Hon'ble the Governor in Council to transmit, for submission to the Government of India, copy of communications on this subject from the Director of Public Instruction and the Registrar to the Bombay University, dated 9th September 1871 and 31st January 1872, respectively.

2. In forwarding these documents, I am desired to state that Mr. Peile's letter contains an accurate description of the position occupied by Mahomedans with reference to general education in this Presidency, and of the measures which have been taken of late years to attract this section of the community within the influence of our schools or colleges. The Right Hon'ble the Governor in Council concurs with the Government of India in considering that it is of great political importance that the advantage of instruction in the languages, literature, and science of Europe and America should be extended as freely as possible to the Mussulman population.

3. The geographical position of this Presidency, and its commercial and political relations with the nations and tribes who inhabit the lands bordering on the Red and Arabian Seas and on the Persian Gulf, render it expedient that means should be taken to promote the study of the Persian and Arabic languages. The institution of a well-endowed Professorship in the Bombay University for the teaching of the Arabic and Persian languages and literature at the Presidency, as well as the gradual increase of tuition in the Persian language in the schools in Sindh and other parts of Western India, where there is a considerable Mahomedan population, are the first steps to be taken with the view of stimulating the progress of the Mussulman portion of the community in the desired direction. The revival of the office of Kazee which has been recommended on a former occasion, and the bestowal of it only on men who are learned in Arabic and Persian, as well as the dissemination of general knowledge through works written in those languages, would also contribute to the attainment of the object aimed at.

4. His Excellency the Governor in Council will be glad to learn that the Supreme Government is willing to supply the means by which this desirable object can be attained.

From J. B. Peile, Esq., Director of Public Instruction, Bombay, to the Acting Secretary to Government of Bombay, Educational Department,—No. 2665, dated Poona, the 9th September 1871.

I am instructed by the Resolution of Government, Educational Department, No. 657 of August 28th, to report on the question raised by the Government of India "whether, without infringing the fundamental principles of our educational system, some general measures in regard to Mahomedan education might not be adopted."

2. This question has been addressed to all the Local Governments, but chiefly interests of course those which rule a large Mahomedan population. Among these Bombay is not included, and it would not be a true description of any Bombay Collectorate to call it a "Mahomedan district."

3. Of the whole population of the Presidency about 1 in 12 are Mahomedans. In Sindh of course the proportion is very different, he Mahomedans being stated to number 1,354,781 out of 1,768,627.

4. The Mahomedans of the Presidency again should be divided into those who speak Hindustani and those who use the vernaculars. For some large sections of them, as for instance the Borahs of Broach, it is not necessary to provide any special educational agency. They are scarcely distinguishable from the other peasantry of Gujerat.

5. According to a careful census lately taken in Surat, the Mahomedans are 1 in 16 of the whole population of the district, exclusive of the city of Surat. In the city of Surat, some time a seat of Mussulman rule, the proportion is doubtless higher. So it may be in Ahmedabad, Ahmednuggur, and other old Mahomedan capitals.

6. I now turn to the question to what extent the Mahomedans fall behind the Hindoos and others in using the means of education. The following table shows the latest statistics:—

	For Government Schools.		In private Aided and Inspected Schools	
	Mahomedans.	Total pupils.	Mahomedans.	Total pupils.
Gujerat	5,260	51,654	621	6,512
Maharashtra — Deccan and Concan	2,107	45,679	300	8,886
Maharashtra — Khandeish and Nugar	2,208	26,975	19	401
Canarese Country	1,857	27,504	......	......
Sindh	3,197	9,471	28	644

7. The table shows that the Mahomedans use the Government schools more freely than the private schools inspected by the Educational Department. This is attributable to the large missionary element in the private schools. It also shows that the Mahomedan students being 1 in 10 in Gujerat, nearly 1 in 10 in Khandeish and Ahmednuggur, and 1 in 13 in the Canarese country, it cannot be said generally that the Mahomedans are more backward in using educational advantages than the rest of the community. In Sindh the Mahomedan students are 1 in 3 only, and there they are certainly backward, as the Mahomedans form three-fourths of the population.

8. I will next show what proportion of Mahomedans there is in the Government colleges and English schools.

Mahomedan pupils.

	Gujerat.		Khandesh and Nugar.		Deccan and Bombay.		Canarese Country.		Sindh.	
	Mahomedans.	Total.	Mahomedans.	Total.	Mahomedans.	Total.	Mahomedans.	Total.	Mahomedans.	Total.
Colleges	1	35	...	...	13	592	...	...	...	...
High Schools	11	338	9	314	22	1,238	8	189	14	176
Higher Middle Class Schools	316 (Higher and Lower together)	4,322 (Higher and Lower together)	10	295	61	2,282	7	429	35	345
Lower ditto			441	2,754	127	2,582	166	2,565	263	951

Here there is the weak point. The Mahomedans avail themselves of our lower schools, but do not rise to the higher schools and the colleges. In the list of University graduates there are one Mussulman M. A. and two B. A.'s.

9. I think that the reason is to be found, not in the poverty of the Mahomedan community (for beggar Brahmins abound in the high schools), but in their poverty and depressed social status combined. In this matter the Brahmin and Mussulman at the opposite poles (?). Thus we have in Gujerat 10 Brahmins in the colleges and 20 in the high schools for every Mussulman, but only 3 Brahmins for every Mussulman in the middle class, and not two for every Mussulman in the lower class schools.

10. I will now state what I have done for the extension of education among the Mahomedans, a subject which attracted my attention two years ago.

11. *Higher education.*—The University last year placed Persian on the list of languages in which examination is held for its degrees, and it became very desirable to provide the means of studying it in a scholarly manner. Up to that time there were no means whatever, except a low-paid reader in Persian and Arabic in Elphinstone College. I have arranged to give him an assistant to meet the wants of a much enlarged class of both Parsis and Mahomedans. But this agency is quite insufficient to teach Persian and Arabic as classics are taught, and I asked Government for a Professor of Persian and Arabic. The assent* of the Government of India (subject to the approval of the Secretary of State which has not yet been received) was communicated in November 1870. The salary proposed is only ₹300, rising to ₹500, and I fear this is insufficient in Bombay. I am making inquiries for an European Professor.

* Resolution of Government of India, No. 3467, dated 30th November 1870.

12. I have also appointed Persian teachers in the Elphinstone and Surat High Schools where the need was greatest, and I think it is understood that when a demand arises, teachers will be appointed in other schools.

13. *Village education.*—I addressed a circular to the Inspectors in October 1869, requesting them to give suitable attention to the provision of stipends and teachers for Mahomedans in the vernacular training college. I have since inspected a large and promising class of Mahomedans under training as teachers in the Ahmedabad Training College. They learn Urdu and Persian. There is also a Hindustani class containing 11 students in the Poona Vernacular Training College, and a similar class of 10 students in the Belgaum Vernacular Training College.

14. Some slight movement among the Mahomedans of Bombay in favour of education has been perceptible during the past year, and I have taken advantage of it as far as appeared judicious. I am doubtful if it extends beyond one or two prominent persons.

15. The same means are being taken to promote the education of the sons of the few Mussulman houses of high distinction in the Presidency as are applied to those of other races. It would be an error to suppose that Bombay contains any large class of eminent or learned Mahomedans, cherishing a decaying literature and withdrawing itself from sympathy with an alien Government. I doubt if anything under the head of higher education is advis-

able beyond the gradual measures which I have described. The grant-in-aid rules are open to the Mahomedans equally with the Hindus. Any Mahomedan who matriculates or takes a degree will be readily employed in this department, and any literary efforts will be met with liberal patronage. As an additional stimulus I shall be glad to offer a prize for Persian composition yearly.

16. But in regard to lower education, I must point out that Government has not yet adopted a very necessary measure which I recommended a year since, and without which almost nothing distinctive can be done for the educution of Mahomedans of the lower order.

17. I pointed out (Report on Public Instructions for 1871-72, page 121) that while the percentage of Mahomedans among the payers of the agricultural school-rate (or villagers) is not more than 2 per cent. in the Deccan, and 4 or 5 per cent. in the Concan, the number of Mahomedans in the towns of more than 4,000 inhabitants is stated at quarter of a million, or one-seventh of the whole population of those towns, and these are the Mahomedans who speak Urdu, and not the vernacular, and who therefore require special schools. But the school-rates I now administer belong exclusively to the villagers, and the share of the public grant for vernacular education which belongs to the towns is too small to admit of adequate special provision for class wants. I have always looked to the introduction of town school-rates, and the formation of a separate primary education fund for each important town, for the means of dealing effectually with the special wants of the poor Mahomedans of our towns, and I do not believe that the question can be satisfactorily solved without town school-rates.

18. Sindh differs widely from the Bombay Presidency proper, and is more analogous to the Punjab. The vernacular is Sindhi, but a knowledge of Persian is the distinguishing mark of a gentleman among the middle and upper classes, for Persian was the language of the court for some centuries before the introduction of British supremacy. Persian may therefore be considered the special classic of Sindh as Sanskrit is of the Presidency. It is still the medium of correspondence between educated persons; and its literature is cherished by Mahomedans who are averse to the study of English.

19. Moreover, the high esteem of Persian is not confined to the higher classes. Help has in some cases been secured for the establishment of a village school by a promise that Persian shall be taught in it. I found that Persian was included even in the vernacular school course in Sindh, and I have just come to the conclusion, after having the question well discussed, that it must be retained at any rate in the higher vernacular standards,—that is, in middle class vernacular education—as a voluntary subject.

20. I am now engaged in settling a course of Persian instruction for the upper standards in vernacular schools, and for English schools and high schools. The course will be graded from the beginning up to the matriculation standard, and is arranged so as to prepare for the study of Persian as a classic in the arts colleges.

21. Government will thus see that the same measures have been taken for improving the study of Persian, as for Sanskrit and other classics, and I think that the admission by the University of Persian among the languages in which examination is held for its degrees, the appointment of a Professor of Persian and Arabic, and of Persian teachers in the high schools, together with the improved course of Persian instruction for Sindh, will promote the study among both Mahomedans and Parsis, and stimulate the two races to a healthy rivalry in its pursuit.

22. I must add an expression of my very earnest desire that Government will give me the means of organizing the primary education of towns in which chiefly Hindustani-speaking Mahomedans are found.

23. Should any measures be adopted by the Government of India in consequence of replies to this reference, in provinces where the Mahomedans are of more social and numerical importance, I request that they may be communicated to me, that I may consider the practicability of adopting them in Bombay.

From J. TAYLOR, Esq., Registrar, Bombay University, to the Acting Secretary to the Government of Bombay, Educational Department,—No. 2489, dated Bombay, the 31st January 1872.

REFERRING to your letter No. 658 of 1871, dated 28th August last, forwarding extract from the Proceedings of the Government of India in the Educational Department, on the subject of the education of the Mahomedan population of India.

I am now, in reply, directed by the Syndicate to state, for the information of Government, that the University having recognized Arabic and Persian as classical languages for graduating in arts, consider it has done all that it can do, with its present means, for the encouragement of higher education among the Mahomedan population of this side of India.

The Syndicate are, however, of opinion that it would give a beneficial stimulus to the study of Mahomedan literature, and afford to the higher classes of that community a gratifying proof of the interest taken by Government in their culture and advancement, if Govern-

ment should find itself in a position to found in one of the colleges recognized by the University a professorship of the Arabic language and literature.

They consider that Bombay, from its geographical position and its intimate commercial and political relations with the important Mahomedan countries converging on Western India, is in a special manner fitted to be a centre for the prosecution of studies which have the deepest interest for the Mahomedan population of this country.

From RIVERS THOMPSON, Esq., Officiating Secretary to the Government of Bengal, in the General Department, to the Secretary to the Government of India, Home Department,—No. 2326, dated Fort William, the 5th August 1871.

To the Director of Public Instruction, No. 878-9, dated 24th March 1871.
The Lieutenant-Governor's Minute of the 13th April 1871.
To the Director of Public Instruction, No. 1116, dated 15th April 1871.
From the Director of Public Instruction, No. 2528, dated 18th July 1871.
To the Director of Public Instruction, No. 2325, dated 5th instant.

In continuation of my letter No. 632, dated the 28th February last, regarding the Calcutta and Hoogly Madrasahs, I am directed to forward, for the information of the Governor General in Council, a copy of the papers noted on the margin, showing the further measures which have been adopted for the reorganization of these institutions.

From RIVERS THOMPSON, Esq., Officiating Secretary to the Government of Bengal, in the General Department, to the Director of Public Instruction,—No. 878, dated Fort William, the 24th March 1871.

I AM directed to acknowledge the receipt of your letter No. 1160, dated the 16th instant and in reply to inform you that the Lieutenant-Governor approves of the gentlemen named on the margin

Hon'ble Mr. Norman.
Mr. C. H. Campbell.
Mr. J. Sutcliffe.
Mr. H. L. Harrison.
Captain Jarrett.
Prince Mahomed Rahimuddin.
Kazi Abdul Bari.
Moulvie Abdul Luteef, Khan Bahadoor.
Munshi Ameer Ali, Khan Bahadoor.
Moulvie Abbas Ali Khan.

being appointed as Members of a Committee for the management of the Calcutta Madrasah. The letters of appointment are herewith forwarded for transmission to their respective addresses.

2. I am now to request that you will carry out, in communication with these gentlemen, the reforms and changes in the Calcutta Madrasah recommended by the Committee which was appointed to report on the condition of that institution.

3. I am to take this opportunity of inquiring whether the Committee now appointed might not advantageously be asked to perform the same functions for the College of Mahomed Mohsin at Hooghly.

From RIVERS THOMPSON, Esq., Officiating Secretary to the Government of Bengal, in the General Department to the HON'BLE MR. NORMAN, MESSRS. C. H. CAMPBELL, J. SUTCLIFFE, and H. L. HARRISON, CAPTAIN JARRETT, PRINCE MAHOMED RAHIMUDDIN, KAZI ABDUL BARI, MOULVIE ABDUL LUTEEF, KHAN BAHADOOR, MUNSHI AMEER ALI, KHAN BAHADOOR, and MOULVIE ABBAS ALI KHAN,—No. 879, dated Fort William, the 24th March 1871.

I AM directed to inform you that the Lieutenant-Governor has been pleased to appoint you to be a Member of the Committee for the management of the affairs of the Calcutta Madrasah. The necessary instructions will be conveyed to you through the Director of Public Instruction.

Minute by the Lieutenant-Governor on the Calcutta and Hooghly Institutions for the education of the Mahomedans.

THE gentlemen who form the Committee appointed for the supervision and management of the affairs of these institutions having been good enough to undertake the task, it is necessary that I should indicate the main points to which I would request their attention. The general principles on which reforms are to be inaugurated have been well stated in the very able report of the Commission which examined the affairs of the Madrasah. But questions radically affecting the whole constitution of these places of education are still pending, and I must ask the Committee to undertake, in the first instance, something more than ordinary management. I hope they will consent to deal with these pending questions, and to inform me of their conclusions, with a view to the decision of this Government and report to the Government of India. They will be the better able to do this, as the Members of the former Commission are now among their body. It seems, in the first place, very desirable to determine the relative position of the two institutions. Are they both to carry on the same general course up to the same point, or is one to give a higher education than the other? Is the Calcutta Madrasah to educate only up to the Unversity entrance examination, and the Hooghly College to carry on the college course for degrees, or *vice versâ?* Is Hooghly to remain a general college with a Mahomedan school attached, or is there to be a separate Mahomedan college? If it were proposed either to transfer to Calcutta from Hooghly the

higher education of the Mahomedans, or to raise in any considerable degree the standard of the Calcutta Madrasah, and to appoint a separate Principal, the only possible means of obtaining the necessary funds would be by transferring a portion of the Hooghly Endowment Funds to Calcutta (if such a step were acceptable to the Mahomedan community), and in that case it would be necessary to consider the course to be pursued in regard to the Hooghly College now principally supported by the Endowment Funds, though it is by no means exclusively devoted to the education of the Mahomedans. These weighty questions being reviewed, and, if possible, settled, it will then remain to consider the constitution and course of study of each institution.

2. The first question in regard to the Calcutta Madrasah is respecting the Principalship. I shall be glad if the Committee will favour me with their opinion on this subject, as well as regarding the whole staff of teachers subordinate to him, the curriculum of education, and the fees to be charged.

3. There seems to be no doubt that a complete Arabic education must be supplied to those who seek it; and in this respect it will be desirable most fully to study the wishes, and even the prejudices, of the Mahomedan community, provided that nothing is taught which is positively injurious or offensive.

4. For all other scholars, care must, I think, be taken not to make too many languages compulsory. A competent knowledge of the vernacular must be required of the younger boys; and it will probably be desired that as they advance, they should have a sufficient knowledge of either the language of their religion, Arabic, or that of their popular literature, Persian; but a free option might, I think, be allowed in this respect. For the rest, in the circumstances of Bengal, and with a special view to giving the Mahomedans a fair share of Government employment and professional opportunities, no doubt the principal attention must be devoted to the acquisition of the English language; and in addition to the language, the more they can have of modern science and useful learning, the better. I should specially hope that attention may be paid to drawing, surveying, and the elements of engineering arts, in which the Indian Mahomedans have generally excelled, and which would especially fit them for public employment, civil as well as professional. The rudiments of popular law, and some knowledge of land-tenures, might also, I think, be taught them with great advantage; but all this and much more the Committee will no doubt consider.

5. It will be an important question to consider what arrangements should be made for the reception of boarders, and how encouragement in the shape of scholarships may best be afforded to more elementary institutions in the rural parts of Bengal, which contain so great a Mahomedan population. It would be useless to discuss details regarding the Hooghly Institution till the general system to be followed is chalked out.

6. It is hardly possible to exaggerate the importance of these institutions. The number of our Mahomedan fellow subjects under the Government of Bengal has been supposed to exceed all the Mahomedan subjects of the Grand Turk; and their future position in their own country in a very great degree depends on these institutions. I feel under great obligations to all the gentlemen, both European and Native, who have undertaken the task of supervising them; and I am sure that the Mahomedan community will appreciate the interest in their condition which is evinced by the gentlemen holding the highest official positions, who have not shrunk from this difficult duty.

The 13th April 1871.

G. CAMPBELL.

From R. H. Wilson, Esq., Officiating Under Secretary to the Government of Bengal, in the General Department, to the Director of Public Instruction, Lower Provinces,—No. 1116, dated Fort William, the 15th April 1871.

I am directed to forward herewith a copy of a Minute recorded by the Lieutenant-Governor on the Calcutta and Hooghly Institutions for the education of Mahomedans, and to request that you will be so good as to communicate it to the Committee of Supervision and Management of these institutions.

From W. S. Atkinson, Esq., M. A., Director of Public Instruction, to the Officiating Secretary to the Government of Bengal, General Department,—No. 2528, dated Fort William, the 18th July 1871.

With reference to your No. 878, dated 24th March, and connected correspondence, on the subject of the Calcutta and Hooghly Madrasahs, I have the honor to forward, for the consideration and orders of the Lieutenant-Governor, a report from the Committee appointed by Government, setting forth the measures they recommend for adoption in order to carry out the recommendations of the Commission of 1869.

2. I have already (in my No. 1362, dated 16th March 1870) accepted generally the changes proposed by that Commission as embodying a practical measure of reform; and with some reservations I am willing now to give effect to the present detailed scheme for carrying out those changes. But at the same time I wish to guard myself from being supposed to adopt them as a complete and satisfactory solution of the important questions that have been so long discussed.

3. I have nothing to object to the constitution of the Anglo-Persian department as now proposed, which indeed scarcely differs from that which has been long in force; but as regards the Anglo-Arabic department, I entertain grave doubts of the success of the Committee's scheme. The records show that the plan now proposed for this department is almost identical with one which was tried in former years, and was condemned as a complete failure so long ago as 1853. It is said that the circumstances of the Mahomedan community are so different in 1871 from what they were in 1853, that there is no reason to anticipate a failure now because a similar plan was unsuccessful 18 years ago. No doubt great changes have occurred in this interval, and it is possible that the supporters of the present scheme may be right. Recommended as it is, there is a sufficient reason for trying it; but I think it my duty to point out to the Lieutenant-Governor that the plan of uniting the *quasi*-professional study of the Mahomedan canon law and Mahomedan logic with an ordinary general school education for boys seems on *à priori* grounds, irrespective of past experience, to introduce difficulties which, if not insuperable, are at least so serious that they cannot be disregarded by any one who has a practical knowledge of educational work. I believe that it would be far better to keep the two separate, as was insisted on by the Council of Education in 1853, and to require from the student a sound preliminary education in the ordinary branches of knowledge before he is allowed to occupy himself with the distinctive religious and social laws of his creed and race, and the mazes of ancient logic and rhetoric studied in a classical language of great complexity and difficulty. In this view I would admit to the Arabic department those only who have either passed through some of the junior classes of the Anglo-Persian department, and have reached a certain fixed standard of attainments in the ordinary branches of education there taught, or who not having attended those classes, are yet able to pass an entrance test examination in corresponding subjects, either in their own vernacular or in English at their option.

In this way young men from 16 to 18 years of age would enter on the special studies of the Arabic department with minds already opened and strengthened by a sound course of ordinary instruction in grammar, arithmetic, elementary mathematics, geography, and history, and might certainly be expected to make more rapid progress in four or five years in the social and theological law of Islam and its system of logic, than in the eight years over which the Committee propose to spread this religious and professional learning in connection with a general course of ordinary school instruction.

I repeat that the course I have pointed out would, in my judgment, be more promising for the real educational advancement of the Mahomedan community than the course actually proposed; but, for the reason already given, I do not now press for its adoption.

Assuming, then, that the scheme proposed for the Arabic department is to be tried, I accept the detailed arrangements now recommended for the organization of this department and the Anglo-Persian department, subject to such changes as experience may from time to time suggest.

4. In regard to the general control and management of the two departments, I have already advised that the office of Principal, as heretofore constituted, should be abolished. The present Head Master, Mr. Blochmann, I consider a very valuable and thoroughly trustworthy officer. He possesses in an eminent degree the qualifications most needed in the head of a Mahomedan school, and he has for more than six years performed the duties entrusted to him to my entire satisfaction, being popular alike with the students and teachers of both departments. I regret that he should have given offence to the Mahomedan Literary Society by his criticism on the course of study for the Madrasah propounded by them two years ago during the discussions which arose on the appointment of the Commission of Inquiry. I know, however, that nothing was further from his intention than to wound the feelings of any one, and I am sure that the Mahomedan gentlemen on the Committee, who have thought themselves aggrieved by what he then wrote, will soon learn to value his sterling qualities as a teacher, and to repose their full confidence in him as a thoroughly competent and trustworthy head of the institution which is the object of their care. From my long official knowledge of him, I feel justified in recommending strongly that he be retained in his present appointment, and that he be entrusted hereafter with complete executive control over the whole institution as soon as the new arrangements have been brought into working order. Meanwhile, I propose that Mr. Sutcliffe be requested to retain the general charge of the institution which he has undertaken with so much advantage during the past year.

5. As regards the residence of the Head Master in the Madrasah, I am compelled, after much consideration, to differ from the conclusion of the Committee. In a school which provides for the accommodation of a large number of boarders, I am of opinion, on general grounds, that the Head Master should always, if possible, have apartments in the school premises; and as regards the Madrasah in particular, I am satisfied that the reasons which induced my predecessor and Sir F. Halliday to order that the Head Master should always reside in the building, are quite as cogent now as they were at the time when they were issued. Until this measure was adopted, repeated disturbances occurred, in which teachers as well as students were frequently implicated, and gross misconduct of a kind which I need not here describe was believed to be of common occurrence. The presence of the Head Master has had a most beneficial effect in checking these disorders; and I am unwilling to incur the responsibility of sanctioning his removal now. Two of the apartments at present assigned to him may, however, be resumed for school purposes, if they should be required; but at present I believe there is ample room in the building for any probable increase of resident students, as well as for the additional class accommodation which the new arrangements will render necessary.

6. The remarks I have offered on the plan of studies proposed for the Calcutta Madrasah apply equally to the Madrasah at Hooghly. The course in Arabic which is adopted at Calcutta should be adopted at Hooghly also; but I may again suggest, as I have done on former occasions, and as was also suggested by the Commission of 1869, that it would be in many respects of great advantage to concentrate at Hooghly the whole of the Mahomedan students who desire to cultivate the theological learning of their creed, in order to qualify themselves for the position of family priests and lawyers, leaving the Calcutta Madrasah as the great secular school for the liberal education and worldly advancement of the Mussalmans of Bengal. The large building which has recently been purchased at Hooghly as a boarding-house for Mahomedans removes the difficulty that was formerly felt in the want of accommodation for students coming from a distance; and the Lieutenant-Governor may now perhaps think it worth while to endeavour to induce the leaders of Mahomedan society to acquiesce in the suggested transfer. I advert to this point here because it has a direct bearing on the changes to be introduced at Calcutta. My remarks on the changes proposed in the General Department of the Hooghly College I reserve for a separate communication.

From MOULVIE ABDUL LUTEEF, KHAN BAHADOOR, Secretary to the Committee for the Supervision and Management of the Calcutta and Hooghly Madrasahs, to the Director of Public Instruction, Lower Provinces,—No. 5, dated Calcutta, the 16th June 1871.

Present:

The Hon'ble J. P. Norman, *President.*
J. Sutcliffe, Esq.
H. L. Harrison, Esq.
Captain H. S. Jarrett.
Prince Mahomed Rahimuddin.
Kazi Abdul Bari.
Moulvie Abdul Luteef, Khan Bahadoor.
Munshi Amir Ali, Khan Bahadoor.
Moulvie Abbas Ali Khan.
Haji Zakariya Mahomed.

IN accordance with the instructions of the Government of Bengal, communicated to you in letter No. 878, dated the 24th March last, I am directed by the Committee to submit the following report of the measures which the Committee consider to be necessary in order to carry out the reforms and changes in the Calcutta and Hooghly Madrasahs, recommended by the Committee appointed in July 1869, and embodied in their report dated the 1st of December 1869.

2. The Committee held eleven meetings, the first on the 5th April 1871, at which they elected the Honourable J. P. Norman to be their President, and Moulvie Abdul Luteef to be their Honorary Secretary. The meetings, which were held twice a week, have been regularly attended by all the members of the Committee. Mr. Charles Campbell was present throughout, until his departure from India on leave on the 22nd April.

3. In the first instance, the Committee proceeded to consider the matters included in the report of the Committee of 1869, but they were subsequently favoured with a Minute by His Honor the Lieutenant-Governor, dated the 13th April, in which their attention was called to the question of the relative positions of the Calcutta and Hooghly Madrasahs, the standard of education to be given in each of those institutions, and other points to which the Committee have given full attention.

4. The arrangements proposed will not involve any increase of expense which will not be covered by the saving effected by the abolition of the offices of Principal and of one of the Munshis.

CALCUTTA MADRASAH.

Arabic Department.

5. The Committee resolved—

Future designation.

I. That the Arabic department of the Calcutta Madrasah be styled "The Anglo-Arabic department."

II. That admission may take place at any time and in any class for which the candidate is fit; the preliminary examination being conducted in Arabic, &c., by the Head Professor, and in English by the Head Master.

Conditions of admission.

III. That before admission can take place into the 8th class, the candidate must possess a slight elementary knowledge of Arabic grammar, also be able to read Persian and to read and write Urdu.

IV. That candidates for admission be required to obtain a certificate of respectability from some Member of the Committee.

V. That a list of admissions be placed before the Committee every month.

VI. That the hours of study be from ten o'clock till one, and from half-past one till four, half an hour being allowed for prayer, tiffin, and recreation. In the first four classes three hours shall be devoted to Arabic, and two hours and a half to English, &c.,; and in the lower four classes, two hours per diem to Arabic, two hours to English, and one hour and a half for Persian, Bengali, &c.

Hours of study.

VII. That the course of instruction in English be laid down by the Director of Public Instruction, and be, as far as possible, in unison with that of the University Entrance Examination.

Extent of English studies.

VIII. That, as far as possible, Arabic be taught in the lower four classes through the medium of such Persian or Urdu grammars as can beobtained.

Instruction in Arabic grammar in the lower classes.

6. The Committee recommend that the department be divided into eight classes, the maximun and minimum age of entrance for each being as follows:—

Constitution of the Department.

Class.	Maximum.	Minimum.
8th	15	13
7th	16	14
6th	17	15
5th	18	
4th	19	
3rd	20	
2nd	21	
1st	22	

7. The studies of the Anglo-Arabic department should, for the future, be as follows:—

Studies in Arabic.

ARABIC.

Grammar.

1. Jangi Sarf.
2. Fusúl-i-Akbarí
3. Jangi Naho
4. Hidáyut-un-Naho.
5. Káfiah.
6. Sharhi Mullá.

Logic.

1. Mízán-i-Mantik.
2. Sharhi Tahzíb.
3. Kutbí, with Mír
4. Sullam.

Rhetoric.

1. Mukhtasir-i-Maání.
2. Mutawwal.

Law.

1.—Sharhi Vikayah.

(Only the following.)

I. Book of ablutions.
II. Book of prayers.
III. Book of alms.
IV. Book of fasts.
V. Book of pilgrimage.
VI. Book of marriage.
VII. Book of fosterage.
VIII. Book of divorce.
IX. Book of vows.
X. Book of missing persons.
XI. Book of partnership.
XII. Book of endowments.

2.—Hidáyah.

(Only the following.)

I. Book of sales.
II. Book of acknowledgments.
III. Book of gifts.
IV. Book of pre-emption.
V. Book of slaying animals for food.
VI. Book of sacrifice.
VII. Book of abominations.
VIII. Book of prohibited liquors.
IX. Book of wills.

Principles of Law.

1. Núrul Anwár.
2. Tanzí.
3. Musullamus-Subút.

Literature.

1. Nafhatul Yaman.
2. Al-ajabul Ujáb.
3. Sabai Muallakah.
4. Makámát-i-Harírí.
5. Díwáni Mutanabbí.

History.

1. Táríkhul Khulafá.
2. Shifái Kází Ayáz.

Law of Inheritance.

Sharífiah.

PERSIAN.

1. Akhláki Muhsiní.
2. Zalíkhá.
3. Sikandarnámah.
4. Abul Fazl.

Instruction for Shiahs.

8. With reference to the subjects comprised in the course of studies above referred to, the Committee remark that at present there are no *Shíah* students in the Anglo-Arabic department. Should a sufficient number of Shíah students hereafter present themselves, a class will be formed for the study, under a Shíah Maulví, of such subjects as may be selected from the

1. Sharái-ul-Islám.
2. Sharhi Lum'ah.

One hour every day shall be devoted to the study of the above subjects.

Instruction in Bengali and Urdu for the higher classes.

9. The Committee consider that two hours a week should be devoted in the four higher classes to the study of Bengali; at the same time they are of opinion that instruction in that language, and also in Urdu, should be confined to a thorough acquaintance with the vernacular of the country as used in our courts and in commerce, and (particularly by the higher classes) to ability to translate correctly from Bengali or Urdu into English, and *vice versâ*.

Lectures on law.

10. As recommended in 1869, the Committee propose that in the first and second classes lectures be given two hours per week, in such portions of the Penal Code and Civil and Criminal Procedure Codes as may be selected by the Committee, in Urdu or Bengali.

Instruction in Bengali for the lower classes.

11. In Bengali, the scheme for the last four classes should be as follows :—

1st year.

1. Barna Parichay (Parts I and II).
2. Kathá Málá.

2nd year.

1. Bodhodaya.
2. Akhyán Manjarí (Part I).

3rd year.

1. Akhyán Manjarí (Part II).
2. Charupáth (Part I).
3. Grammar.

4th year.

1. Sítár Banabás.
2. Charupáth (Part II).
3. Grammar.

Holidays.

12. The holidays should be regulated as proposed by the Committee of 1869, with a slight modification, namely, that the institution be closed on Sunday and open on the morning of Friday, as in the Anglo-Persian department, but from 6 to 10½ A.M.; that ten days' holiday be allowed at the Muharram; that if holidays clash, the practice alluded to in paragraph 20 of the Report of the Committee of 1869 be disallowed; and that the following be the holidays allowed in the institution :—

Ramazan	30 days.
I'd-ul-Fitr	3 "
I'd-uz-Zoha	5 "
Muharram	10 "
Akhiree Chahar Shambah	1 day.
Fatihai Duwazduhum	1 "
Shab-i-Barat	2 days.
Christmas vacation	7 "
New year's day	1 day.
Good Friday	2 days.
Queen's Birthday	1 day.
Summar vacation	15 days.
Total	78 days.

Examinations.

13. The annual examinations should in future be conducted by two Committees (of which the Head Arabic Professor and Head English Teacher should be members, each for his own department), to be named by the Director of Public Instruction; and that the Committees report to the Director as soon as possible after the close of the examination, sending up copies in English of the questions put, and the original answers.

Scholarships.

14. The following is the scheme of scholarships proposed for adoption :—

I. No scholarship shall be tenable for more than one year.

II. In future, when the classes are constituted, the following scholarships shall be awarded in this department :—

1 of R4 to 8th class, tenable in 7th class.
4 of " 7 to 7th " " 6th "
4 of " 5 to 6th " " 5th ".
5 of " 5 to 5th " " 4th "
6 of " 6 to 4th " " 3rd "
6 of " 8 to 3rd " " 2nd "
6 of " 10 to 2nd " " 1st "

III. For the ensuing examination the scholarships shall be distributed as follows :—

2 of R5 to 5th class, tenable in 4th class.
4 of " 7, 6, 5, and 5 to 4th class, tenable in 3rd class.
5 of " 10, 8, 7, 6, and 5 to 3rd class, tenable in 2nd class.
6 of " 10, 10, 8, 8, 7, and 7 to 2nd clsss, tenable in 1st class.
9 of " 10 to 1st class, tenable in the advanced class.

IV. After the present year, the total number of marks to be obtained by each class shall be 600, to be distributed as follows :—

Four higher classes.

Arabic	300
English	200
Other branches	100
TOTAL	600

Four lower classes.

Arabic	200
English	200
Other branches	200
TOTAL	600

Admission of ex-students of the Anglo-Arabic department into the Anglo-Persian department.

15. The Committee recommend that any student of the first class, on leaving the department, be permitted as a special case to continue his studies for one or two years in the Anglo-Persian department.

Filling up vacancies.

16. They also recommend that in future, on vacancies occurring in the professorial staff, the Committee be consulted by the Director of Public Instruction prior to any appointment being filled up.

Purchase of books for poor pupils.

17. The Committee propose that a small sum be expended, when actually necessary, in the purchase of English school books for really needy pupils.

English teachers in the Arabic department.

18. It is proposed that for the present, with a view to the introduction of English in the Arabic department, three English teachers on R100, 50, and 40 per mensem, respectively, be appointed, who should be Mahomedans.

Anglo-Persian Department.

Standard of instruction.

19. It is the opinion of the Committee that this department should educate only up to the entrance standard of the University.

Instruction in Bengali.

20. The Committee would make the study of Bengali compulsory in this department, but that in any special case this rule may be dispensed with at the instance of parents or guardians.

Scholarships.

21. The Committee further recommend that from the residue of the allowance for scholarships in the Arabic department, the following scholarships be awarded to the students of the first two classes in the Anglo-Persian department :—

3 of R4 to 3rd class, tenable in 2nd class for one year.
5 of " 5 to 2nd " " in 1st " for " "

And, further, that three junior scholarships of R8 a month, tenable for two years, be awarded annually to students of the Anglo-Persian department who have passed the entrance examination, but have not succeeded in gaining Government scholarships, and that the holders of these scholarships be allowed to join any college on the same terms as holders of Government junior scholarships.

Certificate of respectability.

22. In the opinion of the Committee, the candidates for admission in this department should also be required to produce a certificate of respectability from some Member of the Committee.

Quarters for pupils of the Anglo-Persian department.

23. The Committee propose that the pupils of the Anglo-Persian department be eligible for occupying quarters within the Madrassah building, it being understood that between applicants from the Anglo-Persian and Anglo-Arabic departments preference should be given to the latter.

Fees.

24. The schooling fees of this department should remain for the present unaltered.

Changes in the establishment.

25. The following changes in the establishment are recommended by the Committee, as rendered necessary by the conclusions arrived at by the Committee of 1869, in regard to the parties concerned:—

That Moulvie Zulfaqár Ali, Head Moulvie of the Anglo-Persian department, be transferred to the Anglo-Arabic department, in the place of Moulvie Abd-ul Hai, the fourth Arabic Professor; and that Moulvie Abd-ul Hai be transferred to the Anglo-Persian department as Head Moulvie.

That the post of second Moulvie of the Anglo-Persian department should be held by a teacher having a competent knowledge of English.

And that the Munshi, Moulvie Ghúlam Qadir, be requested to apply for his pension.

General.

26. The Committee are of opinion that, in view of the existing arrangements for the supervision and management of the Calcutta Madrassah, the office of Principal be abolished, and that the whole of the institution be placed under a competent Head Master of the Anglo-Persian department, it being understood that the Head Master is not to interfere with the course of instruction by the Arabic Professors within the Anglo-Arabic department.

27. The Committee have had under consideration whether the present Head Master, Mr. Blochmann, should be retained in his present post. The Committee have agreed to record that they consider that Mr. Blochmann is perfectly competent to teach up to the entrance examination in the Calcutta Madrassah; that his knowledge of oriental languages is a qualification which probably gives him a special fitness for the post of Head Master of that institution; and that his pronunciation of English, though defective, is not of such great consequence as imperatively to demand his removal; but he has drawn upon himself the hostility of a portion of the Mahomedan community, by an attack on the Mahomedan Literary Society, and the Committee are disposed to think that the institution would not work smoothly with Mr. Blochmann as Head Master with full executive control.

28. The Committee have resolved that the consideration of the question, whether the services of the resident Munshi shall be retained, be postponed until the intention of the Government respecting the appointment of Head Master or Principal be ascertained, and the new head of the institution has an opportunity of expressing his opinion upon the necessity for continuing the services of a resident Munshi.

29. The Committee propose that rooms for residence in the Madrassah building may, on application made to, and approved by, the Committee, be allotted to Mahomedan students of the General or Engineering departments of the Presidency College.

30. With reference to the recommendation of the Committee of 1869, contained in paragraph 194 of their Report, the Committee have resolved to give notice to Mr. Blochmann that he should be prepared to vacate the apartments which he now occupies in the Madrassah premises by the end of June next.

31. The Committee would dispense with the services of the Sub-Assistant Surgeon attached to the College, reserving however, for the present, the question of the appointment of a medical officer for the institution.

32. The Committee have resolved that a visiting book should be kept, in which visitors may enter their remarks, to be submitted at least once a month to the Director of Public Instruction.

33. The Committee propose that the distribution of scholarships and prizes take place after due notice given at a public ceremony, and that the best scholars and prizemen be then called on, as far as possible, to exhibit in public the result of their studies.

HOOGHLY MADRASSAH.

34. The Committee recommend—

I. That the educational institutions now maintained from the bequest of the late Haji Muhammad Mohsin, of Hooghly, be organized with a view to secure, as far as possible, to Mahomedans the exclusive benefits of the endowment.

II. That the College department at Hooghly be maintained with a view to its becoming ultimately the chief seat of higher English education for the Mahomedans.

III. That the School department at Hooghly be, for the present, maintained on the existing footing, except that the fees for the Hindoo boys be raised to R 4 for the four higher classes, and R 3 for the lower classes.

IV. That in the event of applications for admission exceeding the number which can be properly taught in the School department, in determining the persons to be admitted, preference shall always be given to Mahomedans.

V. That in the selection of masters for the lower classes of the School department, preference be given to properly qualified Mahomedans.

VI. That the Arabic department at Hooghly be re-organized, and that the course of instruction for that department be the same as that which has been decided upon by this Committee for the Anglo-Arabic department of the Calcutta Madrassah.

VII. That the monthly fees of the College department be raised to R 6 for non-Mahomedan students.

VIII. That the course of studies and the award of scholarships, in future, in the Arabic department of the Hoogaly College, be regulated in the same manner as that adopted by the Committee for the Calcutta Madrassah.

IX. That the following scholarships be awarded to the students of the Arabic department at the ensuing examination :—

4 of R 5 and 1 of R 6 to	4th class,	tenable in	3rd class.
2 of „ 10 and 8 to	3rd „	„	2nd „
4 of „ 10, 9, 8, and 7 to	2nd „	„	1st „
6 of „ 10 to	1st „	„	the advanced class.

X. That the following scholarships be awarded to Mahomedan students of the Anglo-Persian department on the result of the annual examinations in November next; the award to be made on the recommendation of the Principal, and subject to the sanction of the Director :—

4 of R 3	in the 4th year class,	tenable in the	5th year class.
4 of „ 4	„ 5th „	„ „	6th „
5 of „ 4 and 1 of R 5	„ 6th „	„ „	7th „
5 of „ 4 „ 1 of „ 5	„ 7th „	„ „	8th „
8 of „ 5 „ „	„ 8th „	„ „	9th „

XI. That six junior scholarships of R 6 each, tenable for two years in the Hooghly College, be awarded annually to Mahomedan candidates who have passed the Entrance examination, but have not succeeded in gaining Government junior scholarships.

From RIVERS THOMPSON, Esq., Officiating Secretary to the Government of Bengal, General Department, to the Director of Public Instruction, Lower Provinces,—No. 2325, dated Fort William, the 5th August 1871.

I AM directed to acknowledge receipt of your letter No. 2528, dated the 18th ultimo, submitting a report of the measures which the Committee consider to be necessary in order to carry out the reforms and changes in the Calcutta and Hooghly Madrassahs recommended by the Committee appointed in July 1869.

2. I am to say that the measures now proposed by the Committee have the Lieutenant-Governor's approval, and that he wishes to give them a full and fair trial, as coming from a Committee of great weight and experience.

3. Mr. Blochmann is permitted to hold his place in the Madrassah till further orders. He is to be Head Master of the Persian department, without any power of interference with the course of instruction in the Anglo-Arabic department, and he is not to be vested with any complete control over the whole institution. This, for the present, is to be exercised by Mr. Sutcliffe as Principal of the Presidency College. The post of Principal of the Madrassah is to be abolished. Mr. Blochmann may remain in the College for the present with such limited accommodation as will suffice for a bachelor only (say a couple of rooms), it being fully understood that accommodation for a family cannot be given and would be inappropriate.

4. With regard to the question of having a resident Munshi, the Lieutenant-Governor wishes Mr. Sutcliffe to decide, in communication with the Head Master, whether the services of a resident Munshi in the Calcutta Madrassah are necessary. A report should be submitted on this point by the end of this year.

5. The proposals of the Committee regarding the Hooghly Madrassah may be carried out by you. The Lieutenant-Governor thinks there is much that recommends itself in your suggestion to make Hooghly the head-quarters of Mahomedan theological learning, and the Calcutta Madrassah the great secular school for the liberal education of the Mussulmans of Bengal; but as its entertainment now would postpone everything which the Committee have recommended as regards the two institutions, the proposal must remain a matter for future consideration.

6. In respect to the opinion which you express in the 3rd paragraph of your letter under reply, that it would be better "to require from the student a sound preliminary education in the ordinary branches of knowledge before he is allowed to occupy himself with the distinctive religious and social laws of his creed and race," &c., the Lieutenant-Governor thinks that with the acquiescence of those chiefly interested in the matter such a procedure might well be adopted; but under the circumstances which present themselves, His Honor much prefers to allow the Mahomedans to arrange the Anglo-Arabic department according to their own views, and it is assumed that the Committee represent their views. The Lieutenant-Governor is quite clear that he would not exclude from Arabic teaching those who have not previously had a good general education according to Western ideas, though it would be well if they could be persuaded, in some degree, to combine some general education with Arabic.

7. In carrying out the reforms you are requested to be so good as to submit, for the Lieutenant-Governor's sanction, a proposition statement of the changes in establishment (professorial and other) which will now be effected, and the net financial result of the changes.

8. Moulvie Gholam Kadir should be directed to send in his application for pension, his services being dispensed with from the date of the new organization.

9. I am to request that the thanks of Government may be conveyed to the Committee for their careful investigation and report, and to express the Lieutenant-Governor's hope that their aid may be continued as a managing and visiting Committee.

From R. H. Wilson, Esq., Officiating Under Secretary to the Government of Bengal, to the Secretary to the Government of India, Home Department,—No. 2972, dated Fort William, the 29th September 1871.

I am directed to acknowledge the receipt of Government Resolution No. 300, dated 7th August 1871, on the subject of the condition of the Mahomedan population of India as regards education.

2. With reference to the measures therein suggested, by which it is hoped that our schools might be made more acceptable to the Mahomedan community, I am to submit that the subject has for some time been under the Lieutenant-Governor's consideration, and that the views which His Honor had independently formed were, in a great measure, identical with those embodied in the Resolution of 7th August.

3. As the grant-in-aid rules of this province are at present under consideration, and may probably be revised within the next few months, an opportunity will, His Honor hopes, occur of giving effect to the wishes of His Excellency the Governor General in Council in regard to our very large class of educational establishments, and it is hoped that the desired change will be greatly facilitated when a system of vernacular examination shall have been established by the University.

4. In conclusion, I am to enclose copies of letters which have been addressed to the Director of Public Instruction and the Standing Committee of the Calcutta Madrassah, and to add that all measures which this Government may hereafter adopt, in order to give effect to the Governor General's wishes, shall be reported for His Excellency's information.

From R. H. Wilson, Esq., Officiating Under Secretary to the Government of Bengal, to the Director of Public Instruction,—No. 2973, dated Fort William, the 29th September 1871.

I am directed to forward the enclosed copy of a Resolution of the Government of India No. 300, dated 7th August, on the subject of the position, with respect to education, of the Mahomedan population of India; and to request that you will give your most attentive consideration to the best means of giving effect to the views of His Excellency the Governor General in Council, in which, I am to add, the Lieutenant-Governor fully concurs.

2. The separate points which seem to need consideration are as follows :—

a.—The provision of secondary and higher education through the medium of the vernacular, together with a more systematic recognition of Arabic and Persian literature. With reference to this point, the system of vernacular examinations which the University proposes to establish will probably render material assistance by inducing boys, both Hindoo and Mahomedan, to acquire useful knowledge through their own vernacular, instead of acquiring an imperfect knowledge of English which is of no solid advantage to them. This end would be still further attained if the University could be induced to raise the standard of their Entrance examination so as to allow no boy to matriculate unless he succeeded in getting half marks.

b.—The second point for consideration is the practicability of appointing Mahomedan teachers in English schools wherever there is a large Mahomedan population. On this subject the Lieutenant-Governor will be glad to learn your views before suggesting any definite course of action.

c.—It has further to be considered whether exclusively Mahomedan schools could not be encouraged by grants-in-aid. And it appears to the Lieutenant-Governor that as soon as a vernacular University standard has been established, by which to test their efficiency, there will probably be no great difficulty in the way of such a policy.

d.—The next point for consideration, *viz.*, the creation of a vernacular literature for the Mahomedans, is one with regard to which some difficulties may be felt. There is, as you are aware, already a very considerable number of books written and exclusively read by Mahomedan Bengalees, but they are not always of a healthy character, and the Lieutenant-Governor will be very glad to receive any practical suggestions which may occur to you on this subject.

e.—Paragraph 3 of the Resolution of 7th August suggests a modification of the University course. His Honor desires to learn your views on this subject too.

From R. H. Wilson, Esq., Officiating Under Secretary to the Government of Bengal, to J. Sutcliffe, Esq., Member of the Madrassah Committee,—No. 2974, dated Fort William, the 29th September 1871.

I am directed to forward, for the consideration of the Madrassah Committee, copy of a Resolution of the Government of India, No. 300, dated 7th August last, on the subject of Mahomedan education, together with letters which have been addressed to the Government of India, Home Department, and the Director of Public Instruction. I am at the same time to request that you will favor the Lieutenant-Governor with an expression of your views on this subject.

2. The two points on which His Honor more especially desires your advice are the expediency of encouraging separate Mahomedan schools, and the best means of encouraging the creation of a Mahomedan vernacular literature. Any information which you may be able to furnish regarding the existing Mahomedan literature of Bengal will be very valuable.

From C. Bernard, Esq., Officiating Secretary to the Government of Bengal, in the General Department, to the Secretary to the Government of India, Home Department,—No. 2918, dated Calcutta, the 17th August 1872.

No. 303, dated 7th August 1871.
" 65, " 26th January 1872.
" 159, " 3rd April "
" 287, " 9th July "
" 336, " 9th August "

I am directed to acknowledge the receipt of the letters noted in the margin, and in reply to submit as follows the views of the Lieutenant-Governor in regard to the measures to be taken for the promotion of Mahomedan education in Bengal.

2. This most important subject has all along engaged His Honor's attention, but it is surrounded with very great difficulties, and His Honor cannot say that we have yet solved them. As the best way of showing what has been going on during His Honor's incumbency and what is proposed, copy of an office note by Mr. Bernard, Secretary in this Department, is submitted. In almost all the views expressed therein His Honor entirely concurs.

3. As regards the general subject, in expressing his views, His Honor would wish to put aside Behar, which is much more allied to the North-Western Provinces, as regards race, religion, and the educational situation, than to Bengal. In Behar the Mahomedans are quite in a minority, and they have a full share of Government service. English education has not taken root there, and the Hindoos of Behar have no advantage over them. In fact, Mahomedans seem to His Honor, as compared to the indigenous Hindoos of Behar, to have there perhaps more than their share of the appointments and good things in the gift of Government. The competition they have to fear is rather that of the educated Bengalees, who come in and get many good things. It is hardly possible that it should be otherwise while Behar is attached to Bengal, and the administration is conducted by Bengal officers under a system by which English-educated and English-speaking natives have a very great advantage.

4. The question whether it is kind and expedient to encourage the Mahomedans and other natives of Behar to prosecute the higher education by the medium of the languages of the previous rulers of the country,—Oordoo, Persian, and Arabic,—is common to Behar and the North-Western Provinces and Punjab; and is one which the Lieutenant-Governor would rather that the Government of India should decide with the advice of the accomplished men who preside over those provinces. His Honor does not believe it to be possible to educate to a high standard by means of the vernacular Hindustani only. If we go higher we must borrow or coin words, which, in Hindustani countries, will be taken from the languages of Western Asia. In fact, we must come to the Arabic at last, the only West-Asian language sufficiently copious and elastic to give new words for every thing. Whether we take the artificial and mongrel Oordoo, or Persian,—in itself the most simple and beautiful of languages,—we always find that for all difficult words we must introduce Arabic phrases. Arabic is not only a foreign, but a non-Aryan language, of a construction radically very different from any of the Aryan tongues; and the question is, whether the tendency of our rule and system is not such that, when we have educated our Mahomedans and high class Hindus in Oordoo-Arabic learning, we shall find that, for the practical purposes of our Government and system, they are far behind the more pliant Hindus who have taken to English and obtained more direct access to Western education and knowledge. His Honor merely throws this out for consideration. So far as the vernacular can go, His Honor has no doubt that in all Hindustani provinces instruction should be given in the vernacular Hindustani. His Honor has also no doubt that education in Arabic should be given to Mahomedans so far as to satisfy their religious necessities, but beyond this His Honor desires to leave the question in the hands of the Government of India, without expressing an opinion whether natives of Hindustan should receive higher instruction in Oordoo and Arabic or in English.

5. His Honor would confine himself then to Bengal. Here the first important point to be noticed is, that in the greater part of Bengal—say all Bengal east and north of the Hooghly —the Mahomedans are probably a majority of the population; among the cultivating ryots and ordinary industrial classes they are, in most districts, in a large majority. That is the result which the census shows in several districts, the figures of which have been already totalled. Mahomedans are therefore more concerned than any other class in primary education, though of that they have at present less than any other class. The question of primary education in Bengal is one of much larger importance than anything now discussed. It has not been solved, because it is too large to be solved easily. The following extracts from a recent speech of the Lieutenant-Governor in the Bengal Legislative Council* will show how His Honor means to try to solve it:—

* 27th July 1872.

"The Bill [Bengal Municipalities] had left it optional with communities to deal with very many subjects. It had attempted to deal by way of compromise with one very important subject which had considerably occupied the attention of this Council, and which had been the subject of very great discussion, both official and non-official, namely,—the vastly important subject of education. It had been said, and with truth, that the educational destitution of the masses of the people of this country was very great and lamentable. The Government of India being very much alive to the responsibility which we had incurred by the existence of such a state of things, had very much pressed for several years past upon the Government of Bengal the necessity of doing something towards educating the mass of the people. The Council were aware that the question of local taxation first arose to some degree with regard to this particular subject of education. The discussion regarding a cess upon land also was connected with that subject. His Honor had informed the Council in the course of last session that the Government of Bengal did not see its way to make education a special tax upon land; we rather thought that property in general should be taxed for that object and not in any kind of property in particular. At the same time that we felt the immense importance of educating the people, we also thought that in starting the machinery provided by this Bill, we should not undertake too much in too sudden a manner. Well, the clauses of this Bill which deal with the subject of education represented the compromise which the Council had been pleased to accept: the result of that compromise was this, that in towns to which this Act might be extended, education to a certain extent should be insisted on; that is to say, if it was found that in populous places the means of primary education did not exist, the Council thought fit to give to the Government certain powers to insist on those places which were rich enough providing the means of primary education. On the other hand, with regard to rural villages, we had thought that the time for compulsion in respect of education had not yet arrived; the devotion of a portion of their funds to education would, in village municipalities, be optional. But our hope was that seeing, as they must see, the advantages of education, the more advanced villages would take advantage of the provisions contained in this Bill, and the Government would help those who helped themselves to a reasonable extent. * * * * *

"He hoped he should be able to give a very considerably increased grant for the education of the masses, that was to say for village schools; that he should be able to give a very considerable portion of the cost of such schools to those villages which, under the provisions of this Act, established schools. We had saved the money by our economies, and he hoped to devote it in this and other ways to promote self-help among the people."

6. The present question referred to by the Government of India the Lieutenant-Governor understands to be the higher and secondary education.

7. On that subject, after full consideration, His Honor has come to the decided conclusion that, however it may be in Behar, in Bengal it would not be desirable to encourage the Mahomedans to look to oriental languages for higher education. Their vernacular language is generally Bengalee, not Hindustani, far less Oordoo. They come pretty freely to indigenous Bengalee schools, though they have hitherto avoided the Government English schools. It is certain that they would have no desire to be instructed in an artificial Sanskritized Bengalee, such as some Bengalee scholars affect. The few who go beyond primary education study Arabic and Persian, not as a medium for attaining Western learning, but in conformity with old habit, and to obtain the learning of their religion. If, with much trouble and difficulty, we were to instruct them through oriental languages in a modicum of modern knowledge, they would, in every corner of Bengal and in almost all walks of life, public as well as private, come into competition with thousands of Hindus, who had qualified themselves in our language and manner of business, in our laws, rules and practices, in our fashions and habits, by the short cut of directly learning English, which they do from childhood; and the Mahomedans would have very little chance in the competition. The Lieutenant-Governor's view therefore is not to attempt in Bengal to give the Mahomedans Western knowledge through the means of foreign oriental languages, but only to teach them those languages in their own way so much as to satisfy the requirements of their religion, their ideas of a liberal education, and the genuine demand for oriental learning for its own sake, not as a means of gaining profit and employment. Among so great a Mahomedan population the demand for religious teachers and religious lawyers must be enough to justify the teaching of Arabic in native fashion, but for the rest His Honor would entirely adopt and encourage the system which best succeeds in the Calcutta Mudrussah, and is known as the Anglo-Persian. That, in brief, is that the boys are taught English, but at the same time are also instructed in Persian as a second language; Persian in their case taking the place of Sanskrit, which of late years has been compulsory on all the Hindus in our schools, and will still be learned by large numbers of them. In that case Persian will be taught as a branch of literature, but the medium of imparting the higher Western knowledge will be English.

8. His Honor's orders* have already provided for giving so much of their oriental languages as is stated above to Mahomedans, in the ordinary schools of Mahomedan districts; and with abundant English schools it might be supposed that their requirements would be met. But as regards the arrangement of the schools and school funds, there is still something more to be said. The Lieutenant-Governor fears that the Mahomedans have not been fairly treated in Bengal in regard to our educational machinery. Mr. Bernard's note shows that not a single member of the inspecting agency is a Mahomedan; there is scarcely, if at all, a Mahomedan in the ordinary ranks of schoolmasters of Government schools: the Bengal Educational Department may be said to be a Hindu institution. Hindoos have monopolised all the places below the highest, and all the executive management. This undoubtedly places the Mahomedans at some real disadvantage, and certainly gives reasonable offence to their prejudices and sensibilities. It is very difficult, almost impossible, to remedy it. The Lieutenant-Governor is inclined then to think that, although the English education of the Mahomedans should not materially differ from that of the Hindoos, still if we would encourage them it will be necessary to allow a few special or denominational Mahomedan places of education, in which they may not be depressed by a disadvantageous competition with Hindoos in Hindoo-managed institutions. It would be difficult to justify the devotion of the provincial funds to special Mahomedan education, but Mahomed Mohsin's endowment seems to supply the legitimate means. His Honor would do somewhat as Mr. Bernard proposes, taking upon ourselves the cost of the Hooghly College, with a fair contribution from the Mohsin endowment for the Mudrussah attached to the college, and for special benefits to Mahomedan students in the college.

Extract from Minute, dated 4th December 1871.

* "As a special concession to the Mahomedans, whenever there is a sufficient demand to justify the supply, there will be a special class to teach Mahomedans, Arabic and Persian after their own fashion.

* * * * * *

It is on the ground that it is a political object to encourage the Mahomedans—to bribe them as it were to accept the education which leads to their own advancement—that I would say, if you will come to our schools we will give your children the education in Arabic and in Persian which you require, provided that you will accept at the same time an English education and instruction in practical arts and sciences. I will thank the Director of Public Instruction, in consultation with the Inspectors, to submit as soon as possible a scheme for giving effect to these instructions."

9. The money saved from the Hooghly College might then be devoted to Mahomedan education elsewhere. His Honor would have two Mudrussahs, at Dacca and Chittagong, to each of which (say) ₨ 10,000 per annum might be given from the Mohsinea fund, besides something for building, and towards which His Honor hopes that the Government of India would subscribe something. One at Rajshahye or Dinagepore would also be desirable. His Honor would appoint as principal of the Calcutta Mudrussah and Superintendent of Mudrussahs

in Bengal a European scholar on ₨ 1,000 per mensem, to be paid from the Mohsinea fund. To bring him into sympathy with the students, and to enable him to direct their studies, he should be a Persian and Arabic scholar; but His Honor does not propose that the teaching of those languages should be in any degree his chief function. It is much more important that he should be able to direct their education in European science and art, and to teach in the Calcutta Mudrussah the most important branches. And most important of all, much more important than his being a mere oriental scholar, is that he should be a man fitted to lead, to influence, and to discipline youth: a man with the talent of a head master of a public school, and a temper fitted to deal with and attach to him the natives of India.

10. In connection with this subject the following questions then seem to present themselves for decision by the Government of India:—

(1) Whether the Government of India approves of the proposed distribution of the Mohsinea funds and establishment of Mudrussahs.

(2) Whether the Government of India sanctions the appointment by His Honor of a Principal and Superintendent, as above suggested, on ₨ 1,000 permensem.

(3) Whether the Government of India will give some special aid towards the establishment of Mudrussahs in Eastern and Northern Bengal.

11. The importance of the stations selected as centres of the Madomedan population may be estimated from the following figures supplied by the recent census in regard to the relative proportions between them and the Hindoo races occupying the same tracts. In the Dacca district the Mahomedans number 1,048,432 and the Hindoos 795,911; in the Rajshahye district the Mahomedans are 1,017,966 to 286,883 Hindoos; in Chittagong there are 793,368 Mahomedans to 300,928 Hindoos; in Pubna the Mahomedans are 843,573 to 372,111 Hindoos. It would seem, then, that the places named are particularly well adapted as the seats of education for the Mahomedan population. But it will be remembered* that the Lieutenant-Governor is in some measure bound to give all he can save to the education of the masses, and His Honor can hardly with consistency give a larger proportion of the educational grant for Bengal to higher education of any kind. If then, by savings in other colleges, His Honor can take on provincial funds the greater part of the cost of the Hooghly College, now entirely borne by the Mohsinea endowment, and so set free the Mohsinea funds so far as they will go, he hopes that the Government of India will make up the rest towards two or three efficient Mudrussahs at Dacca, Chittagong, and Rajshahye.

* See paragraph 5 (above).

THE MUDRUSSAHS AND MAHOMEDAN EDUCATION GENERALLY.

The bundles herewith submitted refer to the following points:—

I.—Reform of the Calcutta Mudrussah.

II.—Reform of the Hooghly Mudrussah.

III.—The condition of Mahomedan education generally.

IV.—Mahomedan education in the eastern districts, Dacca and Chittagong.

2. I will first note the present state of the correspondence regarding each one of these questions.

I.—Calcutta Mudrussah.

There have been many reports and enquiries regarding this institution during the last twenty years. Its Principal, Colonel Lees, made several long reports on the Mudrussah. The latest enquiry was undertaken by a Committee* appointed in July 1869. The Committee reported on the 1st December 1869 at much length. They found the cost of the institution to be as follows:—

* Mr. C. Campbell. Mr. Sutcliffe. Abdul Luteef Khan Bahadoor.

	₨
Principal	3,600 a year.
Arabic department	15,036 "
Anglo-Persian department	22,230 "
Branch school	9,974 "
Total	50,840 a year.

out of which ₨4,800 was contributed by fees.

The *Arabic department* contained 115 pupils, out of whom 91 came from districts beyond the Berhampooter River. There are 28 scholarships tenable by the scholars of this department. The *Anglo-Persian department* contained 300 boys. About 200 of these lads came from Calcutta and the districts* close to Calcutta. This branch of the institution includes a *college class*, at which only two lads attended at the time of the Committee's enquiry. The obligatory languages in this branch are Arabic, English, and Persian.

* 24-Pergunnahs	67
Jessore	15
Hooghly	48
Burdwan	16
Furreedpore	11
Baraset	7

3. It is not clear from the Committee's report how many students of either department reside within the building; but it is quite clear that many more than are now there might be accommodated.

The *branch school* is a short distance from the Mudrussah; 105 boys are on its rolls. It is intended for Mahomedan boys of the lower classes, and teaches up to the University Entrance standard. The school was in a discreditable state when the Committee reported upon it.

4. The main features of the Committee's recommendations were, that there should be a standing Committee of visitors on which influential Mahomedans might serve; that the *Arabic department* should be turned into an *Anglo-Arabic department*, into which no one should be admitted without passing an entrance examination in English and *Arabic;* that the institution should be thoroughly under the educational authorities and the visitors; that the Principalship should be abolished; that the services of the Arabic professors should be utilised in the *Anglo-Persian department*, and that in this department the lower teachers should be all Mahomedans and not Hindoos; that some of the scholarship money should be diverted from the *Anglo-Arabic* to the *Anglo-Persian department;* that the college class should be given up, but that special scholarships should be awarded to Mudrussah lads who may want to study at the Presidency College for the University course; that rooms for resident students be granted to boys in the *Anglo-Persian department* as well as to boys of the *Arabic department*. The English head master would be head of the *Anglo-Persian department*, and the Head Professor of the *Anglo-Arabic department* would manage that branch of the institution. Regarding the *branch school*, the Committee recommended that the educational authorities should have full jurisdiction, so that the school might be looked after and brought into order. All the changes proposed by the Committee were to be carried out without extra cost.

5. Colonel Lees, the late Principal of the Mudrussah, was absent when the Commitee reported; but he wrote a long and strong protest against their report, challenging many of the Committee's facts and most of their conclusions.

The Committee took a great quantity of evidence before they made their report. Colonel Lees appended to his protest a small volume of printed papers and extracts.

6. The Committee's report was received by Government early in 1870, and was referred to the Director of Public Instruction for opinion, who replied† that he thought the Committee's proposed reforms did not go far enough, though he accepted them as an instalment of reform. He acquiesced in all the recommendations, but suggested that there ought to be some responsible head of the whole Mudrussah, who could be referee; and he named Mr. Sutcliffe, Principal of the Presidency College, for the duty. On the 28th February 1871, the late Lieutenant-Governor reported the whole correspondence to India, approving the Committee's views as supported by the Director of Public Instruction, and declining to go into Colonel Lees' protest. The Director of Public Instruction was called upon to name a consultative Committee of visitors. A Committee was named, the late Hon'ble Chief Justice Norman being the President. The present Lieutenant-Governor recorded (13th April 1871) a Minute, inviting the Committee's attention to some of the points he desired them to consider among others. In this Minute the Lieutenant-Governor specially desired the Committee to consider the circumstances of the Hooghly as well as of the Calcutta Mudrussah; and he expressed a hope that the Committee might be able to arrange for teaching engineering, revenue law, &c., to Mahomedan lads.

† No. 1362, dated 16th March 1870.

7. The Committee made a report ‡ in June 1871. Their recommendations put into practical form the conclusions of Mr. C. Campbell's Committee of 1869, without making any substantial alteration. They provided for law classes, but not for engineering classes. The Committee added specific recommendations regarding the Hooghly Mudrussah; the effect of their recommendations would be to turn the Hooghly College into a *bonâ fide* Mahomedan college; the Committee proposed that the Arabic department should be re-organised, that the masters should be Mahomedans, and that in respect of fees, of scholarships, and of everything, a distinct, strong, and avowed preference should be shewn for Mahomedan lads, so that the intentions of the

‡ See Director's No. 2528, dated 18th July.

pious founder might be carried out. They recommended that the Hooghly College should be recognized and maintained as the chief seat of high education for Mahomedans. The Director of Public Instruction, when forwarding this report, discussed one or two points, but ended by supporting the Committee's recommendations; though he said that he could not recognize the proposed arrangements as a full and final settlement of the questions which had been so long pending. The Director added that it might be a good plan to make the Hooghly College the centre of theological learning for Mahomedans; while the Calcutta Mudrussah might be their chief seat of liberal, secular education. The Lieutenant-Governor, while not committing himself to final and unqualified approval of the Committee's proposals, desired that they should have a full and fair trial.

No. 2325, dated 5th August.

On the incidental question raised by the Director, that lads should not be admitted to Arabic classes until they had qualified in Bengali and English, the Lieutenant-Governor observed that it would be better to let the Mahomedans have their own way as represented by the Committee in this matter. The whole correspondence was at the same time submitted* to India.

* No. 2326, dated 5th August.

8. Our letter, as above, had hardly gone before we received a long letter† from India reviewing the Committee's‡ report and other papers laid before India by Sir W. Grey on the 28th February 1871. India said that an institution like the Mudrussah wanted, more than anything else, efficient and able supervision. They recommend that a good Arabic scholar shou'd be got out for the post from England on a salary of R1,000, rising to R1,250 a month; and that the new Principal, when he came, should be allowed to settle details as to establishment, &c., subject to the approval of this (Bengal) Government. The India letter goes on to review the objects of the Mahomed Mohsin (Hooghly) endowment; it remarks that the bequest was left "for pious uses" by a Mahomedan, but that at present only about 6 per cent. of the endowment is spent on the Mudrussah, the rest being devoted to the maintenance of what is really a Hindoo College. The Government of India urge Bengal to review the circumstances, and to take such order with the Hooghly College as to comply more nearly with the intentions of Mahomed Mohsin.

† Home Department No. 299, dated 7th August.

‡ Mr. Campbell's Committee.

9. The Lieutenant-Governor directed that the whole Mudrussah question should be re-submitted to him on his return to Calcutta. Meanwhile the Director of Public Instruction has now§ reported that he has sanctioned the change in the Calcutta Mudrussah which Mr. Sutcliffe recommended, in order to carry out the views of the Committee. The change consists merely in the employment of two English, one Bengali, and one law teacher, in the Anglo-Arabic department, and in the abolition of the Principalship; the net saving is R170 a month. No provision is made for engineering classes; but some change is made in the distribution of scholarships.

§ Letter No. 4160, dated 15th December.

10. Thus, then, at the present moment the Calcutta Mudrussah question stands thus: the moderate recommendations of the Committee (Mr. Campbell's Committee) are in course of being carried out; India's suggestion for the appointment of an English Principal to the Mudrussah has not as yet been discussed by this Government. When I have been through all the different questions involved in these papers, I will submit my opinion on the whole matter. Meanwhile I will now sketch how the question stands regarding—

The Hooghly Mudrussah.

Last year's (1870-71) annual report gives the following figures:—

Hooghly College.	Number of Pupils.		Cost.
	Christians and Hindus.	Mahomedans.	R
College department	132	21	41,400
Mudrussah "	.	54	8,476
Law "	60	5	2,685
Collegiate school	403	87	28,155
Branch school	244	1	9,868
	839	148	90,584

The college is supported thus—

	R
Mahomed Mohsin's endowment, about	55,000
Fees and fines	22,300
Donations	500
	77,800*

* *N.B.*—The balance would appear to have been paid by Government; but the budget for next year shows no such balance payable by Government. There must be some mistake about the fee income, for the total of fees at pages 344-351 exceeds the total given on page 342.

In the Law department all pupils pay the same fee, R5 a month; in the College department Mahomedans pay, R1, Hindoos and others pay R5 a month; at the collegiate school Mahomedans pay, 1 R, Hindoos R3 or 2-8 a month; Mudrussah department pupils pay 8 annas a month; at the branch school all pupils pay alike, R2 a month. The education given at the college and at the schools is of the same type* as is given at all other Government schools of those grades. I cannot learn that the Principal and Professors of the Hooghly College are men chosen for any special knowledge of Persian or Arabic.

* Except in so far as R354 are spent monthly on four Arabic and Persian teachers.

11. In the course of the inquiries of Mr. Campbell's Committee, it became clear that Mahomedan pupils at Hooghly were hard-pressed for rooms or houses to live in. In Calcutta the pupils of the Mudrussah are often inmates of the houses of Mussulmans of the city, who take the lads in for charity, or in consideration of the lads being tutors to the boys of the family. While these reports had been under consideration, a house to accommodate resident pupils had been bought at Hooghly from the Mohsin trust fund accumulations. The house was said by a committee to be excellently suited for a boarding-house; indeed, they said it seemed as if it had been built for the very purpose.

12. Mr. Campbell's Committee reported† specially on the Hooghly Mudrussah; they reported on the Mudrussah department only, which, as they said, was only a very small part of the institutions supported from Mahomed Mohsin's endowment. The Committee found that the Hooghly Mudrussah pupils came, most of them, from districts beyond the Brahmapootra; but the details of lads from each district are not given; the Committee mention Chittagong and Noakhally specially as sending pupils to Hooghly. They seem to have found the Arabic Mudrussah in a wretched state; the average daily attendance for the preceding nine years had been less than 20 lads; when the Committee visited Hooghly, they found 46 students on the rolls and 35 average attendants. The Arabic teachers were responsible to no one. The Committee recommended certain changes in the scholarship distribution; the purchase‡ of a boarding house; and two of the Committee suggested that the two Arabic departments of Hooghly and Calcutta should be amalgamated into a single Anglo-Arabic department at Hooghly or Calcutta.

† See letter of 16th February 1870.

‡ Has since been done; see above.

13. The Director of Public Instruction reported§ on the Committee's suggestions. He advocated the constitution of one Anglo-Arabic departm[illegible]t at Hooghly in place of the two now existing; he suppo[illegible] the boarding-house plan, and he suggested that the general Committee of the Calcutta Mudrussah might control and look after the Hooghly Mudrussah. At the same time the Director of Public Instruction brought to notice that R1,15,000 of accumulated endowment surplus was lying at Hooghly; and that the Mohsin trust had a claim (which ought to be pushed) to certain surplus income (about R10,000 a year) of the Sayedpore Estate.

§ Letter No. 2646, dated 22nd June.

14. Moulvie Abdool Luteef, a Member of Mr. Campbell's Committee, submitted‖ a separate report—paragraphs 9-13 of which are specially worthy of perusal. He strongly deprecates the abolition of the Anglo-[illegible]bic department either at Calcutta or at Hooghly; and he points out that the provision of [illegible]modation at Hooghly will be of little avail unless a number of petty stipends of R5 a [illegible] be allotted to the students who may live there. He recommends also a thorough redistri[illegible] of the scholarship moneys.

‖ Dated 22nd March 1870.

[illegible] Since all these reports, &c., were written, the Calcutta general committee (the late Chief Justice Norman's) have reported on the Hooghly College; they recommend that all the Hooghly College institutions be reorganized, so as to make them, as far as may be [illegible] institutions. The Committee advise that the Arabic department be [illegible] department, and they recommend certain changes in the fee [illegible] scholarships.

[illegible]ph 34 of their report of [illegible]sed in the Direc-[illegible]

[illegible]ernor's orders¶ on the Director's letter forwarding the Committee's report did not refer specially to the paragraphs which touched upon the Hooghly Mudrussah, though His Honor's [illegible] Committee's plan should be tried was expressed. The letter now** received from the Director does not in any way refer to the Committee's recommendation regarding Hooghly, so that all reform in the Hooghly College, in the sense of the Committee's [illegible]e, wholly in abeyance, with the exception of the boarding accommodation which has been provided. The India letter* urging a readjustment of the Hooghly endowment arrangements so as

[illegible] December

[illegible]ugust 1871.

to devote Mahomed Mohsin bequest to the benefit of Mussulmans, takes very much the same ground as the Calcutta Committee (the late Chief Justice Norman's) had taken. Paragraphs 10—12 of this letter from India must be carefully considered. Their purport is, that Hooghly is a rich district, and ought to support her own college, so that the Syedpore trust income might be reconveyed to really Mahomedan objects; that an obligation lies upon us to spend these funds more in consonance with the intention of the religious founder. India suggests that the new Principal of the Hooghly Mudrussah should supervise and occasionally lecture at the Hooghly Mudrussah.

17. Among the petitions and representations which have been received regarding the two Mudrussahs, is one signed by Moulvie Mahomed Muzher and others. This seems to be temperate and sensible. It says that the Calcutta Mudrussah is too important to be given up or to be subordinated to Hooghly; it strongly recommends that a European officer of special attainments in Arabic and Persian should be appointed Principal of the Calcutta Mudrussah; and it suggests that the Calcutta Mudrussah should become a great Anglo-Arabic College, teaching less Arabic but more English than the Committee suggest; while the Hooghly College might be kept as a College for instruction in Arabic and the vernaculars. So far as the Calcutta Mudrussah is concerned, this petition seems very sensible and liberal.

18. *The third question is the condition of Mahomedan education generally.*—On the educational reports of the Commissioners of Dacca and Chittagong (specially the latter) the Lieutenant-Governor remarked that very few Mahomedan boys came to Government schools, and he desired† the Commissioners and the Director to consider whether anything could be done to attract them. The Committee communicated with the Inspector (Mr. Clarke), whose replies were submitted by the Director.‡ Mr. Clarke said it was unfortunately true that Mahomedans did not come to our schools; and he attributed this result partly to the apathy of the Mahomedans and partly to the arrangements of the Educational Department. He notes that many Mahomedan gentlemen have suggested that candidates for the lower vernacular scholarships should be allowed to do their papers in Bengali or Urdu; but Mr. Clarke believes that successful Mahomedan boys would do their papers in Bengali. He considers that orthodox Mahomedans dislike our schools and our system of teaching; their Moulvies will not take grants-in-aid on our terms. In several zillah schools of the Eastern districts is maintained a Moulvie to teach Arabic and Persian, but even this does not attract Mahomedan boys. Mr. Clarke can suggest no change of system or detail; but looks to the spread of "liberal opinions from Government Mahomedan Colleges." In a further letter§ Mr. Clarke notes that at the—

† Resolution of 21st July 1871.

‡ No. 3183, dated 16th September.

§ No. 1961, dated 28th August.

Chittagong zillah school are	. .	44 Mahomedans against 123 Hindoos.
Noakhally	. . . . . .	14 ,, ,, 109 ,,

He believes that Urdu teaching will not attract Mahomedan lads; for Urdu is not (he says) the mother-tongue of any save a few rich Mahomedan families. He tells a characteristic anecdote of a Mahomedan who, under pressure, sent one of his sons to a Government school. The boy was successful, and the father was urged to send his other son to school; the father replied that he might, under pressure, let one of his sons go to be made into an infidel, but he could not let more than one go to the bad in that sort of way. The Director in forwarding these letters said he agreed with Mr. Clarke; he added that he had had the subject of Mahomedan education before him for many years; he had tried many measures to draw them to our schools; and he had now nothing to suggest.

About the time that his correspondence with the Director was going on, t' down Resolution‖ from India drawing atten-that Mahomedans do not attend our sc' educational system. India desired that ment should be given to the vernacular and classical languag ernment schools and colleges; India suggested the appointme English teachers in Mahomedan districts; and recommended a system in favor of strictly Mahomedan schools. It was suggest might encourage Persian and Arabic learning; and remark was m good recent Mahomedan literature. Lieutenant-Governor issued orders¶ to Instruction, drawing attention to five

‖ Home Department No. 300, dated 7th August 1871.

¶ No. 2973, dated 29th September 1871.

N. B.—This letter should be read.

(*a*).—The provision of higher and secondary education throug vernacular, with suggestions as to the effect of the pro university standards.

(*b*).—The practicability of appointing Mahomedan teachers in Engl there may be a large Mahomedan population.

(*c*).—The encouragement of Mahomedan schools by special grants-in-aid.

(*d*).—The creation of a vernacular literature for Mahomedans.

(*e*).—The modification of the University course in the direction suggested by India.

* No. 2972, dated 29th September 1871.

Letters were written to the Mudrussah Committee and to the Bengali Librarian, and we told* India what was doing in the matter.

19. The Director has not yet given us a reply. The Librarian has explained that he is getting ready his list of Mahomedan works published in Bengal since the passing of Act XXV of 1867, as fast as he can. Mr. Sutcliffe has replied† in behalf of the Mudrussah Committee and has forwarded a report upon the matter. Mr. Sutcliffe thinks denominational schools for Mahomedans cannot succeed, and are not required. He instances the Calcutta branch school and the Mudrussah school, which have cost ₨30,000 a year between them without doing much good. He thinks it will be very hard to find competent Mahomedan teachers; men of this creed who are good enough for masterships can get more profitable employment elsewhere. He sees no difficulty in making existing mofussil schools more acceptable to Mahomedans; he would teach Hindustanee and Arabic up to the entrance examination standard at all zillah schools; he thinks that Mahomedan pleaders and law officers can be found at the head-quarters of most Mahomedan districts, who could do thus much. After passing the entrance examination boys could go either to the Hooghly College to continue studying Arabic alone or even Arabic and English. He suggests that the new grant-in-aid rules should contain provisions for specially helping Mahomedan schools. He notes that the number of scholars taking up Arabic to the entrance examination increased from 38 last year to 89 (5 per cent. of total candidates) this year. He anticipates that the new rules for loca examinations in the vernaculars will be a boon to Mahomedans. Mr. Blochmann reviews the classes of Mahomedans in Bengal, and observes that education among them has fallen off of late very greatly. Most Mahomedans are very poor, and are accustomed to pay only very small fees. Mr. Blochmann advocates the establishment and the aiding of separate Mahomedans schools. At first teachers will be hard to find; but this difficulty can be got over: Mr. Blochmann thinks that at the outset we ought not to charge *any fee* at such Mahomedan schools. Mr. Blochmann's suggestion about vernacular Mahomedan literature is, that Government should encourage Hindustanee paraphrases of existing standard English books; and should offer prizes for such books, or promise to take a certain number of copies; but it should be a distinct condition that the style and diction of such paraphrases should be simple and not ornate (*rangin*). He remarks that Mahomedan writers of the present day always affect this ornate style.

† No. 975, dated 8th November 1871.
N. B.—This letter and enclosure should be read at length.

Letter dated 9th October, enclosed by Mr. Sutcliffe.

20. Thus the information regarding the state of Mahomedan education is by no means complete; and we have not yet got a statement of the Director's views and proposals as asked‡ for in September last. The educational reports do not give statistics of the Mahomedans attending all our schools, though some of the Inspectors give details on this point. So far as figures are available, they are subjoined :—

‡ See our letter issued on the 3rd October 1871.

University Examination.	Candidates from the Bengal Lieutenant-Governorship.			
	Hindoos.		Mahomedans.	
	Successful.	Failed.	Successful.	Failed.
Entrance examination, 1871	504	859	27	44
First Arts examination, 1871	166	268	1	18
B. A. degree, 1870	56	95	0	2
Total	726	1,222	28	64
The North-Western Provinces figures for 1870 were—				
Entrance examination	80	48	15	6
First Arts	20	16	3	1
B. A. degree	4	1	0	0
Total	124	65	18	7

so that in Bengal the Mahomedan candidates for all University examinations are about 5 per cent. of the Hindoo candidates; while in the North-Western Provinces they are about 14 per cent. In the North-Western Provinces the Mahomedans are 4¼ millions compared to 26 millions of Hindoos; or about 14½ per cent. of the total. For Bengal we do not know the proportions; but

the Mahomedans cannot be less than one-third of the whole population; or about 15 millions of Mahomedans to 30 millions of Hindoos.

The only Bengal colleges for which figures are given showing the religions of the students are Patna, Dacca, and Hooghly, thus—

	Hindoo students.	Mahomedan students.
Dacca	108	2
Hooghly	130	21
Patna	70	10

Of course, Hooghly being a Mahomedan foundation is an exceptional case; Patna, as a Mahomedan city, may be also peculiarly fortunate in having so many Mahomedan students. In the North-Western Provinces the proportion of Mahomedan students in the colleges is about 12 per cent. At our zillah schools the proportion of Mahomedans is as follows:—

* 1,423 Hindoos, 169 Mahomedans, see page 30 of Appendix to last North-Western Provinces report.

	Hindoos and Christians.	Mahomedans.
* Mymensing	342	19
* Burrisal	347	27
Commillah	145	21
Total	834	67

In the North-Western Provinces high class and middle class schools the students are—

Hindoos.	Mahomedans.
2,838	477

Mr. Woodrow, of the Central (Home Counties') Circle writes that in his districts the total pupils are—

Hindoos.	Mahomedans.	Christians, Deists, Brahmists, &c.
40,316	3,663	2,667

In the North Central (Rajshahye) Circle, Baboo Bhoodev Mookerjee, Inspector, shows the total pupils to be—

Hindoos.	Mahomedans.
10,084	1,581

In the aided lower vernacular schools of this Circle, the Mahomedan pupils are exactly one-third of the whole number. But in all the higher classes of schools the proportion is very much smaller. In one district of this circle, namely, the Rajshahye district, there are 24 Mahomedans at the normal and training schools, and only 17 Hindoos. But in the other districts, Pubna, Jessore, and Moorshedabad, there is a total of 146 Hindoo normal pupils, and only 5 Mahomedans. So far as I can make† out, not one Deputy Inspector in any of the circles is a Mahomedan: probably very few schoolmasters, except in Rajshahye, are Mahomedans. In the rural schools of some of the eastern districts, the pupils are as follows:—

† See lists at pages 23, 155 and 252 of the Inspector's reports for 1870-71.

	Hindoos.	Mahomedans.
Chittagong rural schools	1,272	348
Sylhet " "	1,344	208

Mr. Woodrow writes that Mahomedan boys are not so industrious as Hindoo boys; during the last years 176 scholarships have been awarded at the English schools of his circle, and only one of these has been won by a Mahomedan. Regarding the Chittagong rural population, the Deputy Inspecter (a Hindoo) writes—"The Mahomedans of this district are not so hostile to education as their brethren of other places;" he adds that the proportion of Mahomedan boys at Chittagong schools, though small, is larger than elsewhere. Mr. Grimley, the Inspector, writes that "in Burrisal education flourishes in spite of Hindoos being a small minority as compared with the Mahomedans, who are notoriously ignorant and prejudiced against education in any shape."

* * * "In Dacca, where the proportion of Hindoos and Mahomedans is about equal, education is almost wholly confined to the former."

21. In the absence of accurate and complete figures, I should say that Mahomedan pupils may perhaps bear to Hindoo pupils the ratio—

In University examinations and at colleges	about	5	to	100
At zillah schools	from	6 to 12	to	100
Rural "	"	12 to 26	to	100
And in the lowest class of schools in Rajshahye		33	to	100

Thus there are in the Mahomedan districts a considerable number of Mahomedan lads at the lower or vernacular schools; but very few [illegible] at the higher schools or in the upper

* N.B.—At Mymensing there is a Moulvie for teaching Arabic. [illegible] O'Kinealy began to get up a boarding-house for poor Mahomedans; but he left the district and the project fell through. At Burrisal also an Arabic and Persian teacher is going to be entertained.

classes of such schools. Some of the Inspectors explain that Mahomedan boys are lazier, and and their home influences are less satisfactory than is the case with Hindoo boys. But the difference in results, whatever it be, can hardly be due merely to the difference in creed; for in the North-Western Provinces we find that out of the—

University candidates	. . . . .	14 per cent. were Mahomedans.
High and middle class schools	. . . .	17 " " "
Tehseelee schools	. . . . . .	16 " " "
Hulkabundee schools	. . . . .	15 " " "
Private colleges	. . . . . .	16 " " "

so that in the North-West Provinces the proportion of Mahomedan pupils keeps fairly uniform throughout all cases of schools. It is noteworthy that, while we in the Eastern and Central districts have no Mahomedan Deputy Inspectors, and (so far as I can learn) few Mahomedan teachers or schoolmasters, in the North-Western Provinces, the Director writes* that "out of 30 Deputy Inspectors, 15 are Mussulmans. In our tehseelee schools there are in the 1st circle 76 Mussulman teachers to 65 Hindoos; in the other circles Mussulmans hold a fair proportion of the teacherships. In English schools Mussulmans readily obtain appointments," * * yet in the North-Western Provinces the Mahomedans are barely one-seventh of the population, while in Eastern and Central Bengal they are probably nearly one-half of the whole population.

* Letter of 30th August 1871.

22. *The IV point* to which these bundles refer is the improvement of the higher schools for Mahomedans in the Eastern districts. The first bundle refers to the Chittagong school; this was made into a high school in 1868; it was to teach up to the first examination in arts, and a law class was opened there. This improvement in the constitution of the school was not to involve extra cost to Government. It went on tolerably well. In one of the Commissioner's reports it was said that the law class students had done creditably. But the law class was closed at the end of 1870, because it did not pay† its way. In his last report the Commissioner brought to notice that the new rate of fees was too high for the Chittagong high school: the Director was asked to report; and he recommends‡ that the school be reduced to the rank of an ordinary zillah school, and that the rates of fee be revised in consultation with the local authorities. This was not at all what the local Committee wanted; they represented that their high school might have slightly larger aid from Government, and urged that the Cuttack and Gowhatty schools got much larger Government grants than they did. They represented that though their high school had existed for only a year, it had sent up four candidates for the F. A. examination, out of whom two passed. They said it would be a matter of deep regret if the high school were to be given up for want of funds. They added that the fees ought to be reduced to R3 for the college classes, and R2 for the school classes. It seems that only about R130 a month, extra, is wanted to keep up the high school and enable it to tide over the first few years of its existence.

† It cost R1,540, out of which R1,070 were realized by fees.

‡ Letter No. 2765, dated 14th August 1871.

23. The second bundle about education in the Eastern districts consists of a letter from the Commissioner of Dacca, with enclosures. Their purport is, that a number of Mahomedans of Dacca, headed by Abdool Gunny, ask that a Mahomedan college may be established at Dacca under a European Principal, who should know Arabic. One-third of the college hours should be given up to Arabic, Mahomedan law, and religion; while two-thirds should be given up to English education. The Mahomedans who signed the petition do not promise any pecuniary help; but Mr. Simson believes they would subscribe, and he reports that there is a really strong feeling among the Mahomedans of his division in favor of some Mahomedan institution of that kind.

24. The foregoing is an abstract of the cases as they appear from the papers and from other reports on kindred subjects. I proceed to submit my own opinions and recommendations.

First, *as to the Mudrussahs and the Mahomed Mohsin trust.*

25. The first idea that strikes one on reading the papers about these two Mudrussahs is to ask why there should be, on the banks of the Hooghly, two Mudrussahs within one hour's journey of each other, each of which draws its pupils from the districts§ across the Brahmapootra? Why cannot both these institutions be amalgamated? It might be urged that native clerks and others, who belong to offices in Calcutta, often live at Hooghly, and come down to office by train daily, why should not Hooghly boys come to the Calcutta Mudrussah in the same way! If the two institutions were to be amalgamated, the question would arise whether it would be better to have the Mudrussah at Calcutta or at Hooghly? At the latter place, ground and house-rent

§ It seems that some Chittagong lads, who held scholarships at the Calcutta Mudrussah have, after working the term of their scholarships at Calcutta, gone to Hooghly, understated their ages, and so got scholarships there.

are cheaper; and the lads would have less to distract their minds. In favor of Calcutta would be the considerations that it is the home of a large Mahomedan population; it is looked up to as the political, commercial, and intellectual centre of Bengal; it contains more educated and liberal-minded Mahomedans than any other town in Bengal; the school classes would be much better attended than they would be at Hooghly; and, further, the Calcutta Mudrussah pupils could attend lectures at the Presidency College. I think Calcutta would be the place for the Mudrussah, if there were to be only one. The petitions received, the statements of witnesses before Mr. Campbell's Committee, and such Mahomedan opinions as I have myself heard, seem to show that the Mahomedans of Calcutta and Bengal generally would regard as a grievance instead of as a boon, any arrangement which involved closing the Calcutta Mudrussah. I gather also that the Hooghly people and Mahomedans generally might regard it, to some extent, as a breach of trust, if Government were to close entirely the Hooghly Mudrussah, and divest from Hooghly the whole of the Mohsin endowment. After all, though Hooghly is not a Mahomedan town, yet there is said* to be a considerable Mahomedan population in the western parts of the district; and Mr. Blochmann† speaks of a large Mahomedan population in the tracts west and north-west of Howrah. There would, therefore, seem to be material for a local Anglo-Arabic school at or about Hooghly. For the present at any rate it would be best to maintain an Anglo-Arabic Mudrussah of some kind at Hooghly.

* I am not sure about this; but I speak of what I hear.

† See his letter dated 9th October.

26. I would propose to have a strong Anglo-Arabic Mudrussah at Calcutta, with an affiliated (or branch) Anglo-Arabic Mudrussah at Hooghly. I would have a European Principal over both the Mudrussahs; he should reside at Calcutta, in or near the Mudrussah buildings, if possible. The Principal should be an Arabic scholar; for such a man would carry more weight with, and would be more acceptable to, the Mahomedans. He might lecture twice a week during term-time at Hooghly; though he should, if possible, be an Arabic scholar, yet the Principal will, at the outset, have to attend more to the enforcement of discipline, and to the introduction of a good system, than to mere lecturing. For the present, the English classes of the Mudrussah should teach only up to the first arts standard; it would be cheaper for the Mudrussah and better for the students to grant each Mudrussah boy who, after the F. A. examination, might desire to carry on his English studies, a scholarship sufficient to cover the cost of his fees at the Presidency College, and to let him live in the Mudrussah boarding-houses; it would be needful to maintain only an Anglo-Arabic institution at Hooghly, teaching in English up to the matriculation standard. The question would arise whether the Hooghly Mudrussah boys should do their English at the general Hooghly school or college? I think that they should do their English at the Mudrussah; but they might be allowed to attend law classes and engineering classes at the general school without paying extra fees.

27. Proceeding on the assumption that all the Mahomed Mohsin endowment, and all the existing grant of the Calcutta Mudrussah were to be devoted to Mahomedan education, we should have the finance of these arrangements standing thus :—

Cr.	R		*Dr.*	R
Mahomed Mohsin's endowment	55,000	Existing.	Establishment of Calcutta Mudrussah and branch schools as per Director's statement of 15th December	33,250
Calcutta Mudrussah, and school expenditure of 1870-71, less by fees	46,000		Hooghly Mudrussah department as it now stands	8,500
Probable fees from both Mudrussahs	1,500		Scholarship expenditure	7,000
Scholarship grants	7,000	Proposed.	Engineering department at Calcutta	1,800
			Additions to Hooghly Mudrussah so as to turn the Arabic into an Anglo-Arabic department	3,000
			Principal for both Mudrussahs with allowance	15,000
			Subscriptions towards general school at Hooghly, to enable Mudrussah boys to attend law and engineering classes thereat, and to enable Mahomedan boys to attend for a lower fee	5,000
Total	1,09,500		Contingencies at both Mudrussahs	5,000
Difference	30,950			
Total	78,550		Total	78,550

28. It will be seen that the foregoing proposal takes away all the Mahomed Mohsin endowment except ₨5,000 from the Hooghly College. Before proceeding to consider how the surplus (₨31,000) shown in the foregoing statement is to be spent, I would note my view as to what should be done with the present Hooghly College. No doubt, Hooghly is only an hour's journey from Calcutta, and there are adjoining colleges at Berhampore and Kishnagur. But then, on the other hand, Hooghly is a rich district; rural and other schools abound there more than in other districts; the Hooghly College, judged by the numbers of its students and their success, is the second college in Bengal. It comes next, at a long interval indeed, but still next to the Presidency College;—Government can hardly at this stage of educational progress endow new colleges; so the question is whether it will shift to Hooghly the Berhampore or Kishnagur College, or whether it will leave the Hooghly institution as a high school. The Berhampore College is the only full power English College which has really failed. Its departments were in 1870-71 as follows*:—

* See pp. 366 *et seq* of last annual report.

	No. of students. (*a*)	Actual cost.	Fee receipts.
		₨	₨
General department (College)	41	29,900	3,029
Collegiate school	178	17,300	3,900
Law department	31	2,400	2,135

Seeing that the Hooghly College has 146 students, and its collegiate school 393 students, I certainly think that if one college is to be abolished, it must be Berhampore and not Hooghly. The college at Berhampore should be absorbed, the collegiate school turned into a high school, with a law department and an engineering class. In this way perhaps ₨20,000, out of the ₨29,000 spent on the college alone, could be set free from Berhampore for maintaining the Hooghly College. All university students *now* at Berhampore should be admitted at Hooghly, if they like to go there, free of fees, to compensate them for the inconvenience to which they may be put. In this way there would be available for the Hooghly College—

₨20,000 diverted from Berhampore.
,, 5,000 from the Mahomed Mohsin trust.
,, 22,000 existing fee income.

Perhaps the Hooghly municipality† could give ₨5,000 or so, so as to bring the total available income up to ₨52,000. I do not know whether the many rich zemindars of Hooghly would be willing to subscribe towards the college. Still, even if they are not so willing, ₨52,000 a year will suffice to support a fairly good college and collegiate school. On the Dacca College and its school were spent last year about ₨54,000, so that the money available for Hooghly would not fall very far short of the Dacca expenditure. Perhaps also the Lieutenant-Governor might, to make things easier for the first few years, grant ₨2,000 to the Hooghly Engineering department from the funds set aside for engineering classes. If the Berhampore College were thus removed to Hooghly, still Berhampore would have a very strong high school. It would have about ₨20,000 public money and ₨6,000 of fee receipts, to pay for a high school, a law department, and an engineering department; and this would be much more than Cuttack has for the whole of Orissa. The present Hooghly College buildings could perhaps accommodate the Mudrussah and the College. If not, then ample room could be obtained at small cost in the old barracks at Chinsurah.

† The income of this municipality last year was ₨44,000 against an expenditure of ₨32,000.

₨36,000 on the college.
,, 2,700 law department.
,, 15,500 collegiate school.

29. If Government were unwilling to divert the Berhampore College funds to a place a step nearer to Calcutta, then there would be no alternative but to leave the Hooghly institution as a very strong high school, with a law department and an engineering class. It would have as income—

₨	
13,000	existing fee income.
5,000	from the Mohsin endowment.
2,000	for engineering classes, (if the Lieutenant-Governor would grant the money).
5,000	from the municipality, (if they would give it).
5,000	the sum which Government might allow to a high school at the head-quarters of a district like Hooghly.
28,000	Total.

I myself am much in favour of absorbing the Berhampore, and maintaining the Hooghly College. Whichever plan were adopted, the Mohsin trust should pay ₨5,000 to the Hooghly institution, on condition that Mahomedan pupils should be admitted at a uniform fee of one rupee all round, and that any Mudrussah student should be privileged to attend any course of

study (law, English, engineering or other) at the general school or college without paying extra fees. In case the reductions already ordered in the Berhampore College make it impossible to divert further funds from thence to Hooghly, the plan sketched above could be carried out by reducing the Kishnagur College, so as to make it teach up to the F. A. standard only. The reductions or alterations in the staff of professors would of course be carried out gradually as vacancies might occur.

30. Before passing from the subject of the Calcutta and Hooghly Mudrussah, I would suggest that a part of the accumulation surplus* of the Mohsin fund dividends should be spent (either by the new Principal or by the Standing Committee) on providing more boarding-house accommodation at the Calcutta Mudrussah. Every one who knows the subject seems to say that many of the Mahomedan lads who come are poor and want accommodation. The boarding-house should, if possible, be managed as the Bareilly and Agra College boarding-houses are managed; so that both discipline and economy† might be enforced. The views of the Standing Committee as to the re-distribution of scholarships should certainly be carried out.

* In his letter No. 2646, dated 22nd June, the Director of Public Instruction said the accumulations amounted to ₨ 1,18,000, of which ₨ 25,000 have since been spent on a boarding-house.

† If any approach to a messing system could be made so that five or six lads might employ one cook, a messing allowance might be granted of ₨ 2 a head for each member of such a mess.

31. The next points are the disposal of the balance of Mahomedan education funds (₨. 30,950 in all) shown in a preceding paragraph; and the provision of some kind of Mahomedan Mudrussah for the Eastern districts. As so many of the students of both Mudrussahs (Calcutta and Hooghly) come from the Eastern districts; and as the bulk of the population of the Eastern districts are Mahomedans, it seems quite in accordance with the religious intentions of Mahomed Mohsin that this surplus of the Mahomedan educational endowments and allotments should be diverted to Dacca or Chittagong, provided that the Hooghly and Calcutta Mudrussahs are also maintained. Dacca is the natural capital of Eastern Bengal; but it already has a college. Chittagong, on the other hand, has a large class of petty landowners, many of whom are Mahomedans and who are likely to supply pupils for a Mahomedan college. If the Dacca and Chittagong divisions (Commissionerships) are rolled up into one Commissionership with the head-quarters at Dacca, then perhaps the claim of Dacca to be the seat of a Mahomedan college might be strengthened. In deciding between these two sites for the Mudrussah in Eastern Bengal, much weight would have to be given to the opinions of local officers,‡ and perhaps some preference might be shown to whichever of the two districts or places comes forward with the largest subscriptions or endowments. For my part I should prefer to see the new Mudrussah planted at Chittagong, while an Arabic department under a competent professor and masters should be opened at the Dacca College and its collegiate school; and a grant from the Mohsin endowment might be made so as to let Mahomedan lads attend the college classes on payment of a uniform fee of one rupee. Wherever the new Mahomedan Mudrussah might be planted, its Principal should (as recommended in Abdool Gunny's and Cazee Mahomed Muzher's petitions) be a European, and, if possible, an Arabic scholar; and sufficient boarding-house accommodation (of a cheap kind) should be provided from the Mohsin fund accumulations above mentioned; these accumulations might be very fitly employed in paying for the new Mudrussah building, in whatever part of Eastern Bengal it may be placed. If the new Mudrussah be placed at Chittagong, then the surplus (₨ 30,950 a year) of the Mahomedan education funds could be spent thus:—

‡ Such as—
Mr. Grimley.
" Simson.
" Bayley.
" Whinfield.
Lord Ulick Browne.

₨4,000 in a subscription to the Dacca College for the establishment of Arabic classes, in the college and school, and for the cheapening of education to Mahomedans.
" 27,000 on an Anglo-Arabic Mudrussah at Chittagong.

As Chittagong is such a very out-of-the-way place, cut off by land and by water§ from other colleges, I think Hindoos should be allowed to attend, on paying special fees in the English classes, the law department and the engineering classes of the Mudrussah. But the masters and teachers would, as far as possible, be Mahomedans and Europeans. I do not think it would be necessary to amalgamate the Mudrussah and the Chittagong zillah or high school into one institution; Arabic teachers should be provided at the school, and the ₨27,000 could be spent thus:—

§ For some months of the year water communication is more or less cut off between Chittagong and Calcutta.

" 12,000 Principal.
" 5,000 Arabic professors for college and school.
" 6,000 English teachers and masters.
" 2,000 law department, plus fees thereof.
" 1,800 engineering department.
" 1,200 scholarships.

The fee income would be spent on miscellaneous charges, servants, &c. The Chittagong Mudrussah, the Dacca College, and all other institutions, aided from the Mohsin funds, should admit Mahomedan pupils on a fee not exceeding one rupee a month per pupil.

32. If the plan for a Mudrussah at Chittagong, or in Eastern Bengal at all, be disapproved, then the pending question regarding the Chittagong high school will have to be decided. I think that consideration should be shown to the town, to the district, and to the wishes of the Committee; I would not reduce the school from its status of high school to the rank of zillah school. I would allow the Committee to reduce the fees as they propose; but I would let the school stand at its present strength. The R1,600 or R1,700 required to enable the Committee to pay their way, I would grant them from the education budget for the coming year, on condition that at least half of that sum is by the 1st April 1873 forthcoming either from private subscriptions or from municipal funds. I would also allow the law department to be revived; it very nearly paid its way; the Commissioner in one of his reports remarked that its students were very successful at the pleadership examinations We know that Chittagong is, beyond any other part of Bengal, the home of litigation; there must be quantities of law business to be done, and why should it not be done by well-taught local practitioners, who are likely to be more honest and fair than foreigners, who may fail at places nearer their homes.

33. There remains the difficulty of getting Mahomedans to come to our schools. As has been traced above, there are a good many Mahomedan lads at rural schools of the lowest class; and in one district where Mahomedan masters are bred at the normal school, one-third of the pupils in the lowest schools are Mahomedans. But, so far as the last report shows, none of the Deputy Inspectors are Mahomedans; and the proportion of Mahomedan students falls off very largely in the higher grades of schools. I do not see that special schools of the lower classes are required for Mahomedans. But I think that the Educational Department must make up its mind to have more Mahomedans in all grades of the department in Mahomedan districts; and especially it should insist on having a certain (yearly increasing) proportion of Mahomedan pupils at normal schools. Several of the Inspectors' reports discuss, at length, the importance of these normal schools, and their action upon the districts where they are held. One Inspector describes how, when places in Government schools could not be found for all qualified normal pupils, indigenous schools began to increase in the district. No doubt these normal schools have a great effect on the character of the rural schools, and if a certain proportion of the normal scholars were Mahomedans, the number of Mahomedan schoolmasters would soon increase, and Mahomedan scholars would become more numerous. It would be unadvisable to lay down any exact proportion of Mahomedans for masterships, deputy inspectorships, and normal scholarships; but if the educational officers take up the matter heartily, and compel their Hindoo subordinates to do so too, the objects of Government would in a few years be secured. There will be some difficulty at first, and reports will be sent in that Mahomedans cannot be got for masterships and normal scholarships, just as there was at first difficulty and discouragement in bringing the masters of the old patshalas under inspection. But these difficulties will in time be overcome, provided that the administrative educational officers take the trouble to carry out the wishes of Government, and provided they see that Mahomedans are appointed occasionally to lucrative masterships and to deputy inspectorships. The importance of bringing Mahomedans on to the educational staff in these districts is so great that I think Government might declare its readiness to accept a somewhat lower standard of excellence in Mahomedan masters, than it has recently obtained in Hindoo masters. Mahomedans would in time make their way, and might become in Bengal as efficient and trusted as they appear to be in the North-Western Provinces; but at the outset they will be inferior to the present class of educated Hindoos. When we get Mahomedan masters, we can settle whether Hindustanee or Bengalee, or both, shall be taught in the rural schools. I suspect the educational officers are right in their belief that the Mahomedans of Eastern Bengal talk and write in Bengalee (perhaps Mussulman Bengalee) and not in Hindustanee. For the present I would not recommend that the fees payable by Mahomedan boys at rural schools should be any lower than the fees paid by Hindoos.

34. The revised grant-in-aid rules (said to be under preparation) might, in Mahomedan districts, for a period of, say, five years, give specially liberal terms to schools taught by Mahomedans; and the Director might be again instructed to bear this point in view.

35. To sum up, the points and suggestions on which orders are required are—

I.—The Mahomed Mohsin educational endowment should be withdrawn from the general Hooghly College.

II.—With this endowment and the present Government grant to the Calcutta Mudrassah, three Mudrussahs might be maintained, namely,—

a small one at Hooghly,
a large one at Calcutta,
a moderate sized one at Chittagong or Dacca.

III.—A European Principal, knowing Arabic, should be appointed to supervise the Calcutta and Hooghly institutions; another European, on smaller salary, should be appointed to the Eastern districts' Mudrussah.

IV.—The funds available, namely R1,09,500 (see paragraph 27 above), might be spent thus:—

R50,000	Calcutta Mudrussah and Principal.
" 11,500	Hooghly Mudrussah.
" 7,000	Scholarships.
" 5,000	Contingencies.
" 4,000	Arabic department at Dacca College.
" 27,000	Chittagong Mudrussah.
" 5,000	Subscription to Hooghly College.

V.—The Berhampore College or the Kishnagur College funds might be in part diverted to Hooghly; so that an ordinary college may be maintained at Hooghly, and a high school costing R20,000 a year at the place where the reduced college used to be.

VI.—If an Eastern districts' Mudrussah cannot be sanctioned, or if its site be Dacca, then Chittagong should retain its high school, and should have an Arabic department.

VII.—The Educational Department should insist on a proportion (to be hereafter gradually increased) of Mahomedans being admitted into all grades of the Educational Department, especially at the two ends of the official chain, namely, the deputy inspectorships and the normal scholarships.

VIII.—The accumulated surplus of the Mohsin endowment mentioned by the Director* should be devoted to—

* See paragraph 13.

(b) Increasing the boarding-house accommodation at Calcutta.
(c) Providing a Mudrussah building and boarding-houses at Chittagong.

The 12th January 1872. C. BERNARD.

P.S.—Since the above was written, a letter† has been received from the Director of Public Instruction, proposing to add an English teacher on R50 a month, and a Pundit on R40, to the Hooghly Mudrussah staff, so as to carry out the views of the Calcutta (the late Chief Justice Norman's) Committee. The Principal of Hooghly (Mr. Thwaytes) incidentally mentions that there are only thirty-one students on the rolls of the Hooghly Madrassah, and that there are four Moulvies on its staff. Of these Moulvies, three are ex-students of the Hooghly Mudrussah, and possess no very great knowledge of Arabic. It seems to me that these additions to the teaching staff will not do very much good or harm.

† No. 58, dated 9th January 1872.

16-1-72. C.B.

To-day (the 22nd January) two further letters have come to hand on this subject of Mahomedan education, and they must be mentioned in this note. The Director of Public Instruction (letter No. 135, dated 12th January) forwards a report (dated 2nd October) from Mr. Clarke, Inspector of the Eastern Circle. The purport of these letters is, that Mr. Clarke says, Madomedan zillah schools might be tried, but he believes they would do harm rather than good. The Director agrees with Mr. Clarke in deprecating denominational schools. There is much else that is of interest in these two letters. Mr. Clarke mentions that Bengalee is the mother tongue (the home family language spoken by women and children) of Mahomedans in Eastern Bengal. He states that Mahomedan children have complained that Hindoo masters sometimes treat them with scant courtesy, and sometimes are offensive in their behaviour to Mahomedan pupils. Mr. Atkinson does not believe that the employment of Mahomedan masters would attract Mahomedan lads to our schools. Mr. Clarke expresses his belief that Mahomedans are gradually coming round and attending our schools. He gives the statistics of the Chittagong, Noakhally, and Commillah zillah schools for the last thirty years. It certainly seems that the proportion of Mahomedans at these schools has increased. The

at Commillah 7 per cent. of the zillah school boys are Mahomedans; at Noakhally nearly 16 per cent. are Mahomedans; at Chittagong the figures are—

Year.	Hindoos.	Mahomedans.
1867-68	93	39
1868-69	229	46
1869-70	151	43
1870-71	126	46
1871	98	30

The history of the Chittagong school for the last few years throws some light on these figures. In or about 1868, a large aided school, managed and supported (I presume) mainly by Hindoos, was amalgamated with the zillah school; in 1869 and 1870 the numbers of the scholars fell off; and in 1870 a rival aided school was again started at Chittagong, and the new school drew away pupils from the zillah school. During these vicissitudes the number of Mahomedan lads at the zillah school remained much the same; they seem not to have been drawn away to the rival institution. It would appear quite clear that they prefer our schools to aided schools managed and taught entirely by Hindoos. These figures about the Chittagong school show that the school fell off about the time the law class was closed, and the plan of reducing it from the status of a high school was broached. The only other statistics offered by Mr. Clarke are the proportion of Mahomedan to Hindoo pupils in the three districts of the Chittagong division on the 31st March 1871, namely,—

2,821 Hindoos to 727 Mahomedans.

After considering what Mr. Atkinson and Mr. Clarke say in these papers, I quite agree that no case has been made out as yet for establishing a regular system of Mahomedan zillah, 'town and rural schools' side by side with a parallel system of Hindoo schools. But I do not see that anything is urged against the plan for a Madrassah in the Eastern districts, and for teaching Persian or Arabic to those who may want to learn it at our zillah schools. I cannot but fear that there is more in the representations of the little boys who complained of the Hindoo teachers than the Director or Inspector would seem to think. The one difference between North-Western Provinces' schools, where there are more Mahomedans in proportion to the population than Hindoos, and Bengal schools, where Mahomedan boys are miserably few in proportion to the population,—the main difference between the two provinces is that the department of education is largely officered by Mahomedans in the North-Western Provinces, while it contains no (or hardly any) Mahomedan officers in Bengal. Men who have served down here know more about such a matter than I do; but I thought at the time of the late Chief Justice Norman's death that I traced in the Bengalee Press, and in conversation with natives, a much stronger feeling of class and race antagonism between the Baboos and Mahomedans in Bengal than I recollect to have noticed in Northern India. A similar race-feeling is certainly strong among the educated and the uneducated Hindoos of Western and Central India, where Mahomedans are enormously outnumbered by Hindoos. I can quite fancy that this race-feeling makes itself felt in schools where the teachers, and the great majority of the boys, are Hindoos. Among boys at an English school there is often a feeling against Catholic boys. I would adhere to the recommendations contained in paragraph 33 of the foregoing note. In the face of the North-Western Provinces' statistics, I find it difficult to think that orthodox or even bigotted Mahomedans abhor English schools and English learning, and I cannot believe that this abhorence (if it exists) is fixed and unalterable. The Mahomedans of Eastern Bengal are probably more bigotted and more benighted than their fellow-worshippers of the North-Western Provinces. Whatever may now be done will not, as Mr. Clarke wisely says, bear much fruit for six or eight years to come; but that is no reason why we should sit down and do nothing. At the same time it is clearly necessary to do nothing rashly or hurriedly, and to take no step, such as the establishment of denominational schools, the wisdom of which is doubtful, but from which it might be difficult to recede. The establishment of a Mudrussah at Chittagong with the surplus of the Mohsin funds, the maintenance of Arabic classes at Dacca, the payment of Mahomedan lads' fees out of the Mohsin bequest, and the gradual introduction of Mahomedanism to our educational staff, would not in any way amount to inaugurating a system of denominational schools. As I have mentioned at the end of paragraph 33 above, I would not at present substitute Hindustanee for Bengalee as the language taught in rural schools of Eastern Bengal. I believe that Bengalee is the language of the Mahomedans of these parts. Hereafter if there is clearly a demand for Hindustanee schools, such schools could be opened.

Another paper which has come is a list of Mahomedan works received in the Bengal Library from 1867 to 1870. It is not quite clear from the list in what languages, whether Persian or Hindustanee, some of these books have been published. From this list (181

publications) it would seem that the Mahomedan works of the last four years, though some of them may be stupid or poor, are not any of them immoral or improper. With the exception (if it be an exception) of the story of Potiphar's wife, the books most frequently published and most largely read (see note opposite No. 9) are most harmless.

In the foregoing note I omitted one point on which the Lieutenant-Governor might perhaps be disposed to pass orders, and that is the encouragement of Mahomedan literature. On that point I submit a suggestion.

IX.—That the Director be asked to submit a plan for offering money-prizes and a dress of honour to Mahomedans who may write books of the kind and in the style described by Mr. Blochmann. The prizes might be in the shape of money, or might take the form of a promise to take a certain number of copies. During the last two years a plan of this kind has been successfully tried in the North-Western Provinces.

The 22nd January 1872.

C. BERNARD.

THE MADRASSAHS AND MAHOMEDAN EDUCATION GENERALLY.—(*Continued.*)

The Lieutenant-Governor directs that the foregoing note be brought up to date (namely, to the beginning of August 1872).

On looking into the educational files of the last nine months, I find that I omitted to mention among the steps already taken to attract Mahomedans to our schools, that on the 4th December 1871 orders* were issued that at any school where there was a sufficient number of Mahomedan boys to justify such a concession, a special class would be established to teach Mahomedans Arabic and Persian after their own fashion. In June last, an application was made from Gowhatty in Assam for a grant under these orders; and as 34 out of the 233 lads at the high school were found to be Mahomedans, a Mahomedan teacher of Persian and Arabic was sanctioned. At every, or nearly every, one of the zillah schools in the Eastern districts there is now a Mahomedan teacher of Persian and Arabic on the school staff.

* See the Lieutenant-Governor's Minute of that date.

2. Since my note was written, the Director's revised report upon the grant-in-aid rules has come in, but no reference was therein made to the subject (which had been enjoined† on the Director in September last) of making special grants-in-aid of Mahomedan schools. The Lieutenant-Governor in his Minute‡ on the grant-in-aid rules wrote as follows:—

† See paragraph 18 of note above.

‡ Submitted to India under our No. 600, dated 25th July.

"The Director of Public Instrucion was asked to consider in his report the circumstances and claims of the Mahomedans of Eastern Bengal, and I regret to observe that he has altogether omitted to comply with this injunction. I beg that the Officiating Director will now do so. The results of the census, already known, show that this class is enormously large; in some districts it is the larger portion of the population, and that which chiefly follows industrial pursuits. The educational destitution of this class is the greatest of all. Mahomedan boys are not altogether absent from primary schools—the patshalas—though the education received in these schools scarcely touches a fraction of the population; but in the upper and middle schools supported by Government and receiving grants-in-aid, Mahomedans have the smallest possible share. The grants should, if possible, be so distributed as to attract them equally with others. The Director of Public Instruction should report how he has carried out my former directions to provide elementary instruction in Arabic and Persian in Government schools where there is a large Mahomedan population."

3. During the last six months we have granted§ away about two lakhs for primary education in selected districts; and the orders regarding the grants specially provide that "in districts where the bulk of the rural population are Mahomedans, most of the schools should be suited to their requirements; but it is believed that for primary education they want little more than the vernacular. If a Mahomedan teacher can give them this, and also give them religious lessons at a time set apart for that subject, there be no objection."

§ Government Order No. 2671, dated 31st July 1872, and Resolution granting an extra lakh and a half now under issue.

4. In paragraphs 10 and 15 of the review‖ of the Director's last annual report were contained a summary of the information then available regarding, and remarks upon, the small number of Mahomedan boys that attend our higher schools. It is unnecessary to quote here what was then said; but I will extract the following figures from paragraph 15

‖ Government Order of the 26th February 1872.

regarding the only educational circle for which the creeds of the students were given. The extract is—

"In the North Central Circle the proportion of Mahomedans to total pupils is as follows for the different classes of schools :—

Zillah schools or high schools	about 6 per cent.
Normal schools	" 13 "
Aided higher class English schools	" 2½ "
" middle " " "	" 7½ "
" " " vernacular school	" 20 "
" lower " " "	" 30 "
Day patshalas	" 27 "
Night "	" 35 "

"In the night patshalas of Jessore about half the pupils are Mahomedans, and in the Rajshahye day patshalas the Mahomedans are 40 per cent. of the pupils."

5. The reduction of the Kishnagur and Berhampore Colleges, referred to in paragraph 29 of my note, have been carried out. Indeed, the Berhampore reduction had been previously ordered and partly carried out last year. The savings (Rs. 16,300) secured by the closure of the 3rd and 4th year classes at Kishnagur have been* now granted to the Hooghly College, so as to set free from the Mohsin endowment a corresponding amount for the furtherance of Mahomedan education in other parts of Bengal. Further, Mahomedan students have been admitted at very low fee rates to the Hooghly College civil service classes in consideration of the fact that the college is mainly supported from a Mahomedan endowment.

* Resolution is now under issue.

6. So far as the Calcutta Mahomedan institutions are concerned, the only recent orders have been—

23rd February 1872.—Declaring that a certificate of good birth was no longer to be required from students at the Calcutta Mudrussah. It was to suffice if a lad brought a certificate of good conduct and respectable character.

3rd February.—Declining to accede to the Director's proposal for abolishing the Collinga branch school. This school is situate in the Mahomedan quarter of Calcutta, and is in a manner attached to the Mudrussah. It contains about 140 pupils, of whom all but 10 or 12 are usually Mahomedans.

7. The purchase of the Chinsurah Mission building, which is to be used as an additional boarding-house for Mahomedan lads at Hooghly, has at last, after much difficulty with title deeds, been concluded. The Public Works Department have begun on the repairs and alterations which they hope to finish in four months' time.

8. Our letter of 21st March 1872, which raised the question of closing the two senior arts classes at the Patna College, does not bear very much on the Mahomedan education question, for we know that the Mahomedans form but a small proportion of the population in Behar. Still the letter adverts to one fact, which may be noticed in connection with the subject of these notes, namely, that in Behar Mahomedans have a very full share of Government patronage in the Judicial and Revenue Departments, a larger share indeed than Hindoos of Behar have. On going through the list of gazetted judicial and revenue appointments held by natives in the Patna Commissionership, I find that there were in the six districts 24 Mahomedans in the Subordinate Executive and Judicial Services against 23 Hindoos, according to the Civil List of the 1st April last.

9. Since January last the census has been taken, and though the results have not yet been all tabulated, still we know for some of the chief districts of Central and Eastern Bengal what proportion of the population are Mahomedans. For ten districts the figures are as follows :—

	Number of		Percentage of Mahomedans to total population.
	Hindoos.	Mahomedans.	
Nuddea	821,530	976,964	54
Rajshahye	286,883	1,017,966	78
Bograh	131,310	556,164	81
Pubna	372,111	843,573	69
Dacca	795,911	1,048,432	56½
Furreedpore	470,988	588,522	55½
Sylhet	860,216	904,420	51
Chittagong	300,928	793,368	72½
Noakhally	180,571	534,586	74½
Tipperah	539,950	993,480	64½
Total ...	4,760,398	8,257,475	63

Totals for the great districts of Backergunge and Mymensing, where Mahomedans are believed greatly to outnumber Hindoos, are not yet available. Still the foregoing figures for ten districts show what a very important element Mahomedans are in the population of Eastern and parts of Central Bengal.

The 16th August 1872.

C. BERNARD.

From the Officiating Secretary to the Government of Bengal, in the General Department, to the Officiating Secretary to the Government of India, in the Home Department,—No. 171, dated Calcutta, the 11th January 1873.

IN continuation of my letter No. 2918, dated 17th August 1872, on the subject of measures to be taken for the promotion of Mahomedan education in Bengal, I am directed to submit copy of a letter, No. 754, dated 18th December 1872, from the Officiating Commissioner of Dacca, submitting a report from the Collector of Mymensing on the failure of the Mahomedan class at the Government school at that station.

2. I am to add that it does seem very difficult to get over such testimony to the fact that the Mahomedans of Eastern Bengal do not want Persian and Arabic; and if the fact proves really to be so, it will not be for the Government to force foreign languages upon them.

Memorandum by A. ABERCROMBIE, Esq., Officiating Commissioner of the Dacca Division,—No. 754, dated Dacca, the 18th December 1872.

SUBMITTED to the Secretary to the Government of Bengal, General Department, with reference to paragraph 7 of Government Resolution dated 15th October last.

From H. J. REYNOLDS, Esq., Collector of Mymensing, to the Commissioner of the Dacca Division,—No. 308 dated Mymensing, the 15th November 1872.

WITH reference to your No. 602, dated the 7th instant, I have the honor to submit the following report.

2. The Government have asked for some further explanation of my remark that the Mahomedan class in the Mymensing zillah school has proved a total failure. The correctness of the remark will, I think, be sufficiently shown by a simple recapitulation of the facts.

3. The Mahomedan class was established about three years ago, mainly under the auspices of Syed Abdoollah, at that time Subordinate Judge in this district, and now employed in a similar capacity at Bhaugulpore. The Syed, who is a gentleman of considerable literary attainments, and whose character commands general respect, was anxious to take some step which might induce his co-religionists to avail themselves of the educational advantages offered by the zillah school. I believe he maintained at his own cost several Mahomedan boys as pupils in the school, and he induced the Local Committee of Public Instruction to vote for the appointment of a moulvie, on a salary of ₨20 per month, to teach Persian and Arabic to the Mahomedan pupils of the school. Mr. O'Kinealy, who was then the Magistrate, was much interested in the question of Mahomedan education, and he warmly supported the proposition. The class was accordingly commenced, and consisted of twenty-four boys.

4. The motives which actuated these gentlemen were highly laudable, but the principle of their proceedings is altogether beyond my comprehension. I am utterly unable to understand why, in order to induce Bengali-Mahomedans to learn to read and write their own vernacular, it should be thought necessary to bribe them by the offer of instruction in a foreign language in which they were never likely to attain any proficiency, and which could not possibly be of the slightest use to nine-tenths of them.

5. The Mahomedan class proved a failure from the commencement. Both Syed Abdoollah and Mr. O'Kinealy were transferred from the district, the number of Mahomedan boys at the school rapidly diminished, and the returns of each successive year showed a steady decrease in the number of pupils. In the present year there were seven pupils in the class, almost all of them little boys, who were merely learning, or pretending to learn, the elements of Persian grammar. It was then brought to the notice of the Local Committee that Persian was being studied during the hours which the rest of the school classes devoted to Bengali, and that these boys, who were learning Persian and English, had absolutely never learnt to read and write their own vernacular tongue. The Committee resolved that the study of Bengali was of primary importance, and the boys of the class were then called upon to make their election between Persian and English. Four of them chose to continue their Persian studies, and the Committee, from a wish not to do anything which might tend to discourage Mahomedans from remaining at the school, resolved that the services of the moulvie should

be retained. I have no wish to say anything against the moulvie, who is an accomplished gentleman, and who has been placed in a false position by no fault of his own; but I consider that for the work he does, he is the best paid official in the district.

6. I find myself unable to propose any measures to improve the prospects of the Mahomedan class. I can only recommend that it should, as a separate class, be done away with altogether. It may be a very proper thing that R20 per month from the school funds should be devoted to the encouragement of study among the Mahomedans; and this sum might do some good if it were applied to the payment of ten scholarships at R2 to be held by Mahomedan boys at the school.

7. With regard to the Garo schools in the north of the district, the causes of their want of success have been already noticed by Mr. Clarke in his letter printed with the Government Educational Resolution of the 30th September. There have been two radical faults in the plan as tried hitherto. The educational standard in these schools has been pitched too high; nothing more than primary instruction should have been attempted. The second error (probably an inevitable one) was that proper teachers were not selected for the schools. A well trained guru was what was required, and it would have been very desirable that he should possess some knowledge of the Garo tongue. But the teachers appointed were youths from the normal school, who had nothing in common with their pupils, but on the contrary felt a strong aversion to the locality, and were anxious to get an exchange as quickly as possible. There is every reason to hope that under the system now to be inaugurated these schools will be of real benefit to the inhabitants of the hill villages.

From C. A. Elliott, Esq., Officiating Secretary to the Government, North-Western Provinces, to E. C. Bayley, Esq, C.S.I., Secretary to the Government of India, Home Department,—No. 4559 A, dated Nynee Tal, the 17th October 1871.

In reply to the endorsement from your Office, No. 304, dated 7th August last, I am directed to forward, for submission to the Right Hon'ble the Governor General in Council, the accompanying copy of a letter No. 1295, dated the 30th August last, from the Officiating Director of Public Instruction, North-Western Provinces, on the subject of the promotion of Mahomedan education in these Provinces, and to state that the Lieutenant-Governor fully concurs in the views set forth by Mr. Griffith.

2. This Government is doing all that can reasonably be expected for Mahomedan literature and education, and the only important deficiency in the curriculum provided is that Persian is not, as it ought to be, recognized as a classical language for the higher examinations of the University Course. His Honor has long advocated that it should be its intrinsic value as a language entitles it to this place, and it is unquestionably the popular learned language among the Mussulmans and mixed population of Hindustan. Its ancient forms and literature, as well as its works of more modern authorship, would not only afford the ground-work of a valuable intellectual exercise, but would also form a highly popular addition to our English Course, and this would do more than anything else to conciliate the Mahomedan classes to our system of education.

3. The subject will also be borne in mind in the discussions regarding the projected College at Allahabad.

4. I am to add some statistics extracted from the Education Report of 1869-70, which show that Mahomedans form a fair proportion of the students in the North-West Schools and Colleges:

	Pupils.	*Mahomedans.*
Colleges	1,423	169
High Schools	1,750	293
Middle Class Schools	1,088	184
Tehseelee Schools	15,954	2,628
Hulkabundee Schools	102,490	15,049
Female Schools	7,031	1,228
Private Colleges	1,234	199
Higher Aided Private Schools	1,908	276
Middle Schools	6,958	1,200
Aided Private Girls' Schools	709	210
Anglo-Vernacular Schools	11,603	2,420
Total	152,148	23,862

5. Mahomedans are thus more than one-seventh of the whole body of students, while they number, according to the census of 1865, less than one-seventh of the entire population of the North-Western Provinces. Similarly out of 124 candidates for the Entrance Examination of 1869, Mahomedans were 10, or 8 per cent., and they were 21 out of 175, or 12 per cent. in 1870.

From R. Griffith, Esq., Officiating Director of Public Instruction, North-Western Provinces, to C. A. Elliott, Esq. Officiating Secretary to the Government, North-Western Provinces,—No. 1295, dated Nynee Tal, the 30th August 1871.

With reference to G. O. No. 3791 A, dated 24th instant, forwarding an Extract from the Proceedings of the Government of India, in the Home Department (Education), under date Simla, the 7th August 1871, I have the honour to offer the following brief remarks for the consideration of the Honourable the Lieutenant-Governor.

2. *Indigenous Schools.*—To begin at the bottom of the educational scale, His Honor is aware that Persian and Arabic are taught with more or less success in the indigenous or desi schools frequented by Mussalman children. In these schools the pupils, if they remain long enough, are taught to read and write fluently, if not correctly and intelligently. The more advanced students read Persian books more distinguished perhaps for their elegance of style than suitable on the score of morality for the perusal of the young. Among these the generally beautiful, though sometimes objectionable, erotic poem of *Yusuf-o-Zoulaikha*, and the elaborate indecency of the *Bahar-o-Danish*, are the special favourites. Some learn to read the Kuran, but with the most imperfect knowledge of the language of their sacred book. In these schools there is no mental training, nothing in fact which can be called education. Regularity, order, method, are all neglected. The children come and go when it suits their convenience. Each receives his separate lesson. The eye learns to recognize, and the hand to form the Persian characters. Words are then committed to memory; and this is nearly all the instruction that the teacher wishes to impart or the pupil to receive. The visits of Government officials are looked upon with jealousy and suspicion, and advice if offered is rejected. As long as the parents who pay the teachers are satisfied, as they seem at present to be, with this state of things, little improvement in these schools can be expected. It will come in time, but it can come only with the general increase of intelligence. Mussulman schools of a better order, whose managers are willing to receive the assistance of the State, are already liberally aided by the Government of these Provinces—such grants-in-aid schools I mean as the Chashmai-Faiz School at Ghazeepore, which is essentially a Mussalman school, and where Persian and Arabic are carefully taught. This school was visited by His Honor the Lieutenant-Governor in his last tour, and a grant-in-aid equal in amount to the local expenditure was shortly afterwards solicited and obtained. In Benares, where schools and colleges abound, the Government extends its aid to a special school for the sons of the Delhi Shahzadas. In the Mirzapore Zillah School there is a separate Oriental Department, in which Persian and Arabic are taught independently of English. State assistance to Mussalman schools is limited only by the inclinations of the managers and the amount of available funds.

3. *Hulkabundee and Tehseelee Schools.*—Persian finds a place in the scheme of studies of our Hulkabundee and Tehseelee schools, and in some of the latter Arabic is also taught. The former are established for the elementary instruction of the children of villagers, and cannot, of course, be expected to turn out finished classical scholars. But even in these a boy may lay the foundation which may be carried upwards in a Tehseelee or still higher school. I may be allowed to observe that I have recently recommended that Persian be one of the subjects for the higher standard in the middle class vernacular examinations, which the University of Calcutta proposes to establish. In these our Tehseelee school boys will, I trust, in time be able to compete.

4. *Zillah Schools.*—Arabic and Persian are taught in all the Zillah Schools. In some the teachers are men of ability and considerable attainments, and their pupils pass creditably in the examinations, although, with so many other subjects to study, no very high grade of scholarship is attained in the Oriental classics.

5. *Colleges.*—All students above the lowest classes of the school departments of our colleges are obliged to learn either Sanskrit or Persian and Arabic. They are formally examined in these subjects twice a year, and the marks gained count equally with those obtained in English and other subjects for promotion and Government scholarships. In the college department a classical language must be taken up for the University examinations, and for Mussalmans at present there is only Arabic. In one of the colleges extra scholarships from local funds are given to students who distinguish themselves in Arabic. I may here remark that I have long wondered at the exclusion of Persian from the list of classical languages allowed to be taken up by candidates for the higher examinations of the University. A Mussalman may take up Hebrew, or Greek, or Latin, but he is debarred from Persian. Some time ago, encouraged by His Honor the Lieutenant-Governor, I submitted, for the consideration of the Syndicate of the University, a strong recommendation that Persian should be admitted into the list of classical languages in which candidates for degrees

and honors may be examined. The discussion of my proposal has been deferred until the Vice-Chancellor can be present and take part in it. If the proposal is rejected, Persian scholarship must remain, as far as our colleges are concerned, in its present neglected state. If it is accepted, a great stimulus will be given to the study of a beautiful language which is at once the Latin and the French of thousands of the people of these Provinces, and to the careful cultivation of a copious and noble literature. Sanskrit is the peculiar property of Hindoos, and Arabic is the rightful possession of Mussalmans; but Persian, Aryan in origin and structure and enriched with Semitic treasure, may claim to be the one common classical language of educated Indians, the joint possession of Mussalman and Hindoo. I shall anxiously await the decision of the University on this important point.

6. *Vernacular Literature.*—This Government has done, and is doing, much to encourage the creation of a vernacular literature for the Mussalmans of this country. Prizes amounting to Rs. 5,000 in value are annually offered for the composition of works in either of the vernaculars, either original or translated, and on almost every possible subject. During the past year some twenty prizes were awarded to successful authors, and their books have been published for use in schools and colleges, for distribution as rewards, and for general sale. The prize notification has not as yet called forth any very excellent work of general interest, but something of value is occasionally found in the flood of trash which inundates this office. The measures cannot be excepted to create good writers of prose and verse, but it is well designed to bring forth the latent talents which would otherwise have remained unemployed.

7. *Teachers.*—Of our 30 Deputy Inspectors 15 are Mussalmans. In our Tehseelee schools there are in the 1st Circle 76 Mussalman teachers to 65 Hindoos; and in the other Circles Mussulmans hold a fair proportion of the teacherships. In English schools Mussalmans readily obtain appointments, and we only complain that the supply of qualified men is not sufficient to meet our requirements.

8. *Unpopularity of Government Education.*—The unpopularity with Mussalmans of the Government system of education is a subject which has for some time occupied my attention, although I have not had opportunities of personally acquainting myself with the state of the people's feelings in different parts of these Provinces. I thought that some useful hints might be gleaned from the study of the educational system pursued in the State schools under the most liberal and enlightened of Mussalman Governments; and with this view, as soon as I was appointed to the post in which I am now officiating, I endeavoured to procure from Constantinople Reports on the state and progress of public instruction in Turkey and complete sets of the school-books now in use. The only report which I could procure is one in modern Greek on the Christain schools under the management of the ecclesiastical authorities, and this, though interesting, is useless for my purpose. The Turkish school-books *mutatis mutandis* much resemble those used in our Tehseelee schools; but they are decidedly inferior in quality. There are simple Turkish reading-books, a treatise on Turkish composition in prose and verse, an introduction to Arabic Grammar, and a little volume of selections from the *Gulistan*. There are elementary works on Arithmetic, Geometry, and Trigonometry, a compendium of Geography and a little book of travels. With the substitution of Algebra for Trigonometry, and of Indian history for the travels, the scheme of studies in our Tehseelee schools is essentially the same as this. General geography is taught in the Turkish schools, but the Mussalmans of India object to the study, and think that their children are merely wasting time in acquiring information about countries which they will never see. They think too that Urdoo as a language neither requires nor deserves study by a Mussalman, and that Persian and Arabic are the only tongues which are worthy of their cultivation. Hulkabundee and Tehseelee schools are now looked upon with more favor as Persian, and, in some cases, Arabic have been admitted into the scheme of studies; but they will not be thoroughly popular with the people of Islam unless a great preponderance is given to classical studies, and geography and some other subjects are altogether excluded. So violent a change in the system of instruction is, of course, out of the question. It would be unfair to the great majority of the students, and would not advance the true interests of the minority. So also in schools of the higher class, one hour a day is devoted to Persian and Arabic, while the vernaculars, English, History, Geography, and Mathematics engross four hours out of the five.

9. *Conclusion,*—In conclusion I venture to express my decided opinion that the Government, having due regard to the crying wants of the uneducated millions, cannot do more than it is already doing for the cultivation of such luxuries as Arabic and Persian. They are both taught in all Government schools of the higher class, and Persian at least is taught in most of the lower class schools where there are pupils who wish to learn it. Grants-in-aid are given to schools where the instruction is more exclusively in these languages. In colleges

perhaps, the local scholarships might be more generally devoted to the encouragement of proficiency in the three classical languages of the country, but here the improvement of Persian scholarship rests entirely with the University. If Persian is admitted as a subject of examination for University degrees and honors, a Persian and Arabic Department might, I think, be established in the proposed College at Allahabad, where the highest subjects should be taught by the best scholars obtainable. As for vernacular education, I feel sure that the standard will be raised by the examinations which the University proposes to institute. Better text books and in higher subjects will be required and prepared, and in the course of time I am inclined to hope that even degrees and honors will be conferred on those who successfully pass examinations in the usual subjects in the vernacular, and who distinguish themselves by the knowledge they show of the classical languages of this country.

From C. A. ELLIOTT, Esq., Secretary to the Government of the North-Western Provinces to H. L. DAMPIER, Esq., Officiating Secretary to the Government of India, Home Department,—No. 2396 A, dated Nynee Tal, the 1st July 1872.

I am directed to forward, for the information of the Right Honourable the Governor General in Council, the accompanying Report received from Syed Ahmed Khan Bahadoor, C.S.I., Secretary to the Select Committee for the better diffusion and advancement of learning among Mahomedans of India, together with a copy of the Rules for the management of the Committee, and also of a letter this day addressed to the Director of Public Instruction, North-Western Provinces.

Report of the Select Committee—(*Not printed.*)

RULES FOR THE GUIDANCE AND MANAGEMENT OF THE MUHAMMADAN ANGLO-ORIENTAL COLLEGE FUND COMMITTEE 1872 A.D., OR 1289 HIJRA.

Name and Object.

Rule 1.—The Committee shall be designated "The Muhammadan Anglo-Oriental College Fund Committee"

Rule 2.—The object of the Committee shall be to collect funds towards the establishment of a college, particularly one for the education of the Muhammadans as suggested by the Central Committee for the better diffusion and advancement of learning among Muhammadans of India,—the suggestions being contained in the Report of the Select Committee, dated the 15th April 1872.

Nomination of Members.

Rule 3.—Muhammadans only shall be eligible as Members of this Committee. Their appointments shall be first determined by the Members of the Central Committee present on the occasion, subsequent nominations being left to the Members of the College Fund Committee.

Rule 4.—The Members of the Committee shall always be appointed by means of the Ballot Box; and if in any case, the balls for *ayes* and *noes* should be equal in number, the President of the Committee shall have the power to give the casting vote.

Rule 5.—Persons who shall be appointed Members of the Committee shall be considered as life Members unless they themselves resign the appointment, or render themselves liable to dismissal for any offence of which they will be convicted by any Judicial Court.

Rule 6.—The office of members shall not be hereditary. In case of death, resignation, or dismissal, of any Member, the other Members shall have power, according to the Rules herein given, to appoint any other person whom they may think fit, in the room of such person.

Rule 7.—The number of Members shall not be limited. The Members of the Committee shall have power to elect any person as Member whom they may think fit. Great care, however, will be taken in making such election, only those being eligible whose assistance is likely to be of real value to the Committee.

Rule 8.—Persons who shall be appointed Members shall obtain from the Committee a Certificate specifying their duties and powers, together with a copy of the Rules for the time being, and they shall then be invested with the powers conferred on Members.

Office-Bearers.

Rule 9.—One of the Members of the Committee shall be elected President, and another Life Honorary Secretary to the Committee,—their appointment being left to the choice of the other Members of the Committee.

The President so appointed shall be entitled to preside at every meeting, and, in his absence, the Senior Member of the Committee shall fill his place. For the first time, the appointment of the above Office-bearers shall be made by the Members of "the Committee for the better diffusion and advancement of learning among Muhammadans of India," who shall be present at the time of their election.

Rule 10.—The Members of the Committee shall be at liberty to appoint any person or persons as Assistant Secretary. In case he is not a Member, they shall also have the power to fix an allowance for his services.

Rule 11.—The said Office-bearers shall be appointed only for one year; and in each Annual Meeting, the Members of the Committee shall, by their own choice, make new appointments by means of the Ballot Box in accordance with the provisions of Rule 4.

Rule 12.—Each Member, and the life Secretary, shall hold his office during his life; but if any of the Office-bearers, Members, or the Secretary, shall be convicted by any Judicial Court of any criminal offence and imprisoned, he shall be deprived of his office, and of the powers and rights he may possess by virtue of that office.

Rule 13.—Every Member or Office-bearer shall be at liberty to resign his office.

Rule 14.—No Member or Office-bearer, except the Assistant Secretary, appointed under Rule 9, and who shall receive some allowance, shall be entitled to receive any remuneration or compensation for the discharge of the duties of his office.

Rule 15.—An Office-bearer who shall have served for one year shall be held competent to be elected for the next year also.

Duties of Members.

Rule 16.—The principal duty of the Members shall be to collect subscriptions. They shall be at liberty to apply for subscriptions to the Muhammadans for whose benefit as a nation the college is to be established, and also to the Christians, who being "people of the Book," and Rulers of India, are doubtless willing to assist in the welfare of the Muhammadans as in that of the people of any other race. It shall not be lawful for the Members to ask for subscriptions from any others, besides the aforesaid two races; but if any gentleman belonging to any other nation, or professing any faith other than the above two, shall contribute to the Fund of his own free will, the Members of the Committee shall gratefully accept the same.

Rule 17.—Subscriptions in the shape of cash, or other moveable or immoveable property, just as the subscriber may be pleased to give, shall be accepted. But if, in the opinion of the Members, subscriptions received in the shape of moveable or immoveable property shall be deemed to be such as not to answer their purpose in establishing the college, they shall be at liberty to exchange it for cash, the sale deed being executed on behalf of the Secretary under the laws of the Government, and the same shall be deemed a *bonâ fide* instrument on behalf of the Committee.

Rule 18.—The Members of this Committee shall have power to appoint Sub-Committees, subordinate to their authority, in places where they may think proper; but the said Sub-Committees shall have power to take no proceedings, except to collect subscriptions, and to remit the same to the Secretary to this Committee.

Subscription Money.

Rule 19.—All sums of money, whether realized by subscription, or whether they are the proceeds of any property, or profits arising out of any stock, shall be deposited in the Bank of Bengal in favour of this Committee, and shall be drawn out of the same for the purposes hereinafter mentioned, under the receipt of the Secretary.

Rule 20.—Funds collected shall be laid out in the purchase of Promissory Notes, or pensions held under grants in perpetuity as mentioned in Act XXIII of 1871; or a share or shares in the Bank of Bengal, or perpetual Mafi tenure, on behalf of the Committee, so that the establishment of the proposed college may be supported from the income arising out of the same. No other kind of property, except those specified above, shall be purchased unless allowed by the majority of the Committee. Should any of the Members of the Committee be absent from home, or should any Member not send his opinion on the question referred to him at or before the time fixed for the purpose, his opinion shall be deemed to be negative. But it shall be lawful to change any one of the above-mentioned kinds of property into another kind.

Rule 21.—The subscribers shall be at liberty to specify what kind of property out of those named above may be purchased with the sums paid by them.

Rule 22.—The aforesaid kinds of property shall, from time to time, be purchased for the Committee with the subscriptions collected up to date. The Promissory Notes, or sale deed of

pensions or Mafi lands, or the instruments of the purchase of Bank shares, or of whatever else may be brought, shall be kept in the Bank of Bengal, and the said Bank shall be duly authorised to realize the profits accruing on the same.

Rule 23.—The sums contributed to the Fund shall not be used for any other purpose than the purchase of the property mentioned above; but if the sum of the Fund exceeds ten lacs, only three lakhs of the excess shall be used for the construction of the college and its out-offices.

Rule 24—Should the Secretary or any Member, or any Committee, spend sums out of the Fund contrary to the provisions of Rule 22, he shall of course be deemed guilty of criminal breach of trust.

Rule 25.—The Members of the Committee shall have the power to use the profits accruing on the funds raised for the purpose of the college for which the fund is to be collected. They shall also have the power to deposit all profits to the credit of the principal. But the profits, once deposited as principal, shall not be drawn for expenses, and all the provisions of the Rules 22 and 23 herein given shall apply to them.

Rule 26.—A meeting of the Members of the Committee shall be held at least once every six months; and the amounts of subscriptions collected during the past six months, together with the proceedings taken in connection with the collection of funds, and purchase of property in accordance with Rules 20 and 22, shall be discussed and published.

Rule 27.—Every Member shall be at liberty to move the Secretary to convene a meeting, and it shall be necessary to hold such meeting within two weeks from the date of such application.

Rule 28.—The presence of at least three Members, a President, and a Secretary, shall be sufficient to form a quorum. They shall be empowered to express their opinion. For the conduct of the business of the Committee, the decision of the majority of the Members shall be considered final; but in a case of emergency the Secretary, either alone or with any Member of the Committee, shall work on his own responsibility, if the Committee allow him to do so, and his or their proceeding shall subsequently be either confirmed or reversed by the Committee.

Rule 29.—All the proceedings of the Committee which bear the signature of the President and Secretary shall be sent to the Bank where the funds are deposited. The said proceedings shall be always published either separately, or in some newspaper, and one or two printed copies shall also be sent to the Bank.

Rule 30.—All the proceedings and the accounts of the Committee shall be kept in Persian and English; and at the end of every six months, a copy of the latter shall be sent to the Bank of Bengal for record. The said Bank shall then examine the accounts thus sent, and compare them with its account books.

Rule 31.—At the end of each half year, the accounts of the Committee shall be published for general information either separately or in some newspaper.

Rule 32.—The Committee shall have a round seal, having at the top a Crown within which the following words shall be inscribed in English "Victoria Regina." The circle beneath it shall contain the following inscription in English: "The Muhammadan Anglo-Oriental College Fund Committee, 1872 A. D." and in the space beneath the circle which will be in the form of a crescent, the following words shall be inscribed in the Arabic character—"Majlis Kházin-ul-Bazáat Letásis-i-Madrasatul" Ulúm Lil Muslamin, 1289 *Hijra.*

The Head Quarters of the Committee.

Rule 33.—When sufficient funds have been raised to open the college, the Members of the Committee shall appoint a place for the establishment of the college, and the same place shall be the head quarters of the Committee; but until sufficient funds have been collected, the head quarters of the Committee shall be at the place where the life Secretary shall reside, and all the accounts and the books relating to the Committee shall be kept in custody of the life Secretary.

Rule 34.—With the concurrence of all the Members of the Committee, the Rules hereinbefore mentioned shall be modified, but Rules 23 and 24 shall, in no case, be altered or modified. When it shall be deemed proper to modify the rules, it shall be necessary to call for the opinion of the Members, and to follow the opinion of the majority.

Rule 35.—All documents, proceedings, rules, receipts, bills, and every other sort of document connected with the Committee, shall be signed by the life Secretary, and be held as valid. The life Secretary shall, on good cause being shown, have power to allow any other person to sign for him, provided that the Secretary, before delegating such an authority, shall bring the matter to the notice of the Committee, and shall obtain the sanction of the Committee in favour of the person whom he wishes to act for him.

Rule 36.—In case of any loss or injury, the life Secretary, as well as the person who signs for him, shall be held responsible.

The above rules received the assent of the "Committee for the better diffusion and advancement of learning among the Muhammadans of India" in 1872 A. D., corresponding with 1289 Hijra.

SYED AHMED KHAN,

Secy. to the Committee for the better diffusion and advancement of learning among Muhammadans of India, and life Honorary Secy., Muhammadan Anglo-Oriental College Fund Committee.

From C. A. ELLIOTT, Esq., Secretary to the Government of the North-Western Provinces, to the Director of Public Instruction, North-Western Provinces,—No. 2394A., dated Nynee Tal, the 1st July 1872.

I am directed to forward, for any remarks you may wish to offer, the accompanying letter, dated 14th June, with enclosures, from Syed Ahmed Khan Bahadoor, C.S.I., Secretary to the Select Committee for the better diffusion and advancement of learning among Muhammadans of India.

2. I am to observe that the Lieutenant-Governor will be prepared to take copies of the pamphlet for distribution among the Educational Officers and Educational Committees in these Provinces.

3. I am to add that, should the Society's efforts be successful in effecting the establishment of a Muhammadan College on the projected footing, that is of imparting a liberal secular education in addition to a religious education, the aid of Government could best be afforded in respect of the former on the basis of the Grant-in-aid Rules.

From LEPEL GRIFFIN, Esq., Officiating Secretary to the Government of the Punjab, to the Officiating Secretary to the Government of India, Home Department,—No. 683, dated Lahore, the 21st February 1873.

RESOLUTION No. 300, dated 7th August 1871, was forwarded to the Government of the Punjab for information and guidance. The attention of Local Governments was therein called to the condition of the Muhammadan population of India as regards education, and their opinions were requested as to whether, without infringing the fundamental principles of the educational system, some general measures in regard to Muhammadan education might not be adopted, and whether more encouragement might not be given in the University course to Arabic and Persian literature. It was also requested that the Senate of the Lahore University College should be invited to offer their views on the important questions referred to, which invitation has been made by the Punjab Government and responded to by the University College.

2. The general results of the enquiries instituted, the report of the Senate of the Punjab University College, with the opinions of individual members, both European officers of position interested in the subject of education and of Muhammadan and Hindu gentlemen of intelligence and cultivation, are contained in the printed paper which accompanies this letter (letter No. 180, dated 8th July 1872, from the Officiating Registrar of the Punjab University College, with annexures)—the opinion of the Officiating Director of Public Instruction in the Punjab, Mr. J. G. Cordery, forms one of these annexures. Statistics carefully prepared accompany the report, giving a statement of schools in the Punjab for the year 1870-71, showing the percentage of Muhammadans under instruction, the number of pupils under instruction according to districts and grades of schools, the number of schools in proportion to the total population and to the proportion of the Muhammadan community.

3. The Lieutenant-Governor considers that the conclusions to be drawn from these statistics have been fairly stated by the Officiating Registrar in his letter. The general result appears to His Honor to be that the Muhammadans as a class do avail themselves of the educational advantages offered to them by the Government, and that in the Punjab generally, putting aside the frontier districts, which, from exceptional circumstances known to the Government of India, are more backward than the rest of the province and show little desire for education, the Muhammadans in no degree stand aloof from active co-operation with our educational system. In the Punjab Proper, excluding the frontier districts, the Muhammadan population avail themselves of the educational opportunities offered to them to as great a degree in proportion to their numbers as the Hindu population.

4. The study of Persian and Arabic is not neglected in the Punjab, and His Honor even doubts whether, in the primary schools of the province, Persian is not unduly fostered. The institution of the Punjab University College, which has been warmly supported by Government, and which has received a very large grant-in-aid, has done much to encourage the study of both these languages, as also of those more especially prized by the Hindu population.

5. The Muhammadans of the Punjab are not generally a bigotted race. They do not appear, from statements made by the leading men of their creed, to entertain any religious objections to their children attending Government schools, or indeed the mission schools, where, to a certain extent, religious instruction is imparted. The suggestions of these gentlemen for the encouragement of Muhammadan education show that no special action is necessary on the part of the Government. The system of special scholarships, which is one point urged, is to a great degree dependent on financial considerations, and would hardly affect education generally amongst the Muhammadan community; while the Lieutenant-Governor is willing and anxious to extend the grant-in-aid to all schools which fulfil the conditions of the grant-in-aid rules and which may be started by Muhammadans, so far as the funds at his disposal for educational purposes will allow.

6. It will be observed that there is very general unanimity of opinion, both among Muhammadan and Hindu gentlemen, as to the absence of all just complaint with the Government system in the Punjab. This the Lieutenant-Governor considers a matter for satisfaction, as it removes almost entirely the difficulties which at first sight appeared to surround the subject.

7. The Government of India may be assured that the subject will receive the careful attention of the Lieutenant-Governor, and that no reasonable assistance desired by the Muhammadans themselves, and which it is in the power of the Government to equitably bestow with regard to claims of other classes of the community, will be withheld.

From C. PEARSON, Esq., M.A., Officiating Registrar, Punjab University College, to the Officiating Secretary to the Government of the Punjab,—No. 180, dated Lahore, the 8th July 1872.

IN continuation of my letter No. 140, dated 31st May 1872, I have the honour to forward the opinions of several members of Senate upon the question of Muhammadan education.

Statement of papers forwarded.

2. These papers consist of—

(1) Registrar's report prepared by desire of the Executive Committee of the Senate, with notes recorded by members of Senate.

(2) The opinions of Mr. Justice Melvill and of Mr. Justice Boulnois.

(3) The opinions of some Muhammadan members of Senate, signed by them.

(4) The opinions of some Hindu members of Senate, signed by them.

Registrar's report, and opinions recorded on it.

3. My report to the Executive Committee shows that the proportion of Muhammadans in Government and aided schools is 35 per cent. of the scholars, while the proportion of the Muhammadans to the rest of the population is 53 per cent. Although the Hindus are more alive to the advantages of a school education, the absence of Muhammadans is conspicuous only in the colleges and upper zillah schools. The course of study in vernacular schools is especially suited to Muhammadan scholars, and a large majority of teachers are Muhammadans. In the public service they have their full share of appointments, excepting where a knowledge of English is required. The members of Senate who have recorded their opinion on the report generally accept the facts stated, and disapprove of granting any special privileges to Muhammadans as unnecessary and likely to cause jealousy.

Opinions of Mr. Melvill and of Mr. Boulnois.

4. But Mr. Justice Melvill thinks that special scholarships should be given to Muhammadans, in order that they may qualify themselves for those branches of the public service from which they are now commonly excluded by their ignorance of English. Mr. Justice Boulnois advocates the promotion of secondary and higher education conveyed in the vernacular, coupled with a more systematic encouragement of Arabic and Persian literature, and, as far as possible, the substitution of the vernacular languages for English in public business.

Dr. Brown's opinion.

5. Dr. Brown thinks that only the case of English education requires special attention, and that, if special scholarships are given to Muhammadans, they should be for English.

Mr. Forman's opinion.

6. The Reverend Mr. Forman doubts the policy of systematically appointing Muhammadan teachers of English in Muhammadan districts. He states that the proportion of Muhammadans studying English has greatly increased since 1860 in the Lahore Mission School, and thinks that a similar increase would be found to have taken place throughout the province. I have endeavoured to ascertain how far this is the case; but, owing to changes of classification, it is impossible to make an exact comparison of the statistics given in the educational reports. However, there is no doubt that the proportion of Muhammadans learning English has increased, and is still, perhaps, increasing.

7. The Honourable Mr. Egerton thinks that no cause has been made out for special encouragement to purely Muhammadan schools, and that the advantages of a knowledge of English are certain to prove a sufficient inducement.

The Honourable Mr. Egerton's opinion.

8. Colonel Maclagan deprecates any special measures for the benefit of Muhammadans, and would consider the promotion of Arabic and Persian literature apart from the question. The Muhammadans throughout the country are more or less prejudiced against the education which we offer, or indifferent to it; and the correction of this spirit can only be a work of time.

Colonel Maclagan's opinion.

9. Mr. Justice Lindsay, Mr. Alexander, and Mr. Smyth, concur with the report, and disapprove of giving special scholarships to Muhammadans.

10. The opinion of the Muhammadan members of Senate is signed by Nawab Nawazish Ali Khan, Nawab Abdul Majid Khan, Faqir Shams-ud-din, Muhammad Shah, Khan Bahadur; Aga Kalb-i-Abid Khan, Extra Assistant Commissioner; Dr. Rahim Khan, Khan Bahadur; Main Muhammad Jan.

Opinion of Muhammadan members.

They are of opinion that no change should be made in the subjects of study, and especially that there should be no diminution of the study of English; that grants-in-aid should be freely given to Muhammadan schools; that the Muhammadans are generally poor; and that they should be assisted in their education by a system of special scholarships.

11. The Hindu members of Senate who have recorded their opinions are Rajah Harbans Singh, Rai Mul Singh, Babu Nobina Chandra Rai, Pandit Radha Kishn, Diwan Baij Nath, Diwan Pandit Shankar Nath, Diwan Ratan Chand Dhariwala.

Opinion of Hindu members.

They notice that the total number of Muhammadan students of all classes of educational institutions in the province is not less than that of Hindu students (excluding Sikhs and others); at the same time the proportion of Muhammadans attending school is less. The reason of this is that Brahmins and Khatris, having hereditary prejudices against agriculture and manual labor, look to education as a means of livelihood, whilst the Muhammadans have no such motive. They think it would be a waste of money to give more encouragement to the study of Muhammadan literature, and although grants-in-aid may properly be given to Muhammadan schools in which European science is taught, higher education should be imparted through the English language.

They would approve of the creation of a vernacular literature suited to the wants and tastes of the majority of the Muhammadan population. This should include a popular treatment of arts and sciences and light reading.

They doubt whether the employment of Muhammadan teachers in English schools more systematically would have much effect.

They object to the principle of giving special privileges to Muhammadans, and maintain that scholarships should be open to all without regard to creed or color.

12. It is satisfactory to find that so little difference of opinion exists either as to the facts of the case or the right mode of dealing with it. The preponderance of opinion is against adopting any measure of a special kind, and the Native members of Senate are unanimous in thinking that there should be no change in the direction of encouraging the languages of the country at the expense of English.

Conclusion.

REGISTRAR'S REPORT TO THE EXECUTIVE COMMITTEE.

Muhammadan Education.

In the Resolution of the Government of India, No. 300, dated 7th August 1871, the opinion of the Senate is desired on the general question of Muhammadan education in India. It is stated that in no part of the country, except, perhaps, the North-Western Provinces and the Punjab, do the Muhammadans adequately, or in proportion to the rest of the community, avail themselves of the educational advantages which the Government offers; and various measures are suggested which might have the effect of bringing the Muhammadan community under the influence of our schools and colleges. The means proposed are—

(1) The promotion of secondary and higher education conveyed in the vernaculars, coupled with a more systematic encouragement and recognition of Arabic and Persian literature.

(2) The appointment of qualified Muhammadan English teachers in English schools in Muhammadan districts.

(3) Assistance by grants-in-aid to Muhammadans to create English and vernacular schools of their own.

(4) Any general measures in regard to Muhammadan education which might be adopted without infringing the fundamental principles of the Government educational system.

2. The manner in which such measures may be carried out will naturally depend upon the circumstances of different parts of the country, but the principle of promoting the cultivation of the vernaculars and of the study of the Oriental classics has from the first been maintained by the Senate of the Punjab University College, and is distinctly laid down in the Statutes.

The policy of appointing Muhammadan English teachers to English schools* in Muhammadan districts has not been overlooked by managers, and only requires to be more systematically carried out.

* Both Government and aided schools.

3. The Senate, in its Resolution of the 27th January 1872, has already declared its approval of the establishment of Muhammadan aided schools, and efforts have been made in the Rawalpindi Division, with some success, to carry the scheme into effect.

4. Besides advocating the establishment of grant-in-aid schools, the Senate suggested that a sum of money should be placed at their disposal by the Government for the creation of a literature for the Muhammadans, but (with regard to other measures not specified in the Resolution of the Government of India) they could not unanimously support any proposal which was not based on an equal regard to the various denominations.

In the words of their memorandum—

"They cannot recommend, for instance, to relax the test of fitness for public employment in favor of any portion of Her Majesty's subjects; they cannot advocate the introduction of religious teaching in Government schools, as this would be infringing one of the fundamental principles of our educational system."

5. So far, then, the suggestions of the Government of India are completely in accordance with the policy and operations of the Punjab University College, and with their opinion already recorded, whether any other measures might advantageously be adopted is a question on which there is room for a variety of opinions, and I will first give some of the statistics of Muhammadan education in the Punjab.

6. The proportion of Muhammadans in the Punjab is 53 per cent. of the population.

In Government village schools the percentage of Muhammadan scholars is 38.

In higher vernacular schools, 30.

In middle English schools it varies from 29 to 24.

In Government English schools of the higher class, 20 per cent.

In Government colleges, 5 per cent.

In the English department of the Lahore Medical School there are 10 Muhammadans and 35 Hindus.

In the Vernacular department of the same school there are 51 Muhammadans and 42 Hindus.

In the Government normal schools, where vernacular school teachers are trained, there are 121 Mussalmans and 42 Hindus.*

* See note at the end of the report.

7. As regards the public service, Mr. Miller has supplied me with the following facts:—

"I find that, of 125 Tahsildars, 72 are Hindus and 53 Muhammadans; of 43 Extra Assistant Commissioners, 20 are Hindus† and 23 Muhammadans; in the Police force 52 per cent. are Muhammadans and 30 per cent. Hindus.

"All these figures tend to show that, where a knowledge of English is not indispensable, the Muhammadan has as good a chance as the Hindu in securing public employment in the Punjab.

"But when we come to departments where English is necessary, the Hindu has the advantage, and consequently, I believe that, if the average salary of the two were calculated, that of the Hindu would be found far the highest, because English work receives, as a rule, higher remuneration.

"Dr. Hunter's book (p. 166) shows that Muhammadans are not nearly so well off in Bengal as here. There were only 30 Muhammadan to 113 Hindu Deputy Collectors and Magistrates, and only 37 Judges to 178. There are no Tahsildars in Bengal.

"In the Punjab there have been no artificial hindrances to the advancement of Muhammadans. The disadvantages, if any, under which they have labored are inherent to their position and religion. Higher education in vernacular would not give them much advantage in receiving employment. Their vernacular attainments are generally good enough for the purpose. Their prospects would have been improved by some further education in English. The only way to help them is to assist by grants-in-aid and otherwise any schools they may be able to get up."

8. To this account of the proportion of Mussalmans in Government schools and in Government employ, I may add that they are far more numerous in indigenous schools, although the great majority of those returned as scholars merely learn to read a few pages of

† This appears to be a mistake—see Mr. Griffin's note at page 14. He says—"There are 37 Muhammadan Extra Assistant Commissioners to 25 Hindus; and of these the first seven, drawing the highest pay of any Natives in the province, are all Muhammadans."

the Kuran by rote, and receive some instruction in the practices of their religion. The numbers given in the Educational Report are 29,280 Muhammadans in indigenous schools to 16,282 others.

9. Leaving the indigenous schools out of the question, it appears that Muhammadans do not avail themselves of the education offered so readily as the Hindus, although, excepting the case of the colleges, they are not conspicuous by their absence.

10. After much enquiry it seems to be established that the paucity of Mussalmans in Government schools, so far as it exists, is chiefly owing to two causes,—parents prefer to give their children a religious education at home, or at the hands of a Mulla, until an age when it becomes difficult for them to compete with those who go to the Government school earlier. But the strongest reason alleged is the general poverty and unthrifty habits of the Muhammadan people, owing to which they fail to secure for themselves advantages which they would gladly accept. As the Muhammadan members of Senate have dealt with this subject at length, I need not enter into the details.

11. The Muhammadans themselves are unanimous in declaring that there is no religious prejudice among the more enlightened classes against the education given in Government and Mission schools, though they would naturally prefer to have religious and moral instruction according to their own system. On the frontier, however, and in some other parts of the Punjab, where the Muhammadans show a marked reluctance to enter our schools, there is undoubtedly a less liberal spirit associated with a disregard or ignorance of the advantages of a good education. It may be worth while to remark here that the system of vernacular education established in the Punjab is already specially favorable to the Mahammadans. The teachers are mostly Muhammadans of the Mulla class.* The languages studied are Persian and Urdu. Even among the Hindus we find the influence of Muhammadan associations so strong that in correspondence, books, and newspapers the ideas and diction are Muhammadan in character; at least this is the case when the language is Urdu, which is the literary vernacular of the Punjab.

* See note.

12. I think then that in the Punjab little can be done to make our schools more attractive to the Muhammadans so far as the subjects of stuty are concerned, but the personal influence and encouragement of the officers of Government might be directed more systematically to those classes which keep aloof, and their efforts could not fail at least to keep the advantages of education before the eyes of people who have never been properly aware of them.

It has been suggested that special scholarships should be given to Muhammadans on account of their poverty, but it would of course be impossible to do more in this way than to pick out a limited number of promising lads from the mass.

13. As regards general scholarships, provision has already been made both by the Government and the University, and the competition is by no means severe; yet comparatively few Mussalmans are successful in obtaining them, and hence it seems likely that, if a number of additional stipends were specially given for their benefit, the holders would not do anything worth the outlay.

14. The conclusion at which I arrive from the above considerations is briefly this: that the measures suggested by the Government of India have, in the Punjab, already been adopted, and it only remains for the officers of Government and others who have influence to do all in their power to bring the Muhammadans to a truer sense of their interests and privileges.

Note on paragraph 6 of the Report by C. PEARSON, *Esq., Offg. Registrar.*

The percentage of Muhammadan scholars may be compared with the statistics of previous years.
I have extracted the following figures from Educational reports :—

		1861-62.	1865-66.	1870-71.
Percentage of Mahammadan scholars in	Village schools	42	39	38
	Town "	27	27	30
	Zillah "	21	23	24
	Aided "	21	28	29

English is taught in the zillah and aided schools.
The proportion of Muhammadans learning English has hardly increased since 1865-66.

Note to paragraph 11.

The following statistics of Government schools in the Punjab show the preponderance of Muhammadan teachers:—

	Number of schools.	Hindu teachers.	Muhammadan teachers.
Primary schools	1,057	427	771
Middle vernacular schools	79	78	126
" Anglo-vernacular schools	24	56	46
Normal schools	3	4	11
Upper schools	5	5	4
Colleges	2	6	2
Total	1,170	576	960

Statement of Schools in the Punjab for 1870-71 showing the percentage of Muhammadans under instruction.

Place of instruction.	Muhammadans.	Others.	Total.	Percentage of Muhammadans.	Remarks.
I.—Studying English.					
Government colleges	6	96	102	5·8	Female schools and indigenous schools are not included.
" schools of higher classes	34	129	163	20·8	
Aided schools of higher class	639	1,677	2,318	27·5	
Government schools of middle class	334	1,001	1,335	24·8	
Aided schools of middle class	698	1,656	2,354	29·7	
II.—Vernacular and Oriental.					
Government normal schools	121	86	207	58·4	
Aided " "	102	47	149	68	
Oriental School, Lahore	12	18	30	40	
Town schools	2,410	5,466	7,876	30·6	
Aided schools of middle class	215	411	626	34·3	
Government schools of lower class and village schools.	16,445	26,801	43,246	38	
Aided schools of lower class	2,910	7,074	9,984	29·1	
III.—Medical School.					
English Department	10	35	45	22·2	
Vernacular "	51	42	93	54·8	
TOTAL	23,987	44,539	68,526	35	

Statement of Schools in the Punjab for the year 1870-71 showing the number of pupils under instruction according to districts.

Division.	District.	Population.	Muhammadans.	Percentage of Muhammadans.	Percentage of Muhammadans in schools.	Lower Schools.		Middle Vernacular Schools.		Higher Vernacular and Normal Schools.		Middle and Higher English Schools.		Colleges.		Total Pupils.		Total pupils.	Remarks.
						Muhammadans.	Others.	Muhammadans.	Others.	Muhammadans.	Others.	Muhammadans.	Others.	Muhammadans.	Others.	Muhammadans.	Others.		
Delhi	Delhi	608,850	130,645	21·46	19·8	453	1,665	79	249	24	22	96	605	1	50	653	2,651	3,304	Female schools and indigenous schools are not included.
	Gurgaon	696,646	216,147	31·02	25·8	349	1,303	104	298	...	...	51	119	...	...	504	1,710	2,214	
	Karnal	610,927	151,723	24·83	34·	380	767	155	363	...	...	7	27	...	...	542	1,057	1,599	
Hissar	Hissar	484,681	102,928	21·24	17·7	132	683	14	46	...	...	8	28	...	...	154	757	911	
	Rohtak	536,959	71,118	13·24	22·7	306	1,078	93	266	...	...	11	37	...	...	410	1,381	1,791	
	Sirsa	210,795	82,120	38·96	23·3	158	609	53	115	...	...	...	...	...	...	211	724	935	
Ambala	Ambala	1,035,488	286,874	27·70	32·1	1,176	2,536	317	484	...	...	81	335	...	...	1,574	3,355	4,929	
	Ludhiana	583,245	206,603	35·42	31·	405	831	133	573	80	31	94	182	...	...	712	1,617	2,329	
	Simla	33,995	5,525	16·25	16·1	21	215	...	...	...	...	34	73	...	...	33	288	343	
Jalandhar	Jalandhar	794,764	358,427	45·09	32·6	954	1,651	103	433	10	...	107	316	...	...	1,174	2,400	3,574	
	Hushiarpur	938,890	317,967	33·86	28·4	930	2,426	225	415	...	...	11	60	...	...	1,166	2,901	4,067	
	Kangra	743,882	48,613	6·53	10·3	185	1,610	15	217	...	...	19	85	...	...	219	1,912	2,131	
Amritsar	Amritsar	1,083,514	502,348	46·36	25·1	1,063	2,945	68	353	12	16	100	382	...	...	1,243	3,696	4,939	
	Sialkot	1,005,004	601,959	59·90	46·9	1,613	1,673	268	339	...	...	139	217	...	...	2,020	2,229	4,249	
	Gurdaspur	655,362	296,983	45·31	48·1	1,849	1,914	202	264	...	...	18	73	...	...	2,069	2,251	4,320	
Lahore	Lahore	789,666	470,216	59·54	38·7	1,065	1,543	162	179	80	70	216	591	5	46	1,528	2,429	3,957	
	Firozpur	549,253	245,659	44·72	31·2	493	981	77	197	...	...	40	159	...	...	610	1,337	1,947	
	Gujranwala	550,576	357,550	64·94	30·7	642	1,318	6	111	...	...	182	417	...	...	830	1,846	2,676	

Statement of Schools in the Punjab for the year 1870-71—concluded.

Division.	District.	Population.	Muhammadans.	Percentage of Muhammadans.	Percentage of Muhammadans in schools.	Lower Schools.		Middle Vernacular Schools.		Higher Vernacular and Normal Schools.		Middle and Higher English Schools.		Colleges.		Total Pupils.		Total pupils.	Remarks.
						Muhammadans.	Others.	Muhammadans.	Others.	Muhammadans.	Others.	Muhammadans.	Others.	Muhammadans.	Others.	Muhammadans.	Others.		
Rawalpindi	Rawalpindi	711,256	621,169	87·33	47·3	1,183	1,156	81	191	29	12	32	154	...	...	1,325	1,513	2,838	Female schools and indigenous schools are not included.
	Jhelam	500,988	434,157	86·66	42·6	1,076	1,439	100	103	...	...	18	30	...	...	1,194	1,570	2,764	
	Gujrat	616,347	537,696	87·24	46·3	1,096	1,186	37	129	...	...	26	35	...	...	1,159	1,350	2,509	
	Shahpur	368,796	405,507	82·84	34·3	440	843	...	...	...	...	3	33	...	...	447	876	1,323	
Multan	Multan	471,563	360,188	76·38	52·7	680	742	48	15	...	...	112	183	...	...	840	940	1,780	
	Jhang	348,027	270,819	77·81	37·8	375	589	109	204	...	...	8	30	...	...	492	823	1,315	
	Montgomery	359,437	277,291	77·15	19·	196	369	16	151	...	...	...	...	...	...	122	520	642	
	Muzaffargarh	295,547	249,867	84·54	43·	265	243	49	169	...	...	...	...	...	...	314	412	726	
Derajat	Dera Ishmael Khan	394,864	338,387	85·69	32·2	291	602	...	...	...	...	54	125	...	...	345	727	1,072	
	Dera Ghazie Khan	308,840	264,527	85·65	52·5	725	608	111	113	...	...	15	49	...	...	851	770	1,621	
	Bannu	287,547	260,550	90·6	46·5	255	313	...	...	...	...	52	38	...	...	307	351	658	
Peshawar	Peshawar	523,152	481,447	92·03	69·	518	105	...	...	...	...	173	198	...	...	691	303	994	
	Kohat	145,419	136,565	93·91	60·4	124	66	...	...	...	...	9	17	...	...	133	83	216	
	Hazara	367,218	346,112	94·25	42·5	46	58	...	...	...	...	8	15	...	...	54	73	127	
	Total	17,611,499	9,337,685	53·02	34·7	19,340	34,967	2,625	5,977	235	151	1,723	4,603	[illegible]	96	23,948	44,852	68,800	

Opinion of Dr. T. E. B. Brown.

I agree with the Registrar's report, but think that special attention should be drawn to the lower proportion of Muhammadans who are studying English, and that, if any special scholarships are given to Muhammadans, these should be granted on condition of the holders studying the English language, as the proportion of Muhammadans in the service of Government is only detective in those posts in which a knowledge of English is required. In the Medical School also we have always had a large proportion of Muhammadans in the vernacular class, but only a few in the English; still the number of Mussalmans is increasing in the latter class also of late years, and I believe that the attention of Muhammadans is now more fixed on the advantages offered by an English education, and that they would willingly avail themselves of such if assisted by Government.

Opinion of the Revd. C. W. Forman.

I, too, approve of the Registrar's report in the main, though I have serious doubts regarding the policy of systematically appointing Muhammadan teachers of English in Muhammadan districts.

A comparison of the educational statistics of the Punjab for 1870 with those for 1860 would, I think, show that the percentage of Muhammadans in English schools had greatly increased in the ten years. Such an increase has taken place in the Lahore Mission schools, and, if the same tendency is observable throughout the province, it would appear that no change of policy was necessary.

Opinion of J. A. E. Miller, Esq.

I approve of the report being sent.

Opinion of C. R. Lindsay, Esq.

I agree with the Officiating Registrar.

As to special scholarships for Muhammadans, I do not advocate any such system for this province. I think such a system would give rise to much bitter feeling, and I doubt whether the result, as regards Muhammadans, would justify the measure.

Opinion of C. W. W. Alexander, Esq.

I agree entirely with the report, and deprecate the establishment of special scholarships for Muhammadans. As Mr. Forman says, there is no doubt that the number of Muhammadans reading English in our schools has increased in the last few years, and is likely to increase still further. I believe also that many commence English now younger than they used to do.

Opinion of J. W. Smyth, Esq.

I agree with the report. I deprecate the grant of special scholarships or any other class privileges to Muhammadans.

Opinion of R. E. Egerton, Esq.

I vote for this report being sent to Government by the Senate. I do not think any cause has been shown for giving special encouragement to purely Muhammadan schools. The advantages which a knowledge of English confers are so well known and so generally appreciated that I think the proportion of Muhammadan pupils in the higher schools is certain to increase, especially as there is a good proportion of Muhammadans in the higher vernacular schools. Mr. Forman's testimony to the increase of Muhammadan pupils in the Lahore Mission School is very satisfactory.

Opinion of Colonel R. Maclagan.

I agree that no special measures for the benefit of Muhammadans are called for. Whether "a more systematic encouragement and recognition of Arabic and Persian literature" is required is a question to be considered apart from special arrangements for promoting the education of any one class of people. If the encouragement of Persian and Arabic learning

has the effect of drawing to our schools and colleges people who would not otherwise come, it has this further use. But there should be no such thing as special assistance to Muhammadans as such, or special educational employment of Muhammadans, otherwise than as they may be the fittest men for the posts.

The acceptance of education in such districts as those mentioned in paragraph 11 of the Registrar's report must be very gradual. The low estimation in which education of any kind is held it takes a long time to overcome in any country independently of religious objections, as in this case. The causes of the scanty attendance of Muhammadans at our schools, which appear, as the Registrar notices, in a marked manner in the frontier districts, exist, to a greater or less extent, among Muhammadans throughout the country. Speaking generally, the Hindus are more alert to adopt what appears to be advantageous, and to accept the labour required for the acquisition of the necessary knowledge. The Muhammadans, as a rule, are more inert,—a smaller proportion of them rise to the higher efforts required for higher attainments, a larger proportion taking to employments which can be obtained with less learning of smaller exertion. The cause is not inferior capacity. And the correction can only be a work of time,—a work now going on,—as the recognition of advantages worth having and labouring for becomes more lively, and stimulates energies that are either dormant or exerted in other directions. No special educational encouragements addressed to Muhammadans seem necessary or expedient.

Opinion of Lepel Griffin, Esq.

In the Punjab everything has already been done to encourage the study of Persian and Arabic, and these languages have received, if anything, more than their fair share of attention. I believe it is impolitic and certain to lead to after embarassment to force education in any particular direction, or to stimulate the education of one class at the expense of any other. The ideas on which the feeling in favour of special education for Muhammadans are founded are in the Punjab erroneous. Mr. Hunter's work, referred to more than once in this report, is not only wrong in its conclusions, but exactly opposed to the facts. It may be that the intention of the writer was to confine his observations to the Muhammadans of Lower Bengal, with whom alone he was acquainted. They are quite false as regards North India. The Muhammadans are not a down-trodden race, but hold the majority of *good* appointments under Government. They had far more than the share which, taking their *numbers* into consideration, might be thought their right, and the comparison is much more striking than Mr. Miller's note makes it to be. There are 37 Muhammadan Extra Assistant Commissioners to 25 Hindus; and, of these, the first seven, drawing the highest pay of any Natives in the province, are all Muhammadans. That the number of Hindu scholars exceeds that of the Muhammadans is natural, and specially so in all the most westerly districts, where the Hindus alone form the trading classes and require some amount of education. To force the grant-in-aid system as is now being attempted in the Rawalpindi District is a sort-sighted policy. It is to throw the education of the masses into the hands of the priests, and those who advocate it should logically advocate the education of the youth of Europe being again entrusted to the Jesuits.

Opinion of J. G. Cordery, Esq.

It would seem now to be unanimously admitted that the facts and figures supplied by my predecessor at an earlier stage of this debate were correct, and that, therefore, the grounds upon which the subject was originally mooted by the Government of India has no existence in the Punjab. It is not true that Muhammadans do not avail themselves of the education offered to them by the Government, except in those parts of the country where education is altogether despised on its own account. In the country between Delhi and Jhelam the proportion which Muhammadan pupils bear to the total number of students almost exactly corresponds to that which the Muhammadan section bears to the total population. It is admitted also that the course prescribed in the vernacular schools, so far from being distasteful to the Muhammadans, is rather supposed to err in the importance which it attaches to the study of Persian. Muhammadan teachers are also, as a matter of fact, more numerous throughout the province than Hindu teachers; so that, if the case be looked upon as a whole, the complaint on which the reference was made would seem to fall to the ground.

2. Two weak points, however, have been brought to light during the discussion, affecting, at any rate, the extent to which our system is taken advantage of by Muhammadans. Though numerous in our elementary and middle schools, they do not push their education further. They are comparatively few in the zillah schools, and hardly attend our colleges at all. But is this due to any dislike of what we offer them there? It is remarkable that no Native member of the Senate desires any alteration in our course, except in that direction which at first

ight might have appeared unpopular to Muhammadans. They beg for more English, and more English only. But to this deficiency, such as it is, the comparative absence of Muhammadan scholars is not ascribed. It is put down partly to the fact that, early years having been spent on the Kuran, the Muhammadan student, finding himself distanced by the Hindu, abandons it in disgust; partly to the fact that many avocations and trades which are open to the Muhammadans are debarred to the Hindu, and that, therefore, the latter depends on education for his livelihood more than the former; and, lastly, to the general impoverishment which is said to have affected most Muhammadan families of any note. And to these three causes one might fairly add a constitutional impatience of temperament, which renders the race more averse to remaining in a protracted state of pupilage than is the case with the more sedentary and amenable Hindu. But it is obvious that no possible change in our educational course at all touches on such influences as these. Special scholarships might, perhaps, be founded, but, when founded for so special an object, they should come from private sources, not from the State, whose impartiality should be beyond question.

3. The entire absence of any desire for education at all amongst the Muhammadans of the districts beyond the Jhelam is the second point that seems to require notice, especially since one member of the Senate has recorded remarks disparaging what has recently been attempted for its diffusion in the Rawalpindi Division. At present the Muhammadan mind of those parts can only conceive one possible object for which a man or boy should be troubled to learn anything at all, that is an acquaintance with the Kuran sufficient to enable him to perform his religious exercises. To impart this much of letters, indigenous schools or teachers are sufficiently numerous. And where a Mullah is able and willing to place our secular course, or a portion of it, side by side with his religious lessons, where the population of the village will consent to subscribe regularly half the sum necessary to enable him to do this, and where his school is left open to prescribed inspection, I can see no reason why the Muhammadan has not as fair a claim to a grant-in-aid as the Christian missionary under the same circumstances. Such a grant would be contributed from the cess which the Muhammadan tax-payer has paid; and if experience on the frontier has shown that he will not accept instruction from any other hands but those of his priests, he only resembles, in this point, nations much more advanced in civilization than his own; and it is certainly much better that he should receive it at their hands than not at all. The obvious economy of the measure, and the probability that the village subscribers will desire to derive some benefit from their subscriptions, and, therefore, send their children to the school, are further points in favour of its adoption. I do not advocate any modification being introduced merely in the Muhammadan interest, nor do I consider that any such demand is justified by facts.

Opinion of NOBINA CHANDRA RAI, RAJAH HARBANS, RAI MUL SINGH, &c., *on Muhammadan Education in India.*

WITH reference to Resolution of the Government of India in the Home Department (Education) No. 300, dated 7th August 1871, we, the above-named members of the Senate of the Punjab University College, beg to submit our views on the subject of education of the Muhammadan population of this province (we would not presume to give our opinion in regard to other provinces, with condition of which we are not fully acquainted).

The subject involves two questions—

1st.—Whether or not the Muhammadans in this province adequately avail themselves of the educational advantages in proportion to the rest of the population, and, if not, from what causes?

2nd.—What measures might be adopted to induce the Muhammadans to avail themselves of educational advantages to a greater extent than at present?

As regards the first question, by referring to the statistics furnished in the reports of the Department of Public Instruction, Punjab, for the years 1869-70 and 1870-71 (a memorandum of which is appended to this note), we find that the *total* number of Muhammadan students of all classes of educational institutions in the province is not less than that of the Hindu students (leaving "others" who bear a small proportion). If, however, we exclude the unaided indigenous schools, the proportion of the Muhammadan to the Hindu students borne on the rolls of schools supported wholly or partly by Government, is as 2 to 3. But as the Muhammadan population of this province bears a proportion of 5 to 4 to the Hindu and Sikh population, the number of the former receiving education, in comparison with the latter, stands in the ratio of 4 to 5, if we include the indigenous schools in our calculation, and in the ratio of 4 to 8 if we exclude them.

Thus, no doubt, the Muhammadans at first sight do not appear to avail themselves adequately of the educational advantages offered to them by Government; but if we ponder on the probable causes of this, we observe that, on the one hand, the Hindu community is divided into four castes, of which the two upper, *viz.*, the Brahmins and the Khatris (or about half the Hindu population), have hereditary prejudices against the professions of agriculture and manufacture; consequently they can earn their livelihood only by means of education; while, on the other hand, the Muhammadans have no castes amongst them (corresponding to Brahmins and Khatris) having similar prejudices, or at least not to such extent as the Hindus. Hence a great part of the Muhammadan population is engaged in various professions, such as agriculture, manufacture, &c., and, consequently, does not care for education afforded by Government, to which it would resort chiefly with the object of obtaining a livelihood thereby. As the Government Administration Reports do not furnish any statistics as to the number of each race following the different trades and professions, we are unable to quote their respective proportions; nevertheless from our local knowledge we can assuredly assign the above as the cause of the disparity between the number of the Hindu and the Muhammadan students.

The reason why the number of Muhammadans in the indigenous schools is comparatively higher than in the schools supported by Government is, as we believe, that their parents (chiefly the agriculturists and manufacturers) prefer giving their religious instructions in *masjids* and *maktabs*, combined with an elementary knowledge of Persian and Arabic, or as much as is required for their immediate use, and can be attained in a short time, and, therefore, do not care much for Government schools, which teach in a comparatively longer period Persian and Urdu, with history, geography, &c.,—subjects which they do not consider of much practical use to them; in fact, the masses of the people need such instruction as may be of some use to them in procuring their livelihood. Should they be induced to attain higher (theoretical) education, they would forsake their own vocations and aspire to high appointments under Government, and, these being limited in number, must necessarily be beyond the reach of many, who would consequently be obliged to drag on a miserable existence.

Now we come to the second question, which may be divided according to the proposals contained in the Resolution of the Government of India. These proposals are as follows:—

(1) That secondary and higher education should be conveyed in the vernaculars coupled with a more systematic encouragement and recognition of Arabic and Persian literature.

(2) That, with the view of giving further encouragement to the classical and vernacular languages of the Muhammadans in all Government schools and colleges, the appointment of "qualified Muhammadan English teachers" should be encouraged.

(3) Assistance should be given to Muhammadans by grants-in-aid to create schools of their own.

(4) Greater encouragement should be given to the creation of a vernacular literature for the Muhammadans.

(5) That more encouragement may be given in the University course to Arabic and Persian literature, and that some general measures may be adopted with that object.

In our humble opinion it is quite unnecessary, nay a waste of educational funds, to give more encouragement to the study of Persian and Arabic in Government schools and colleges, inasmuch as the people have every means of studying these languages in their own institutions, which they prefer, as proved by the facts above mentioned; but grants-in-aid may advantageously be given (either through the Department of Public Instruction or the Punjab University College, which encourages national learning) to their indigenous schools, on condition that they include history, geography, and mathematics, or such general subjects of European knowledge, in their system of instruction, and be subject to the occasional inspection of Government officers.

As regards higher education, there are very few men in this country who betake themselves to it for the sake of knowledge alone. Every student of the high class schools and colleges aspires to some lucrative employment, which he can hardly obtain without a good knowledge of English; hence he naturally bestows more attention to, and cares more for, this language than for the Oriental languages; therefore any more encouragement to Arabic and Persian, at the expense of other studies, in the University course than that given at present, or what may be given in a national manner through the Punjab University College, will not only be an act of injustice to the classics and vernacular of the Hindus, but be

productive of disaffection, even amongst the Muhammadan students. Besides, higher education, taken in its true sense, can hardly be imparted in this country through any language but English, which alone can throw open the door of science to a Native.

In this province there is no want of encouragement to Persian; on the contrary, the complaint is that Government throws away its money on this language, which seems only to raise a class of pauper munshis (of whom there is no lack at present), instead of usefully employing it on the diffusion of English, for which alone the Muhammadans stand in need of Government help.

The creation of a vernacular literature for the Muhammadans will, indeed, be productive of much good: provided it is suited to the wants and tastes of the majority of the Muhammadan population, *i. e.*, the agriculturists, manufacturers, and traders, and is rendered in such a popular style as may be fit for self-study. With this view, encouragement may be given to the multiplication of treatises in vernacular on the different arts and practical sciences, such as agriculture, carpentry, metallurgy, weaving, dyeing, pottery, &c., as well as on interesting novels, &c., containing moral anecdotes, or what is called "light literature."

With reference to the employment of qualified Muhammadan teachers for English, we doubt whether this measure *will do much* towards attaining the object in view.

In conclusion, we may mention that some members are of opinion that assigning a number of stipends and scholarships in the principal schools will enable Muhammadan youths to continue their studies up to the higher standards. This is objected to by others as a wrong principle; but if this suggestion be carried out, it will undoubtedly have the effect of increasing the number of college students, and, although there will be some additional expenditure against this item of the educational budget, yet it will tend to reduce the percentage of charges for education of a higher standard owing to the increased number of students: hence eventually it will not be an uneconomical measure. We have, however, this much to add in connection with this subject, that any such act as reserving a number of stipends or scholarships for the Muhammadans specially, instead of offering them to public competition, irrespective of color or creed, will interfere with the principles of British administration, according to which all subjects should have equal patronage of Government.

Comparative Statement of Students of different races and creeds receiving education in the Punjab.

Classes of Institutions.	Hindus.				Muhammadans.				Others.			
	1869-70.		1870-71.		1869-70.		1870-71.		1869-70.		1870-71.	
Government Colleges	70		91		10		6		9		5	
" schools, higher class	135		141		32		46		4		6	
" " middle "	5,737		5,809		2,511		2,744		601		658	
" " lower "	23,363		23,074		16,717		16,445		3,782		3,727	
" jail " " "	1,150		1,128		2,721		2,437		758		562	
Grant-in-aid schools, higher "	1,354		1,609		395		719		67		100	
" " middle "	1,404		2,002		972		913		130		65	
" " lower "	6,626		6,778		2,883		2,910		272		296	
		39,841		40,532		26,241		26,220		5,623		5,419
Indigenous unaided schools	17,962		13,791		31,981		29,084		2,536		2,244	
		17,692		13,791		31,981		29,084		2,536		2,244
Total	...	57,803	...	54,423	...	58,222	...	55,304	...	8,159	...	7,663
Total population of the Punjab	...	...	7,236,607		...	...	9,331,367		...	...	1,006,810	

Opinion of RAHIM KHAN, *Khan Bahadur*, NAWAB NAWAZISH ALI KHAN, NAWAB ABDUL MAJID KHAN, FAQIR SHAMS-UD-DIN, MUHAMMAD SHAH, KAIB-I-ABID, and MUHAMMAD JAN, *Muhammadan Members, on Muhammadan Education.*

WE, the above named, having been called on to give our opinion on the above subject, beg to submit the same.

In reality the Muhammadan population is deprived of education and other advantages as regards income, &c., which the other nations of India have derived; and, as Her Majesty's Government has very kindly paid its attention towards the educational progress and reputation of Muhammadans, they must thank the Government. As it is the desire of Government not to make any alterations in the subjects of education, but only to amend the mode of education, we therefore confine our remarks to the latter, otherwise we would have expressed our opinion at more length on all points connected with the improvement of education. The system or mode of education which at present prevails in the Government schools, as regards English, Arabic and Persian, should continue as heretofore. We do not wish English education to lessen in any way, as it is a key to the treasures of all sciences and arts of the age, and men of every nation and occupation anxiously want it; for without this, according to the established rule of the Government, no one can rise up or obtain any high office; consequently the Government schools an dcolleges should remain open as usual to the Muhammadans for English education.

2. If any Muhammadan may establish an aided school, and if the mode of its education be inconsistent to that of the Government schools, it should be aided by Government grant under the provisions of the rules, and the head of such an institution be set at liberty to teach the prevailing sciences to the pupils, either in English, Arabic, or Persian, according to their respective wishes, and the students of such schools may, as it is desirable, receive encouragement from Government.

3. It is well known to our just British Government that the Muhammadan population of India is generally poorer and more helpless than the other nations, and it is evident that knowledge cannot be obtained without sufficient means of livelihood, purchasing books, the payment of fees, and the expense of wearing clean clothes, which it is incumbent on every pupil in Government schools and colleges. We accordingly beg to suggest that a special committee be formed to ascertain the means, character, and status of the family of the pupils of the poorer classes, and to fix some allowance for them, when it is believed that in course of time they will, like the well-to-do Government subjects, receive both morally and mentally the highest education, and thus they will no longer remain degraded before their fellow-brethren of other castes in this country.

Opinion of MR. P. S. MELVILL.

IN my opinion no special measures are required in the Punjab for encouraging Muhammadans to participate more freely in the secondary and higher education provided by Government, except that indicated in paragraph 5 below.

2. There seems to be but little room for doubt, and it is a fact admitted and acknowledged to a very full extent by the Muhammadans themselves, that their only hope of good advancement in life is in obtaining the best education, and that such education can only be obtained by the medium of English. Moreover, they admit, and with reason, that it is only by the medium of English that the best education could, under any circumstances, be obtained; so that even if "a more systematic encouragement and recognition of Arabic and Persian literature" were given, their desire would not be to acquire knowledge through it, but through the far wider door opened out by means of the English language.

3. There can be no doubt that grants-in-aid should be given to Muhammadans to create or continue schools of their own, on the same terms that such grants are given to other denominations, and I believe that the existing rules admit of this being done.

4. What I believe the Muhammadans really want is that special pecuniary encouragement should be held out to them over and above what is afforded to other sections of the population. They allege, and truly allege, that a Mussalman of good family will choose death rather than demean himself by engaging in trade or in any occupation which he considers derogatory, and that, as a rule, the people of Islam are poor as compared with the Hindus.

5. In considering this part of the question, it is difficult to separate the educational from the administrative system generally. It will probably be admitted by most English officers of the Government that it is very desirable, as well for the conduct of the administrative machine as on considerations of justice, that a certain proportion of appointments in the Government service should be held by Muhammadans, and that all those appointments should not be filled by Hindus or other cognate classes. The proportion that Muhammadan employés

should bear to others depends on various considerations, into which it is not now expedient to enter. This principle being admitted, it would seem to follow almost as a corollary that a somewhat similar course should be followed in the schools which turn out the men who afterwards get Government employment; and I am, therefore, of opinion that the Government would act wisely and justly in assigning in each district a certain proportion of scholarships to Muhammadans, and at the same time in declaring that in the civil administration generally the same proportion should be observed in appointing to offices. In the event of there being no competent Muhammadan candidate for a scholarship or office, it would be assigned to the best student or applicant of any other creed. In these remarks I only refer to offices that are generally filled by Natives.

Opinion of Mr. C. BOULNOIS.

I THINK that the promotion of secondary and higher education conveyed in the vernacular coupled with a more systematic encouragement of Arabic and Persian literature, should be the general measure adopted. This is laid down in the Statutes of the Punjab University College; and with it conflicts, somewhat in theory, the proposition for the appointment of English Muhammadan teachers. A great benefit would result, in my opinion, to the cause of education in this province, as well as to the people, if greater respect were shown for the Urdu and other Eastern languages in our courts and public offices by our offices both judicial and executive. A high premium is too often placed on a partial acquaintance with English, and the results are bad for all.

If I mistake not, in official, professional, and private life, many of the most esteemed members of the Muhammadan community have not learned English. To discuss the causes of this is beyond me, but I have often connected this fact with the idea of a certain tenacity of character more valuable in itself than facility in the acquirement of a language. For an Indian Muhammadan to acquire English really well would draw largely on an imitative faculty which their customs seem to me to discourage.

I also deprecate the grant of special scholarships to Muhammadans. I think the report should be submitted.

From H. B. HARINGTON, Esq., M. A., Officiating Secretary to the Chief Commissioner of Oudh, to the Secretary to the Government of India, Home Department,—No. 1709, dated Lucknow, the 15th April 1872.

WITH reference to the communications noted in the margin, regarding the encouragement of Mahomedan education generally, and of Arabic and Persian literature in the University course, I am directed to submit a copy of a letter from the Director of Public Instruction, dated 6th September 1871, No. 1840, with the following remarks.

No. 306, dated 7th August 1871.
„ 70, „ 26th January 1872.
„ 161, „ 3rd April 1872.

2. The comparative appreciation by Mahomedans of the existing method of instruction in this province is attested by the fact that whilst the proportion borne by pupils undergoing instruction to boys of a school-going age is in the case of Hindus only 3·3 per cent., it reaches in the case of Mahomedans a percentage of 8·1; and it would thus appear that in Oudh, as well as in the North-Western Provinces and the Punjab, the Mahomedans, at least proportionately, do avail themselves of the educational advantages that Government offers.

3. Nor can it perhaps be fairly said that, at any rate since the general diffusion of educational committees, the Mahomedan gentry of the province stand aloof from active co-operation of our system. For in these committees the Mahomedan element is well represented, and the influence of intelligent and wealthy Mahomedan gentlemen is appreciably felt.

4. As a fact, moreover, although the Hindu so largely out-numbers the Mahomedan population of the province, the course of instruction is practically a course of Urdu-Persian, rather than a course of Hindi-Sanscrit; and is thus in itself more suited for Mahomedan than for Hindu scholars. Indeed the results in Government schools are stated as follows:—

Learning	English	2,699
„	Urdu	17,009
„	Persian	4,924
„	Hindi	4,836
„	Arabic	141
„	Sanscrit	123

and in the Canning College it would perhaps be difficult to devise means more suited than the existing system to ensure, to all inclined to avail themselves of its advantages, complete instruction in the higher branches of Persian and Arabic literature.

5. At the same time, Sir George Couper is glad to be able to express his conviction that in "Kasbehsh" and other centres of Mahomedan population more systematic attention is begin paid than formerly to the wants of this particular class. Grants-in-aid on behalf

of Mahomedan schools have been encouraged; and even if the direct benefits of instruction in a course of literature, yearly, perhaps, becoming more absolute, are not immediately apparent, there can, he thinks, be no doubt that the people are becoming thoroughly aware of our wish to meet them half-way, or that the indirect advantages arising therefrom must be considerable. He awaits with interest the submission of the annual report for 1871-72 as showing what really has been done in this direction, but he is inclined to believe that as much is now being done as is perhaps contemplated in the Resolution under reference.

6. Regarding the creation of a vernacular literature for the Mahomedans, Sir George Couper has no suggestions to offer; the opinion of the present Director, Mr. Browning, as expressed in the letter attached, deserves consideration. The opinions of Mr. Davies, the late Chief Commissioner, and of Mr. Handford, the late Director of Public Instruction, were expressed in this Office No. 2181, dated 7th May 1870, to the address of the Registrarof the Calcutta University, a copy of which, with its enclosure, is annexed.

7. In the general principles that secondary and higher education conveyed in the vernaculars and rendered more accessible than now would, especially if coupled with a more systematic encouragement and recognition of Arabic and Persian literature, be acceptable to the Mahomedan community, and would enlist the sympathies of the more earnest and enlightened of its members on the side of education; that in avowedly English schools established in Mahomedan districts, the appointment of qualified Mahomedan English teachers might with advantage be encouraged; and that assistance might in this class of schools be justly given to Mahomedans by grants-in-aid to creat schools of their own, Sir George Couper cordially concurs. He believes, indeed, that full weight is given to them in the present educational system of the province.

8. The creation of a vernacular literature which shall "combine the substance of European knowledge with native forms of thought and sentiment," is a problem which, to fulfil thoroughly the objects of the system of education laid down in the Despatch of the 19th July 1854, it is absolutely necessary to solve, but which, it may be feared, is practically almost as far from solution as it was twenty years ago.

From C. A. R. BROWNING, Esq., M. A., Director of Public Instruction, Oudh, to the Officiating Secretary to Chief Commissioner of Oudh,—No. 1840, dated Lucknow, the 6th September 1871.

I HAVE the honor to acknowledge the receipt of your docket No. 3792, dated 16th ultimo, forwarding for my opinion a Resolution of the Government of India regarding the education of Mahomedans in this country.

2. In Oudh, according to the returns submitted with the annual report, there were on the 31st March last 42,105 children at Government and other schools. Of these 42,105 children, 10,563 were Mahomedans, and 31,251 were Hindus. The total estimated number of Hindu children of a school-going age in Oudh is about 1,667,000, and of such Mahomedan children there are about 200,000. The percentage of Hindu children under education in Oudh is thus 1·8 of those able to go to school, and of Mahomedan children, of a similar age, is about 5·1. But this calculation includes both boys and girls, and as the education of girls has made little or no progress in any part of India, they may be omitted. Also the children attending indigenous schools may be left out of consideration. The male pupils then at Government and aided schools in Oudh is 36,092, of whom 27,770 are Hindu boys, and 8,119 are Mahomedan boys. The number of Hindu boys in Oudh able to go to school may be estimated at 833,500, and the number of Mahomedan boys at 100,000. The percentage, therefore, of Mahomedan boys under instruction is 8·1, and the percentage of Hindu boys only 3·3. In Oudh, then, at least the Mahomedans avail themselves of the existing means of education much more than the Hindus. The Resolution might have included Oudh amongst those exceptional provinces, where the Mahomedans were, at least proportionally to the rest of the community, represented at Government schools. But perhaps in the term "North-West Provinces" it was not designed to exclude Oudh? The prevailing languages taught at Government schools are Persian and Urdu. Hindi may be taught; but as Urdu is the language of the courts, the people do not care to acquire Hindi. And there are at least as many Arabic learners at Government schools as there are Sanscrit. The languages taught and the proportionate number of learners may be thus shown for *Government schools* only :—

English	2,699
Urdu	17,009
Persian	4,924
Hindi	4,836
Arabic	141
Sanscrit	123

Indeed, in Oudh, though there are more than nine times as many Hindus as there are Mahomedans, yet the language of the courts being Urdu, the curriculum pursued at our

schools, though designed for both Hindus and Mahomedans, is used practically rather as an Urdu-Persian curriculum than a Hindi-Sanscrit course, and is thus suited rather for Mahomedans than Hindus. So long as Urdu is used in all official business, and whilst the vast mass of Hindus are apathetic regarding all instruction except that which will bring them immediate pecuniary returns, and care for neither reading nor writing, Urdu and Persian will in Oudh be more studied than Hindi and Sanscrit. Even when education amongst those in easy circumstances is as common in Oudh as it is in England, I do not know that there will ever exist much necessity to render our curriculum more suitable than it is at present to Mahomedan students. Supposing the great bulk of Hindus were to wake from their present easy indifference regarding all intellectual pursuits, and it were absolutely necessary to pay more attention in our schools to Sanscrit and Hindi than to Persian and Arabic, then perhaps it might be advisable to provide especial means of instruction for Mahomedans. But now in our lower and middle class vernacular schools, where geography, arithmetic, algebra, and euclid are taught, the technical terms employed are usually those derived from the Arabic, and Asul-i-Manzuah, postulates, or Alum Mutaarifah, axioms, are understood both by Hindus and Mahomedans, were the same terms "Grihit Krityen" and "Protyaksh Pramanen," as expressed in words of Sanscrit origin, are unintelligible. In Oudh middle class schools secondary education is carried on through the vernacular, and the vernaculars employed, though understood by Hindus, is the mother tongue of the Mahomedans.

3. But the Resolution mentions that the Mahomedans have "a classical literature replete with works of profound learning and great value." It would seem, therefore, to refer rather to the improvement of advanced secondary education amongst Mahomedans than to lower or middle class education. But the Arabs and Persians have added nothing valuable to ethics or physics since the 12th century. The Ptolemaic system of astronomy with its deferent and epicycle is still taught in the books used by those Arabic scholars, few indeed, who study physics. And though one of their own philosophers, Alhazon, refuted the ancient philosophers and proved that vision was not produced by rays proceeding from the eye, yet his work on optics is not known, nor I believe procurable in India; and in the treatises read the old explored theory that a body is visible by rays emitted from the eye is often still taught; or it is argued that light is emitted from luminous objects; that such light becomes intermixed with the colours of things on which it falls, and thus entering the eye, gives the sense of colour. Arabic ethics too are but a mixture of the Aristotelian and Neoplatonic philosophy, and the works of the best writers, Aqerroes and Avicenna, are hardly to be had in India. The philosophy taught, I am informed, is full of trivialities and sophisms, and it cannot be the duty of the Educational Department to encourage false philosophy and untrue science.

4. I apprehend, however, that the Resolution does not recommend that any Indian student should be condemned to the science and philosophy of Arabic in the 11th and 12th centuries. Perhaps the Resolution, though the term "profound learning" is used, points to the value of the literature of the Arabs and Persian simply as a literature rather than to the philosophy and science taught. But the study of Arabic and Persian literature could only be revived at a great expense, and by especially paying men to devote themselves to the subject. Amongst the majority of Mahomedan gentlemen in India, acquirements in theology alone are regarded with marked approval, and poor students of theology can alone hope to obtain support from their studies and attainments. But a knowledge of Arabic literature as a literature is not prized. Very recently a Native gentleman, a pensioner, whose family have for generations been famous for their Arabic learning, and who is himself a man of weight amongst the Sunni inhabitants of Lucknow, called on me. He has a fine family of sons, and I urged upon him the absolute necessity that he should have his sons instructed in modern science and in English. It was mentioned that the Canning College was open, that it was managed by a committee composed partly of those of his own persuasion, that his pension was small, and that if he wished his sons hereafter to live in easy circumstances, and to occupy good positions, he must attend to their secular as well as to their religious instruction. But he was deaf to all that was said, and giving a half promise that his sons should eventually study at Canning College, alleged that they could not commence until they had acquired the whole of the Koran by-heart. Had I, instead of suggesting that his sons should learn English, merely counselled the study of Arabic as a language and of physics and philosophy as taught by the Arabs of centuries past, or, as now taught in Europe, using the vernacular as a means of instruction, I should have been equally unsuccessful. Indeed in that case my advice would have had to him the absurdity of recommending study for its own sake. Theology was useful for a future world, and not altogether barren in the present. A knowledge of English would probably lead to the advancement of his sons. But a knowledge of Arabic and Persian literature, and of mathematics, history and physical science in the vernacular could not possibly lead to any immediate or future

profit; and should any one of his children even adopt the life of a student, how was he to be supported during his studies, where were the scholarships for boys, the fellowships, the lectureships, and, in short, the career for adults? India is perhaps the poorest country in the world. The bulk of the population a re densely ignorant and live from hand to mouth Until wealth is diffused, and it becomes the fashion amongst people of means to educate their children, there will be no career in letters for the industrious and ambitious. Class education will only furnish another weapon to the dominant, by which the minds of their inferiors may be the more misled and debased. In India, fortunately, learning has for the most part ceased to be the prerogative of a particular caste or class, but we are already suffering from the want of a career for the educated. If wealth were more diffused, the comforts and luxuries of life would be more prized, the people would live in better houses, would expend more capital on agriculture and horticulture, would scarcely content themselves with manure as a fuel; groves for firewood would be planted, the manure would enrich the earth, coal would be sought after, and the mineral riches of India would receive some attention. Factories for cotton-spinning, for silk-weaving would spring up; and the melancholy fact that a large foundry, replete with all modern inventions, whose ultimate success a Swedish Iron Founder had guaranteed, with fuel and ore, collected sufficient for two or three years' use, that cost lakhs of rupees, and was put up for sale at the price merely of its machinery, found not a single purchaser, and was eventually made over to a Native nobleman, who has allowed the foundry to be idle and possibly the machinery to rust, would not again be repeated. It has always seemed to me that the causes of there being no career open to many of our educated youths, are not that agriculture or trades are not taught in our schools, but are simply the unequal distribution of wealth, the poverty of the masses, the absence of any very numerous and wealthy middle class, and the selfishness of the few who have money, and who do not care to spend it in an enlightened manner. Now, our school boys appeal to the Government for employment when they should appeal to the nation. The regeneration of India can only spring from the comfort and mental culture of the masses. Both must go hand in hand, the one without the other is impracticable or hurtful. A very wealthy yet intensely ignorant people would be injurious; a very poor yet well educated unmigratory people is impossible.

5. The study of Persian is popular, and there is hardly any Mahomedan gentleman who does not possess a knowledge of Persian. But Persian is also read at our Government schools. It is, however, kept in its due place. A boy is not taught Persian before he can read his mother tongue, nor when he commences that language is all knowledge of history, mathematics and geography sacrificed to its acquirement. A scholar's progress in Persian at a Government school is therefore slower than at an indigenous school, where nothing else is taught. Persian has been included by the Bombay University amongst the classical languages accepted at the first arts examination. If the Calcutta University were to follow the example of Bombay, the course would be acceptable. It will have been seen that I do not speak very favorably regarding proposals for the especial education of Mahomedans. Attempts for their sole instruction have been made, and the career of the Calcutta Madrassah has perhaps hardly been such as to warrant, with any promise of success, a repetition of the experiment. Indeed, I myself am humbly of opinion that any attempt to maintain a dual system of instruction, one for Mahomedans, and one for Hindus, must necessarily fail. The great bulk of mankind hardly prize learning for its own sake. They learn because it is the fashion, because ignorance is esteemed disgraceful, for the sake of support or advancement in after-life. But in India ignorance is not yet thought discreditable, and the only students that will study to *years of maturity* without Government assistance are those who adopt (whether Hindus or Mahomedans) theology as a profession, and those who wish to obtain office. In the Oriental department of Canning College, the department has two sides, one for the study of Sanscrit, and the second for the study of Arabic and Persian, and has been modelled after the fashion most acceptable to Native scholars where, too, there are Moulvies especially retained for the separate instruction of Shiahs and Sunnis, so that the most orthodox of either sect need not fear that any scholar should learn more than is necessary to convince him of the truth of the tenets held by his own sect, and of the exceeding error of the heterodox, which department or school is situated in a city containing 111,397 Mahomedans, or about 9,000 Mahomedan boys of a school-going age, there are but 144 Mussulman students. Yet the Oriental department is open to the inspection of any Mahomedan gentleman of repute and learning, and suggestions for its improvement tending to increase its popularity would be very gladly received. But though there are now only comparatively so few scholars, I have no doubt that small scholarships of one or two rupees given to *all* students, or even daily rations of food, would increase the attendance by hundreds, perhaps by thousands. Such students, however, would not be attracted by the love of oriental literature, and would be withdrawn perhaps for more useful occupations. The Punjab University College permit students, candidates for their examinations, to answer

questions on general knowledge in the vernacular, and do not insist upon any acquaintance with English. By so doing they hope to extend the influence of the University. It is still an experiment. But even in this experiment the Senate have thought it advisable to append to the advertisement giving the details of the examinations, notices that scholarships of from 8 to 12 rupees are offered to candidates who shall pass the Entrance Examination, and shall promise to continue their studies to the F. E. A.; whilst scholarships ranging from 14 to 20 rupees are offered to men who pass the F. E. A., and continue their studies to the B. A. degree. These scholarships are only to be awarded under regulations approved by the Senate. The success of the Punjab University College will, however, be gauged not by the number of scholarship holders, but by the number of students who attend without scholarships. The Educational Department cannot do very much for the encouragement of learning unless they have the people with them. They can only offer rewards to the most brilliant scholars, and they can provide a career only for the very few. It is to the nation that the vast majority of students must look for employment. The Government always have it in its power to reward men of really profound attainments. But I do not know that such rewards have been given even in moderation. Sanskrit as well as Arabic learning has decayed. And I think that Dr. Wilson of Bombay will allow me to say that he is of opinion that much of the Sanscrit learning that once existed in Benares and Bengal has ceased to exist simply because of the discontinuance of certain legal appointments that were exceedingly lucrative, and whose holders were highly respected. The same remark will apply also to Mahomedan Moulvies and Muftis, to whom formerly disputed points of inheritance were referred. If such appointments were again resuscitated by the Government of India, no doubt Sanscrit and Arabic learning would, after the lapse of some years, revive.

6. The most important of all the topics included in the Resolution is perhaps the provision of a suitable literature for Mahomedans, and I would trust for Hindus, the great bulk of the people. In Bombay there is attached, I believe, to the Department of Public Instruction a Translator's Office. The Marathl Translator and his Assistants have produced a most valuable series of school books, that are as prized in indigenous as in Government schools. Before taking additional steps to provide a suitable literature for Hindus and Mahomedans, I think that a report on the cost, the working, and the results of the Translator's Office in Bombay, should be called for and published. It seems to me that special machinery for the production of school books, and for the reward of Native authors, is required. At present no such machinery exists. The Government of India, I believe, are afraid lest the works produced by translators should not be popular and remain unsold. So at present authors can only be encouraged by the purchase of their books for prizes or especial rewards. But there is no machinery even to estimate the value of the books submitted. The books are forwarded to the Director of Public Instruction, and he must, in addition to his other multifarious duties, go over each book presented, and accurately gauge its merit, or he may call upon some of his subordinates as hard worked as himself to assist in the criticism of books submitted for publication. Moreover, many, nay most, of these who write and adopt books for school use, are either not acquainted at all with Western science and art, or at the best have but a superficial acquaintance with these subjects. Thus the books that are printed follow a stereotyped Eastern groove, or are unidiomatic and bold versions of some trifling English work. If a special office for the examination and publication of works in Hindee, Urdu, Persian and Bengalee were established, and this office were connected with the Educational Departments of Bengal, the North-Western Provinces, and the Punjab, and were under the control of some one of these Departments, I cannot but think that a better class of literature would be produced than under the present system. There might be some loss at first, but this loss would be very tangible. The shelves of the Translator's Office, groaning under heaps of unsold literature, would expose the failure. Whereas at this time, whatever loss is sustained, is distributed through all the Provincial Departments of Public Instruction, and simply provides, when such loss occurs, bad prizes for deserving students. There is now no office nor officer whose "imprimatur" would be at once accepted as to the value of a book. If the Translator's Office has been successful in the Bombay Presidency—and I can vouch for the exceeding popularity of its educational series—then perhaps a similar office might be opened either in Calcutta or Allahabad. To it might be referred all new books, either in manuscript or after publication; to this office the reward of deserving authors might be entrusted; and besides all this, the office itself might issue its own publications in consultation with the several Provincial Educational Departments.

7. The attention of the Universities has been called to the subject of Mahomedan education. Their attention to the interest of Hindu education is also necessary. The Calcutta University have, I believe, recently assented to the commencement of middle class examinations in the vernacular. At all events a scheme of such examinations is under their consideration. These examinations admit of indefinite extension. Titles of honour, such as Moulvi,

Munshi, Pundit, and *similar styles* might be adopted, and vernacular examinations for the several degrees constituted. The University would thus acquire great influence over all kinds of vernacular learning, and our vernacular schools would receive a great stimulus. In no part of India are such examinations more needed than in the Bombay Presidency. For the Bombay University persistently ignores all but those students who possess sufficient funds to present themselves at Bombay for examination. From Belgaum, Rutnagherry, Goa, Kurrachee, Nagpur, Chanda and Indore pupils must travel hundred of miles, and live for days in a strange and dear city if they wish to have the University stamp on their acquirements.

From H. B. Harington, Esq., M.A., Officiating Secretary to the Chief Commissioner of Oudh, to the Registrar of the Calcutta University,—No. 2181, dated the 7th May 1870.

In reply to your letter No. 1459, dated 21st February, forwarding for opinion a proposal for extending the influence of the Calcutta University to the Upper Provinces, I am directed to submit the accompanying copy of letter from the Director of Public Instruction in Oudh, No. 1921, dated 22nd March, and to state that the Chief Commissioner concurs generally in the views taken therein.

2. There can, the Chief Commissioner thinks, be no doubt that there is in the Native mind an increasing capacity for the assimilation of European ideas, and that this is now cramped by the absence of a literature at once intelligible and satisfying.

3. The growth of such a literature seems to be the preliminary and practical question at issue, and Mr. Davies is disposed to agree with Mr. Handford in thinking that much will be done towards its solution, if a constant and sufficient demand for vernacular adoption of European works can be created.

4. The modifications in the University examination tests proposed by the Vice-Chancellor appear well calculated to cause such a demand. Into these it is unnecessary for Mr. Davies to enter at length, but Mr. Handford's suggestion that, without going so far as to do away with the necessity of taking up English as a language at the entrance examination, vernacular tests might be exclusively applied to what he calls "the University middle class schools examination." The Chief Commissioner thinks that great encouragement would thus be given to the town schools throughout Upper India, without depreciating the study of English allowed on all hands to be pre-eminently desirable as the condition of the highest University honours.

5. Mr. Handford's remarks also as to the anomaly of employing English as the medium of examination of the Native students are approved by the Chief Commissioner. The facilities for doing away with it will increase in proportion as European literature and science come to pervade the Native mind.

6. Mr. Davies is furthermore of opinion that it would be an economical plan to assign some portion of the educational budget to the maintenance of a permanent staff of translators and compilers. He prefers this arrangement to offering rewards, as the choice of both the works to be rendered into the vernacular, and of the men competent to deal with them, could then be subjected to the most intelligent control.

From the Director of Public Instruction, Oudh, to the Secretary to the Chief Commissioner of Oudh,—No. 1921, dated Lucknow, the 22nd March 1870.

I have the honour to acknowledge receipt of your docket No. 887, dated the 1st instant, requesting my opinion on the measures proposed in a minute by the Vice-Chancellor of the University of Calcutta, for extending the influence of the Calcutta University in the Provinces of Upper India.

2. Before discussing the changes proposed, I would respectfully offer a few remarks on the cause of the scanty results obtained by the University in Upper India as compared with Bengal. I do so because I humbly think that whether changes be or be not desirable on other grounds, it can scarcely yet be said that the present system has failed, the truth being that it has not yet had a fair trial.

3. When the University was founded, Bengal was in a great degree prepared for it. That Province had been long under British rule, there was and had been for many years a large European community in and about Calcutta : numbers of natives had attained a knowledge of English; schools were numerous, and had been a long time in operation. Hence a very respectable number of students were ready to pass the Matriculation examination at once. Again, it should be remembered that before the University commenced operation, a generation of English-speaking fathers had arisen in Bengal who sent their sons to English schools as a matter of course. Add to this the well-known fact that in Bengal the efforts of educationists have been mainly devoted to the promotion of higher education, and that money has been unsparingly expended there on English schools and colleges, and it can

scarcely be a matter of surprise that in a province so well-prepared and so liberally dealt with, results should in the early history of the University be so much more favourable than elsewhere.

4. On the other hand, what is the history of education in Upper India? When the University was established, a beginning had scarcely been made. In the North-Western Provinces there were colleges at Benares, Agra, Bareilly, and Delhi, but they stood alone in a general waste of ignorance. The Punjab and Oudh had recently come under English rule, and education of any kind had yet to begin. In fact, whilst in Bengal the University found the requisite machinery already at work, in these Provinces it had to be created. Then consider the subsequent history of education in Upper India. In Oudh the Education Department was formed only six years ago, and in the Central Provinces only a few months earlier; in neither has there been time to do more than lay the foundation for higher education. In the North-Western Provinces, though great efforts have been made during the last 15 years to promote primary education, little attempt was made to increase the number of *superior* schools: the colleges remained, but zillah schools which ought to feed the colleges were only organized two years ago. In the Punjab zillah schools were founded soon after the mutiny, but it is impossible to produce University results in a country unprepared for it in the course of a few years.

5. The facts imperfectly sketched above will, I trust, explain the comparative fewness of the candidates for University degrees in these Provinces in past years; I would respectfully add that I believe the future to be hopeful. Everywhere throughout Upper India zillah and other superior schools have now been established, and all are looking to the University entrance course as their goal. If a sufficient supply of teachers is allowed, all these schools will doubtless in a few years send up candidates to the entrance examination, and thenceforth a constant stream of undergraduates will flow to the colleges. The first few years of educational work in any part of India must necessarily be slow: when a generation that have been even imperfectly taught grow up, the greatest difficulty has been overcome, and progress will then be rapid. Perhaps the same thing might be said of other countries, it seems to be a general law that up to a certain point in the educational history of a country, schools have to create a demand for learning, not merely satisfy a demand already felt.

6. From what has been said above it will appear that I do not think the shortcomings of Upper India can be traced to any defect in the University itself, either as regards the composition of the governing body or the mode of examination. I also believe that even if no changes were made in the present arrangements, the number of candidates for University honours would rapidly increase. Perhaps, I may further be permitted to express my conviction that the University is now exercising a powerful and very salutary influence on education in these Provinces. It has given a direction to the studies of all English schools, it holds up to every teacher and pupil definite standards of attainments, and rewards those who reach them by conferring honours which are regarded with the greatest respect. It will be seen below that I would recommend more liberality in regard to the vernacular languages with a view to make the University act more directly on the primary education of the people, but it would be unfair not to acknowledge that, so far as English schools are concerned, the present system is doing great good.

7. The changes proposed in the printed paper enclosed in your docket are threefold: and refer to (1) the governing body of the University, (2) the encouragement of the Oriental classics, and (3) the use of the vernacular languages. I beg with much deference to submit a few remarks on each.

8. I have already expressed my belief that Natives of Upper India value the Calcutta University honours highly. I doubt whether degrees conferred by the University at Allahabad would, at any rate for some years, be valued so much. It seems, however, to be generally admitted that a new University is not at present required, and meanwhile the Vice-Chancellor's proposal for giving to educationists in the Upper Provinces a voice on the deliberations of the Senate would, I think, completely satisfy all the circumstances of the case. Sir William Muir's proposal for a branch Convocation for conferring degrees will no doubt meet with the careful consideration of the Senate; the Lieutenant-Governor has doubtless estimated correctly the effect produced on the minds of young men, especially upon young men in India, by the Stately ceremony of the University Convocation, and there is no apparent reason why this stimulus should be lost if it can be conveniently afforded.

9. *The Oriental classics.*—The University requires *one* classical language in addition to English in both the First Arts and B. A. examinations; a student after passing these tests may then, if he has a taste for language, take honours in either of the Oriental classics, devoting himself to that subject alone. Complaints have from time to time been made that it is a hardship to refuse to give honours in Arabic or Sanscrit to persons who have not previously studied the English course of the B. A. degree. I must confess that I do not think so; Sir William Muir very truly says that it is not only high scholarship that should be promoted,

"rather it is scholarship of a kind that shall benefit the nation by raising its intellectual and moral standard, and conduce to its material and social development." This, the Lieutenant-Governor goes on to show, can at present only be obtained through a knowledge of English; he thinks, however, a sufficient knowledge of English has been attained by a student who passes the first arts examination, but here I venture, though with much deference, to differ from His Honour. It would, I think, be a mistake to cut short a student's English studies after advancing so far; or to encourage him to *give himself up entirely* to the study of Arabic or Sanscrit learning till he had more thoroughly fortified himself with the progressive and liberalizing spirit of Western science. I should not write in defence of retaining English in the B. A. examination as a compulsory study, were there any vernacular liberature at all equivalent to English in its liberalizing tendency, but it must be remembered that if a student ceases to read English at the first arts stage, he ceases to have recourse to the only source whence he can draw strength and incentive to progress. However graceful may be Arabic or Sanscrit poetry, and however subtle the Oriental system of philosophy, experience has, I think, shown that neither is successful in liberalizing and expending the mind in opening it to the reception of truth from all sides, and in nerving the student to cast off the yoke of custom and caste.

10. Sir William Muir truly remarks that "the great want of the people is a vernacular literature." I venture to submit, however, that it is not to deep Arabic and Sanscrits scholarship that we must look for the growth of a vigorous vernacular literature, but rather to minds well filled with Western ideas, possessing a moderate acquaintance with the parent languages of the country, and a thorough mastery of the vernacular as a medium for conveying instruction. The vernacular literature of Bengal is, I believe, now much superior to that of any other Province in India, and it is, I think, fair to attribute its growth to the rapid spread of English education. Give our students a liberal course of English, and so bring them into direct contact with a never-failing source of new and progressive ideas, at the same time let care be taken that they are trained to write freely the vernacular of the Province, add a grammatical knowledge of the parent language, and then whenever a sufficient impulse is given, whenever circumstances arise, creating a strong desire to influence the masses, those who have the ideas, and are masters of the medium by which they can be communicated, will most certainly write.

11. *The use of the vernacular in the University examinations.*—The importance of higher education can scarcely be over-rated, but the primary education of the masses is, if possible, still more essential to the welfare of the country. Now, as the masses can only be reached through the vernacular languages, it becomes most important to enquire if the University does all that is practicable to develope a vernacular literature. I respectfully submit it does not. In other countries, whatever place is assigned to foreign languages, ancient or modern, the vernacular is the medium of examination in science, philosophy, and mathematics; not so in India; the University here altogether ignores the vernacular in the higher examinations, and only tolerates it as an alternative to a classic in the entrance. A Native of India might in fact perfectly well go through the whole University course, and take the highest honours without knowing any vernacular language at all. Now this is manifestly not a natural arrangement; it was adopted because there were no vernacular books on the subject taught by the University; but it is plain that so long as the University ignores the vernacular in their examinations, one great stimulus to vernacular authors is wanting. It seems, therefore, most desirable, *in the interest of primary education*, that the University authorities should unmistakeably show a readiness to use the vernacular as the medium for examining so soon as books become available. Now there are books in Urdu and Hindi sufficient to enable students to pass the entrance examination standard in mathematics at least, and perhaps in geography and Indian history. Moreover, it may, I think, be hoped that if the practice of examining in the vernacular were once commenced, the stimulus given would soon lead to the production of better books. The difficulty is in making the beginning; but it appears to me that the first step is now practicable.

12. The Vice-Chancellor proposes to take this step. If I apprehend his proposal aright, it is to allow candidates at the entrance examination the option of either (1) passing the whole examination as now in English, taking a vernacular or classic as his "second language;" or (2) of passing the whole examination in a vernacular, taking a classic as his second language. The second course excludes English altogether, and this is more than I should have ventured to propose at present, because it makes the entrance examination cease to be a step to the higher standards. A student who passes the former without any knowledge of English would find it impossible to go on to the first arts examination which is conducted altogether in English; the University would to him not begin only, but also end at the entrance. On the other hand, there is no doubt, I think, that the examination proposed would in time be a powerful stimulus to higher class vernacular schools; it would give them a standard to work up to, and I have no fears but that the necessary books would soon be forthcoming. If the

Senate adopt the proposal, we should at once in Oudh set ourselves to adopt our vernacular course of studies to the requirements of the University, and in a few years our town vernacular schools would send up candidates. I consider the gain to primary education would be great, and that this quite outweighs the objection above referred to: the latter might, indeed, perhaps be altogether removed if the examination were not at present called the University entrance examination, but the University middle class schools examination, after the example of similar examinations held by the Oxford and Cambridge Universities.

13. I am not sure whether the Vice-Chancellor's proposal includes provision for a third course in addition to the two noted at the beginning of the last paragraph. I mean that of using the vernacular as the medium of examination in history, science and mathematics, whilst examining in English *as a language*. This is the course I have hitherto ventured to advocate, and which, I think, might gradually be adopted. No doubt it would be necessary to proceed very cautiously, beginning with the entrance examination, and perhaps with only a portion of the subjects and in only certain Provinces. To commence with candidates for the entrance examination, although preferring English as a language, might be allowed to pass their examination in mathematics and geography, in Urdu, Hindi, or Bengali if they preferred one of these languages to English. History might be added hereafter, if the scheme works. After a number of years the first arts examination might be similarly dealt with, and eventually the B. A., but of course not till the vernaculars are enriched by suitable works. To carry out a scheme of this kind, the University must adopt some plan of keeping themselves informed of the progress made in the vernacular literature of the several Provinces, adopting suitable books for text books as they become available. The University would thus most effectually encourage vernacular authors, for a book once adopted by the University would find a ready sale, and unless I am much mistaken, the want of purchasers is just now the great reason why so few good vernacular books are written.

From J. W. NEILL, Esq., Assistant Secretary to the Chief Commissioner of the Central Provinces, to the Secretary to the Government of India, Home Department,—No. 1502—81, dated Nagpore, the 23rd April 1872.

I AM directed to address you, with reference to the Resolution of Government in the Home Department, No. 300, dated 3rd August 1871, on the subject of Mahomedan education. In it the Officiating Chief Commissioner's attention is called to the general question, and his opinion asked as to whether, without infringing the fundamental principles of our educational system, some general measures in regard to Mahomedan education might not be adopted, and whether more encouragement might not be given in the University course to Arabic and Persian literature.

2. The Inspector General of Education has informed the Officiating Chief Commissioner that, out of 46,993 pupils in the various Government schools in the Central Provinces, 3,249 only are Mahomedans; and that in private schools, the number is 1,519 out of a total of 36,543. As Mahomedans are only 2·5 per cent. of the population of these provinces, these figures show that they are, quite as much as the rest of the community, alive to the educational advantages offered by Government. In the higher schools especially their attendance is good. At Kamthi, Badnar, Burhanpur, and Hinganghat, there are so many Mahomedan pupils that Colonel Keatinge has ordered a class, for the teaching of one of their classical languages, to be opened in the zilla schools of these towns, should a sufficient number be found desirous of attending. Mahomedans form so small and unimportant a part of the population of these provinces that Colonel Keatinge does not think further measures called for. As a class, they are alive to the advantages of education. Where there is in any school a sufficient number of them, they receive instruction in Urdu; but the creation of a vernacular literature must be undertaken in other parts where they are more numerous and more influential.

3. Colonel Keatinge further thinks that every encouragement should be given to Mahomedan students at the Universities to study their classical languages.

From J. T. WHEELER, Esq., Secretary to the Chief Commissioner of British Burma, to the Secretary to the Government of India, Home Department,—No. 694—235, dated Rangoon, the 27th April 1872.

I AM directed by the Chief Commissioner to acknowledge the receipt of your reminder No. 163, dated the 3rd instant, drawing attention to your docket No. 30β, dated 7th August last, forwarding a Resolution of the Government of India respecting the extension of education amongst the Mussulmans.

2. In reply, I am to state that Mr. Eden did not consider it necessary to submit his views upon the general subject, as he imagined that the Resolution in question was only sent to him as a matter of form.

3. It should be explained that there are no Mahomedans permanently resident in British Burma, excepting a few in the large towns. Some of these send their sons to the principal schools for the purpose of learning English, but they apparently take no interest in other branches of study.

4. The Chief Commissioner is of opinion that schools are not required in British Burma for the Mahomedan community, and that it would scarcely be right to expend the educational fund of the province in establishing such institutions for the education of a few alien boys in the classical literature of their co-religionists in other countries.

From Captain T. G. CLARKE, Officiating Secretary to the Chief Commissioner of Mysore, to the Secretary to the Government of India, Home Department,—No. 3314—16 G., dated Bangalore, the 4th October 1871.

Home Department (Education), No. 300, dated 7th August 1871.

REFERRING to the Proceedings of the Government of India as per margin, on the subject of the adoption of some general measures for the furtherance of Mahomedan education in India, I am directed to forward, for the information of His Excellency the Viceroy and Governor General in Council, copy of a letter from the Director of Public Instruction in Mysore and Coorg, No. 1271, dated 2nd instant, submitting his opinion on this important question as regards the Mahomedan population in Mysore; and to state that the Chief Commissioner concurs in the views set forth in paragraph 7 of this document, *viz.*, that Government Hindoostani schools should be established wherever a reasonably sufficient number of Mahomedan pupils are forthcoming to attend the same; and similarly, that Hindoostani masters shall be added to the existing schools of any description, wherever a class of pupils in that language can be formed in any such school.

2. With reference to paragraph 8 of the enclosure, the Chief Commissioner is of opinion that a well-educated Mahomedan teacher should be added to the establishment of the High School, and a Hindoostani and Persian class formed in it for any of the pupils who may desire to be educated in those languages, and the Director will be instructed to submit a proposal with that object.

3. The subject of the provision of suitable school-books, referred to in paragraph 9 of the enclosure, shall be duly considered.

4. The general state of education amongst the Mahomedan population of this territory is undoubtedly very backward and unsatisfactory, and the Chief Commissioner has for some time past had under his anxious consideration the best mode of improving this defect, while he has taken several occasions of urging on this class the necessity for their taking greater advantage of the facilities for education afforded by the numerous Government and other educational institutions that have been established all over the province, if they wish their children to keep pace with the progress in this respect of all other classes of the community, and to receive a fair share of public employment.

5. At present there is no doubt that the education of Mahomedan children generally is greatly neglected by their parents and guardians, and while the condition of other classes of the community is improving, and on the whole fairly prosperous, that of Mahomedans in this province has a constant tendency to deteriorate—a result wholly due to the effects of sloth, self-indulgence, and a disinclination to exertion of any description, mental or physical.

6. They do not readily take to the study of Canarese (the local vernacular) or English, both of which are of the first importance, the former being absolutely necessary to a successful career in the public service. They have no taste for agriculture, and where they engage therein are careless and indifferent husbandmen, and are indisposed to the labour required for success from those who till the ground. A considerable number of them have for some time past been deprived of the suitable and congenial industry of rearing silk-worms, which had for many years furnished them with the means of subsistence, but which seems to have wholly failed from the fatal disease that has destroyed the worms, and has hitherto baffled all the efforts that have been made to correct the evil by the introduction of fresh stock; and, on the whole, the present condition and future prospects of the class generally are a subject for some anxiety.

7. In offering these observations, the Chief Commissioner desires to add that he is aware that these characteristics of the class are not confined to Mysore, but are common to the lower orders of Mahomedans generally in other parts of India, and he cannot but think that any measures of a suitable nature that may be adopted for the extension of education amongst the rising Mahomedan generation will, if they can only be induced to avail themselves thereof, be the greatest boon that could in the present state of things be conferred on the class generally.

From J. GARRETT, Esq., Director of Public Instruction in Mysore, to the Officiating Secretary to the Chief Commissioner of Mysore,—No. 1271, dated Bangalore, the 29th September 1871.

IN reply to your docket General No. 2420—Docket No. 493 of the 16th August 1871, forwarding copy of Resolution of the Government of India, No. 300, Home Department (Education), dated 7th August, I have the honour, as requested, to submit a report on the subject of Mahomedan education in the Province of Mysore.

2. The Mahomedan population of Mysore is estimated at 189,272, making the proportion to the general population 4·7 per cent. The Bangalore district contains the largest number, as will be seen by reference to the statement in the margin, which shows the proportion for each revenue district. A great majority are in very reduced circumstances, with very inadequate means of support on which to depend. Numbers have been affected by the disasters that have recently befallen the rearing of silkworms, the production of raw-silk being almost entirely in the hands of Mahomedans. The most prosperous classes among them are said to be those engaged in trade, and the superior Government servants.

Numbers and condition of Mahomedans.

Bangalore	7·9	Hassan	2·4
Kolar	5·2	Shimoga	5·1
Toomkoor	3·7	Kadoor	3·6
Mysore	4·9	Chituldroog	3·1

3. The extent to which they are provided with means of education may be judged of from the subjoined table, which gives the number of Hindustani schools, Government and private, with their attendance of scholars, and the number of Mahomedan pupils in English and Canarese schools.

Present means of education.

HINDUSTANI SCHOOLS.		No. of Scholars.	MAHOMEDAN PUPILS IN ENGLISH AND CANARESE SCHOOLS.	No. of Scholars.
Government, Normal	1	12	Government, English	40
Ditto General	5	240	Ditto Canarese	178
Private Boys ...	51	1,575	Private, English ...	27
Do. Girls ...	3	161	Do. Canarese ...	11
		1,988		256

4. The course of studies appointed for Government Hindustani schools is appended to this report. It embraces Persian and Hindustani literature and grammar, with arithmetic, history, and geography, taught through the medium of Hindustani. The annexed list of books which have been read in the normal school shows the highest range of the language studies at the present time in a Government school, and fairly represents the extent to which literature is cultivated in the most advanced private schools. But in the great majority of private schools the instruction imparted is of the most elementary character. This is especially the case in the Hindustani schools in the Shimoga, Kadoor, and Toomkoor districts.

Extent and course of instruction.

PERSIAN.

Poetry.—Bostan, Madumfaiz, Pand Nama of Sheikh Faridudin, Sadat Nama, Gulzari, Hindi Karima.

Prose.—Bahar-i-Danish, Anwar Sehli, Gulistan Insha, Dilkusha, Dusturi Insha, Akhlakh Mohasani, Hikayat Selps and Kalid Danish, Abdulla Ansari, Tohofatul Moluk, Sudpand-i-Sudmand, Hikayat Latifa, Chehal Sabakh.

HINDUSTANI.

Poetry.—Gulzari Nasim, Musnavi Hassan.

Prose.—Akvan no safa, Chahar-Darvesh, Gulistan, Talim Nama.

5. A knowledge of Arabic is not commom, and school instruction in that language rare, though the simple reading of the Koran is universal. The Madrasah Sultani in Bangalore is the principal institution professing to teach Arabic in addition to Persian and Hindustani. A list is given in the margin of the Arabic books brought up for examination at this school recently, when the Inspector was present, and a number of learned Mussulman residents of Bangalore were assembled on the occasion.

Arabic.

ARABIC.

Sharahi Mulla, Sharahi Tuhzib, Hashiya Abdool Nabi, Sarfi Mir.

6. The foregoing statements show the arrangements made by Government towards providing education for the Mahomedan population, and the support that has been given to private efforts. There remain now few schools of importance, if any, which are not aided from the public funds. The entire expenditure by Government on Hindustani schools is R7,700, against a nominal private expenditure of R9,600. Books such as were not procurable here, and maps, have been obtained from the Punjab for use in the schools, the former being reprinted here by permission, as the late Chief Commissioner, Mr. Bowring, considered that the Urdu of the North-West was better adapted for educational purposes than the Dakhni of this part of India.

Aid rendered by Government.

7. It remains to consider what more may be done for the benefit of the Mahomedan population of the Mysore Province. It appears to me that the establishment of Government Hindustani schools, under masters trained in the normal school, will best provide for juvenile education. But as the

Further measures proposed.

Mussalmans are not so congregated that particular districtmay be speci fically termed Mahomedan, but scattered generally throughout the community, it will be necessary to limit the establishment of such schools to places where a sufficient number of pupils may be obtained to give occupation to a master. In the Hobli school, in the village of Nandi, there are only 15 Canarese boys, but the Mussulman residents lately informed me that if a Hindustani master were appointed, and instruction given in that language, there would be at least 30 boys attending.

8. The number of Mahomedan pupils in English or other schools is very small in each case. The high school contains at present only 12, and this average has at no time been exceeded. It does not, therefore, seem necessary to appoint Mahomedan teachers in such institutions.

School books.

9. In the publication of suitable school-books, I am of opinion that much may be done. The works before mentioned as being obtained from the Punjab, namely, text books for arithmetic, history, and geography, though excellent as far as they go, are found too elementary and brief for advanced classes. It is, therefore, suggested that school books on these subjects be independently prepared here, unless suitable works of the kind can be obtained elsewhere. There are six Mussulman lithographic presses in Bangalore, from one of which was formerly published a newspaper *The Kasimal Akbar*. But the presses are not now in regular operation, and it would be an excellent thing if employment could be found for them in the publication of a series of Government Hindustani school books. The lists given in paragraph 4 will show that the characteristic literature of the Persian and Hindustani languages is procurable without difficulty.

Course of Studies to be pursued in the Hindustani Schools in the Province of Mysore.

Subjects.	First Class.	Second Class.	Third Class.	Fourth Class.
LANGUAGE.				
Persian Poetry	Zuleyka	Bosthan	Kurema.	
Arabic Prose.				
Persian Prose	Unvarasohyle	Gulisthan	Hikayat Lathefa.	
Hindustani Prose	Akvaunssoofa	Chahar Dervaish	Hindi Gulisthan	First Book and Talim Nama.
Arabic Grammar	Sarfémeer	Meezan.		
Persian "	Takhikulkavaneen Chahar Gulzar	Takheekulkavaneen	Khavaid' Farsi.	
Hindustani "	Kavaide Urdu, Part IV	Kavaide Urdu, Part III	Kavaide Urdu, Parts I, II.	
MATHEMATICS.				
Arithmetic	Mubadiyul hisab	Mubadiyul hisab	Mubadiyul hisab	Mubadiyul hisab.
Algebra	Algebra	Algebra.		
Euclid	Euclid	Euclid.		
HISTORY.				
History of India	History of India	History of India	History of India.	
History of England	History of England	History of England	History of England.	
GEOGRAPHY.	Geography, Parts I, II	Geography, Parts I, II	Geography, Part II	Geography, Part I.

J. GARRETT,
Director of Public Instruction.

From Lieutenant-Colonel J. PUCKLE, Officiating Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 82—6, dated Nandidroog, the 30th April 1872.

REFERRING to your reminder No. 164, dated 3rd instant, calling attention to the Proceedings of the Government of India in the Home Department, dated 7th August last, No. 309, on the subject of Mahomedan education in India, I am directed to solicit attention to the report* addressed to your Office on this question, in reference to the Mahomedan population of Mysore, and to state that much of what is set forth therein is equally applicable to the same class in Coorg.

* No. 3314—16 G., dated 4th October 1871.

2. The number of Mahomedans in the latter district is estimated at 6,000, many of whom are immigrants from Malabar and Canara. They are generally in very poor circumstances, and quite indifferent to the education of their children, and 28 boys alone of this class, who attend the Central School at Mercara, receive instruction in any of the Government educational institutions throughout the province.

3. The only measure that the Chief Commissioner can at present suggest to further the means of education amongst Mahomedan boys in Coorg, is to establish an efficient Hindoostani class at Mercara in connection with, or independent of, the Central School, as may be found most convenient, and the Director of Public Instruction has been instructed to make enquiries as to how this can best be done. The Mahomedans out of Mercara are so scattered that it would be useless attempting any special measure for educating their children, but every encouragement shall be given to them to send the latter to the nearest Government school.

4. I am directed to express the Chief Commissioner's regret that the necessity of reporting separately on Coorg, in connection with this subject, was inadvertently overlooked.

From Major W. TWEEDIE, First Assistant Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 10, dated Hyderabad, the 16th April 1872.

I HAVE the honour, in adverting to your communications marginally noted, on the subject of increased attention being paid to the education of the Mahomedans living under the administration of the British Government in India, to report, for the information of His Excellency the Viceroy in Council, that, as soon as the Resident was favoured with expression of the views of the Supreme Government on this topic contained in Resolution No. 300, dated the 7th of August last, he specially addressed the Commissioners of East and West Berar, as well as the Director of Public Instruction, Hyderabad Assigned Districts, bringing the matter under their consideration, and inviting from them such suggestions as they might be in a position to offer regarding it.

1. From Secretary to Government of India, Home Department, No. 300, dated 7th August 1871.
2. From Secretary to Government of India, Home Department, No. 74, dated 26th January 1872.
3. From Secretary to Government of India, Home Department, No. 165, dated 3rd April 1872.

2. The replies received to the above references have proved more or less valuable to Mr. Saunders himself as the local head of this Administration, and have at least afforded him grounds of satisfaction that an increased measure of interest has been made to centre in the educational condition and prospects of the Mahomedans of the province in consequence of these enquiries by the Supreme Government. But there was nothing in the contents of the letters themselves which seemed to warrant their submission for His Excellency's perusal. For, in truth, the Mahomedans of the Assigned Districts are but few in number, and depressed in social and intellectual condition relatively to the other classes of the people. Perhaps, as a body, and notwithstanding the large exception which has to be made in advancing this statement, they belong to the class for which, under existing organizations, the indigenous are better adapted than the Government schools. The circumstance of Mahratta forming the official language of the province, as well as, of course, the vernacular of the masses of its people, has not been without its own effect in thinning the number of Mahomedan youths who seek Government service, and who, acting under the stimulus of that aim, resort to the Government schools. It has been one of the objects which Mr. Saunders has steadily kept in view, ever since the administration of Berar was entrusted to him, to introduce to the ranks of the commission a certain number of Mahomedans. The same principle has been adopted in the grade of tehseeldar; and the results, it is hoped, have been beneficial, not only from an administrative point of view, but also as tending to advance the objects more particularly treated of in the Resolution by the Government of India now under acknowledgment.

3. It is plain, however, that it is to the action of the Department of Public Instruction itself that the Resident has to look for the development in Berar of the policy indicated in the Resolution in question. Therefore, when the principles embodied in that Resolution were impressed by Mr. Saunders on the Director of Public Instruction, and through him doubtless on the officers of the Educational Department generally, it was thought that at least a start had been made towards giving effect to the views inculcated by the Government of India on the

topic in question, and that no special report seemed called for, at all events till these measures had yielded some fruit.

4. If His Excellency in Council will turn to the concluding paragraph (page 154) of the section headed Education in Mr. Saunders' Administration Report for 1870-71, he will there find quoted what must be regarded—if, indeed, it can be accepted as fully borne out by the actual facts of the case—as a re-assuring testimony by the Director of Public Instruction, Hyderabad Assigned Districts, that the measures adopted for promoting the spread of education among the Mahomedans of Berar have not been futile.

5. The Department of Public Instruction in connection with this administration has had to suffer more than its own share of late in the way of being deprived of its chief superintending authority. Hardly had Dr. Sinclair left Berar for England and a most promising substitute for him been obtained, when now the latter, too, has been summoned to a different but equally important sphere of duty elsewhere, and these changes of themselves have operated, at least in the first instance, injuriously in retarding the progress of more than one inchoative scheme of administrative improvement connected with the Department. It may be that the same cause has tended to prevent very much being done as yet in the direction with which the Resolution under acknowledgment is concerned. But of this at least the Government of India may feel assured, namely, that the views of His Excellency in Council, as laid down in that Resolution, have engaged the serious consideration of the Resident, and of those under him; and that, although the numerical and social weakness of the Mahomedan in Berar will prevent his perhaps ever attaining the same standard educationally as belongs to his co-religionists in certain other portions of India, yet his interests and reasonable rights in this way are receiving at the hands of this administration a fair share of attention.

Extract from the Proceedings of the Government of India in the Home Department (Education),—Nos. 7—238-47, under date Simla, the 13th June 1873.

Read again—

Home Department Resolution Nos. 300—310, dated 7th August 1871,—Commending to the consideration of the Local Governments, and inviting their opinion on, the question of taking measures for the more systematic encouragement of secondary and higher education among Mahomedans.
Despatch to Secretary of State, No. 10, dated 17th August 1871.
Despatch from Secretary of State, No. 12, dated 14th December 1871.
Replies to the Resolution of 7th August 1871, and connected correspondence.
From Madras, No. 318, dated 25th November 1872.
From Bombay, No. 371, dated 18th March 1872.
From Bengal, No. 2972, dated 29th September 1871.
From do., No. 2918, dated 17th August 1872.
From do., No. 171, dated 11th January 1873.
From North-Western Provinces, No. 4559, dated 17th October 1871.
From do., No. 2396, dated 1st July 1872.
From Punjab, No. 683, dated 21st February 1873.
From Oudh, No. 1709, dated 15th April 1872.
From Central Provinces, No. 1502—81, dated 23rd April 1872.
From British Burma, No. 694—235, dated 27th April 1872.
From Mysore, No. 3314—16 G., dated 4th October 1871.
From Coorg, No. 82—6, dated 30th April 1872.
From Hyderabad, No. 10, dated 16th April 1872.

RESOLUTION.—On the 7th August 1871, the Government of India issued a Resolution upon the condition of the Mahomedan population of India as regards education, in which, after regretting that so large and important a class should stand aloof from co-operation with our educational system, His Excellency the Earl of Mayo in Council desired that more systematic encouragement should be given to the classical and vernacular languages of the Mahomedans in all schools and colleges. The Resolution was circulated to all Local Governments and Administrations for their opinion as to what measures should be adopted toward promoting this object, by modifying the methods and means through which teaching should be given, so as to make the higher branches of it more accessible to Mahomedans without altering the essential principles of our public instruction. Whether the creation of a vernacular literature might not be aided by the State, and whether more ample recognition should not be given in the University courses to Arabic and Persian, were matters on which advice and propositions were particularly invited.

2. The reports now collected from all the Provinces of British India present a fair survey of the actual state of Mahomedan education throughout the empire; and they discuss largely how far, and in what direction, should the further steps be taken which are most consistent with the needs of the people and the duties of the Government. It may be useful to

describe in broad outline the place now allotted to Mahomedan instruction in the educational scheme of each Government, and then to touch briefly on the measures proposed for improvement and advance.

3. In the Resolution of 1871 there is no direct mention of primary education. Its importance was not overlooked, but the needs and defects to be remedied appeared to press more urgently in the higher than in the lower gradations of State instruction. From the reports, however, which are now under review, there appears some ground for doubting whether many of the disadvantages under which Mahomedans have been placed as to higher education may not be traced down to their sources in the earlier stages of our system. As a matter of fact, it may be inferred generally that, wherever the ordinary vernacular of the country is read and written in the Hindustani or Urdu character, there the Mahomedans have occupied their proper position in the primary and secondary schools founded or aided by the State. In the North-Western Provinces, in Oudh, and in the Punjab, the attendance of Mahomedans in the lower and middle schools is, on the whole, rather above than below the proportion which all Mahomedans bear to the total population; in Oudh the Mahomedans furnish a much larger comparative contingent than the Hindus to the schools, though in the Punjab, out of a Mahomedan element of 53 per cent. on the total population, not more than 35 per cent. of the scholars are Mahomedans. Then in all these Provinces the indigenous Mahomedan schools are very numerous, and thrive up to a certain point; they are encouraged and assisted by the Government Officers; the grants-in-aid are offered on conditions which suit Mahomedan schooling as well as any other, and the whole course of primary education is so shaped as to favour the Mahomedan at least equally with the Hindu. On the other hand, in Provinces where the Mahomedans are scattered and are not numerous, where they mostly talk a different language from that of the majority, or where their teaching at any rate is in a different tongue and according to entirely separate traditions, there the special arrangements which these circumstances require for them have been not always organized, and their claims to it have been often inevitably disregarded. Where the Mahomedan uses a form of the country dialect, as in Eastern Bengal and in parts of Bombay, he goes with others to the primary Government schools for the rudiments of education; but where his mother-tongue is different, in speech and in written character, he cannot attend them. And the peculiar obstacles which keep him apart from our school system grow stronger as he emerges beyond those elements which are common to all teaching. In Bengal the Bengali-speaking Eastern Mahomedans frequent the lower schools in good number, but they found themselves more or less excluded from following out their education into the upper classes by the absence, up to 1871, of any adequate provision for that distinctive course of instruction which the customs of their society require. All over Western India, in part of the Central Provinces, in Berar, and very generally in Madras, the same difficulty had arisen, and had not been satisfactorily surmounted. The Government expenditure on education is necessarily limited, and could not suffice for the support of two separate classes of schools; the money available was naturally bestowed too entirely upon those classes of the people which are homogeneous for educational purposes, are by far the more numerous, the richer, and the more eager to make use of the grant.

4. It is, however, in the higher schools, in the colleges, and in the universities, that the absence or backwardness of Mahomedans has been shown to exist remarkably. The reports all agree that our system has not attracted them to the higher ranges of our educational course, or to persevere up to the point at which studies impress real culture, and fit young men for success in the services and open professions. How far this state of things can be attributed to the want of a connected scheme of courses of instruction suitable for Mahomedans, leading up through the lower to the higher standards, and how far to the general disinclination of Mahomedans to exchange their earlier modes of study for others more consonant with modern habits of thought, is a question which need not here be closely examined. It may be conjectured that, at the present epoch, Mahomedans are discovering that the ancient paths are unprofitable to stand upon, while their traditions and natural predilections still hold them back from setting out energetically upon newly opened roads. For, while it is confessed that Mahomedans nowhere appear in satisfactory strength upon the lists of our higher schools, colleges, or universities, on the other hand those institutions which have purposely preserved the ancient exclusively Mahomedan type, and which have been restricted to instruction in the languages and sciences which belong peculiarly to Mahomedanism, have also been found to be falling gradually but steadily into neglect. We may perhaps assume, therefore, that the Mahomedans are not so much averse to the subjects which the English Government has decided to teach, as to the modes or machinery through which teaching is offered. And if it thus appear that to the traditions and reasonable hesitation which keep aloof our Mahomedan fellow-subjects are added certain obstacles which our system

itself interposes,—either by using a language that is unfamiliar or machinery that is uncongenial,—it is plain that many of the drawbacks to the universality of our educational system are susceptible of removal.

5. His Excellency in Council therefore perceives with gratification from the reports now before him, that judicious endeavours are being made to diminish, so far as they can be remedied, these inequalities in the distribution of State aid, and to place the Mahomedans, wherever this may be possible, upon a more even footing with the general community throughout the whole course of our public instruction.

6. In Madras the Government has now directed the Department of Public Instruction to take steps without delay for establishing elementary Mahomedan schools, and corresponding classes in other schools, at the principal centres of the Mahomedan population, where instruction may be given in the Urdu language by qualified teachers through appropriate text books. In the Madras University special recognition is already given to Arabic and Persian, and the question of awarding special prizes for proved excellence in those languages is under deliberation. As the Syndicate observe, this is a project in which leading Mahomedan gentlemen might be invited themselves to co-operate. From Bombay the Director of Public Instruction reported in 1871 that he was engaged in settling a course of Persian instruction for the upper standards in vernacular schools, for English schools, and for high schools, which will be arranged so as to prepare for the study of Persian at the University, where Arabic and Persian are already admitted as classical languages for graduates in the Arts. In 1870 a Professor of Persian and Arabic was appointed to the Elphinstone College; and the Government and the University now join in recommending to the Government of India the endowment of a University Professorship of Arabic and Persian, founding their proposition upon the great importance to Mahomedans in that Presidency of familiarity with the tongues of Western Asia. His Excellency in Council agrees that it may be advisable to establish such professorships, and any scheme for doing so would be favourably entertained, especially if there were any prospect of aid from private sources to the endowment.

7. In Bengal the Lieutenant-Governor now desires to restore Mahomedan education by a well-connected and substantial reforming of existing material. Orders were issued in 1871 to establish a special class for teaching Arabic and Persian to Mahomedans in the ordinary schools, wherever the demand should justify the supply, and wherever the Mahomedans should agree to conform, in addition, to the regular course of study in the upper school classes, so that both kinds of instruction must be taken. The collegiate instruction in the Calcutta Madrassa will be remodelled and reinforced, while the Mohsin endowments, which now support the Hooghly College, will be employed, wherever in Bengal their employment seems most advantageous, for encouraging and extending education among Mahomedans. Moreover, the University of Calcutta has decided to examine in Persian as well as in Arabic for the degrees.

8. In the North-Western Provinces, in the Punjab, and in Oudh, the existing system of State instruction is already at least as favourable to Mahomedans as to Hindus. At Lahore there is a University College, and the Mahomedans themselves share the unanimous opinion that no special educational privileges to their community are needed. From the North-Western Provinces it was reported that nothing more was needed to consummate the entire course of Mahomedan classics than the admission of Persian as a subject for the higher University examinations, which has been done for all examinations up to the degree. And an important Committee of Mahomedans at Benares are contemplating the establishment of an Anglo-Oriental College for the better diffusion of learning among their co-religionists. In Oudh the Canning College embraces an ample Mahomedan curriculum. In the Central Provinces, in Mysore, in Coorg, and in Berar, the administration has directed that wherever the number of Mahomedans is sufficient to form a class, or fill a school, there a class or a school shall be established. His Excellency in Council assumes that in these as in all other Provinces where Mahomedans are few, and often exposed to all the disadvantages which affect a religious minority without wealth or superior influence, it will be the special care of Government to satisfy themselves that these endeavours to encourage the education of Mahomedans are persistently maintained. It is the paramount duty of an imperial department thus to fill up gaps in the ranks of elementary education, and to range the various divisions of this vast population in one advancing line of even progress.

9. As to the principles upon which the education of Mahomedans should be encouraged by the State, His Excellency in Council need say little here, for they appear to be understood by all Administrations, and with general consent accepted by the people—by none more openly than by the leading Mahomedans of India. The State has only to apply its educational apparatus and aid so as they may best adjust themselves to existing languages and habits of thought among all classes of the people; without diverging from its set mark and final purpose—the better diffusion and advancement of real knowledge in India. His Excellency in Council is anxious that the attainment of this object shall in no class of the population be hindered by

differences of language or of custom; and with this view the Government of India is very willing that the entire body of Mahomedan [as of Hindu] classic literature shall be admitted and take rank among the higher subjects of secular study, and that the languages shall form an important part of the examinations for University degrees. In short, His Excellency is prepared to listen favourably to any well-considered proposal for modifying or extending in these directions the existing educational system. One measure to which the Resolution of 1871 particularly adverted was the development of a vernacular literature for Mahomedans—His Excellency in Council would be slow to believe that such a literature still needed creation. To this suggestion Local Governments attach differing degrees of importance or practicability; and, on the whole, His Excellency in Council sees reason to believe that we must be cautious in attempting to proceed in this direction much beyond the point we have reached already. It is most desirable to frame a series of high class text books, to encourage the printing and publication of valuable Mahomedan works and to offer prizes either for good translations of foreign works or for original studies. But in regard to the patronage of what may be properly called literature, the exercise of it must necessarily be restricted by the pressing demands of general education upon our finance, and by the difficulty of making a fair selection, or of distributing any money available with due discrimination and indubitable advantage.

10. His Excellency in Council has now reviewed rapidly the general measures which have been taken, or are being taken, for the encouragement of education among Mahomedans. The papers before him, received from all parts of British India, show that the Earl of Mayo's Resolution has succeeded in its main purpose of drawing the attention of all Administrations to needs and obligations which before had perhaps not everywhere been adequately realized. These needs and obligations may now be intrusted with confidence to the care of Local Governments. The Supreme Government has satisfied itself that the principles upon which Mahomedan education should be supported or subsidised are clearly understood; while the conditions and rate of progress in this as in all branches of public instruction, the range of its operations, and all other practical details, depend chiefly in each Province upon local circumstance, administrative skill, and financial resources.

(True Extract.)

A. C. LYALL,

Secretary to the Government of India.

ORDER.—Ordered, that a copy of the foregoing Resolution be forwarded to the Local Governments and Administrations for information.

From A. C. LYALL, Esq., Secretary to the Government of India, Home Department, to the Secretary to the Government of Bengal,—No. 248, dated Simla, the 13th June 1873.

I AM directed to acknowledge the receipt of your letter No. 2918, dated the 17th August 1872, and to reply to that portion of it which proposes measures for re-organizing the two Madrassas at Calcutta and at Hooghly.

2. The general principles upon which the Lieutenant-Governor desires to see these institutions administered and directed for the better promotion of high Mahomedan education appear to the Government of India to be sound, and the obstacles to working upon them are not practically unsurmountable. His Excellency in Council does not perceive that there is any fundamental inconsistency among the views of all those who have had to consider and define the educational policy toward the furtherance of which the schemes now under consideration are to be directed. The question has been fully considered by two Committees, which included Native and European gentlemen of experience and ability; it has been discussed by the Department of Public Instruction; and His Honor the Lieutenant-Governor has more than once recorded his opinion upon it. It is agreed, by common consent, that the intention of the British Government, in supporting these institutions, is to give to Mahomedans their full share of high-class intellectual training and of sound knowledge useful to them in life, combined but not clashing with that Oriental erudition which belongs to their race and country. And it is also agreed that, in shaping our methods towards these ends, we are bound to avoid, so far as may be possible, any unwelcome abandonment of the old ways of Mahomedan study, or any slight upon the classic learning of Mahomedan Asia. On the contrary, the importance to Mahomedans of such studies is admitted, and their intrinsic value as instruments of literary training in this country is not under-rated.

3. But the point of difficulty is also recognized by all to whom the subject is familiar. It lies in the problem of framing for Mahomedans a course of secular education, which is the only kind that can be given in Government institutions, upon the study of a literature which on so many sides of it is intimately connected with their religion and doctrinal tenets.

4. His Excellency in Council, nevertheless, believes that the problem thus presented is capable of solution; that a course of study can be laid down which shall maintain and encourage the cultivation of Arabic and Persian, of the history, literature, and philosophy which those languages convey, of their logical system, and of such parts of Mahomedan law as deal with purely temporal interests, without compromising the Government to the support of any peculiar school of religious teaching.

5. His Excellency in Council is willing to sanction the preliminaries of any plan for reconstituting the two Madrassas, which may fall within the limits of these principles. For the Calcutta Madrassa it is understood that there will be a lower Anglo-Persian department, with a higher or college department called Anglo-Arabic, of which the main feature will be instruction in Arabic, while throughout the whole course in both departments a fair proportion of good English teaching will be maintained. The Oriental text books will give linguistic, historic, or literary exercises. The Persian language is likely to be a very useful colloquial accomplishment for the rising generation of Indian gentlemen, and should be liberally encouraged. Then we have to restore discipline, and to keep up a high standard of morals and manners in the College. Obviously success in all these things must depend materially upon the man who is selected to carry out such reforms, and the first step must be, as the Lieutenant-Governor recommends, to select and appoint a qualified Principal. His Excellency, therefore, sanctions the appointment of a Principal and Superintendent to the Calcutta Madrassa upon a minimum salary of R1,000 per mensem. It is understood that his qualifications must be for high European instruction as well as for Oriental scholarship; and that he may be trusted to work out a systematic course and classification of studies in accordance with the settled and known policy of Government. Whether he shall superintend other Madrassas is a matter for subsequent decision.

6. The case of the Hooghly Madrassa is different. It is now part of a college which is largely supported from the proceeds of landed property bequeathed by a Mahomedan; and the object of the Government is to carry out usefully and reasonably the intentions with which the bequest was made. The Lieutenant-Governor's proposition is to withdraw the greater part of the Mohsin funds from the Hooghly College, which has no particular local claim, and to use the money for encouraging Mahomedan education elsewhere, apportioning it according to need. So much of the present cost of the Hooghly College as would be left unprovided for by this subtraction of the endowment funds might, His Honor suggests, be then defrayed by the State.

7. His Excellency in Council approves the outlines of this proposal, and considers that some such arrangement would be consistent with the purposes of the Mohsin endowment, and generally advantageous to Mahomedan education. But with regard to the employment of the Mohsin funds thus to be set free, His Excellency remarks that there are such valid objections to any separate system of denominational schools or colleges that the Government of India prefers not to move further in that direction, although there is no intention of disturbing what may already exist. His Excellency in Council thinks that the memorandum of Mr. Bernard, and the Lieutenant-Governor's observations upon it, suggest the alternative of strengthening certain selected Government institutions on their Mahomedan side, instead of setting up new ones. For instance, the High Schools or Colleges at Chittagong and Dacca, in the midst of a great Mahomedan population, might be thus reinforced both in the way of teaching Arabic and Persian more thoroughly, and of generally cheapening education to Mahomedans by scholarships and the like. Or a portion of the Mohsin funds might go toward increasing the public grants in aid of Mahomedan schools and colleges.

8. His Excellency in Council would leave in the hands of the Bengal Government the details of any scheme which might be worked out upon this design, and His Excellency would be glad to see it when completed. In regard to the question of providing funds, the Lieutenant-Governor has said that he hopes the Government of India may subscribe something towards carrying out his plans; and His Excellency in Council admits that the circumstances afford some equitable ground for the expectation. The allotment of the proceeds from the Mohsin funds to special educational uses has been now decided upon as a measure that is just and politic. But it is evident that by this measure the funds available for general education in Bengal will be proportionately reduced; and in the present state of education in Bengal, His Excellency would be reluctant to curtail provincial resources. Upon these reasons, and having principally in view Sir George Campbell's scheme for encouraging the education of Mahomedans where it is most needed, His Excellency in Council has determined to increase the regular provincial assignment by an annual additional grant of Rs. 50,000 to Bengal. The grant will begin with the financial year 1874-75, by which time His Excellency in Council trusts that the assignments for allotting the Mohsin funds to special uses will have been made and confirmed.

9. His Excellency in Council has now replied to the three questions put in paragraph 10 of your letter. To the *first* the answer is yes, but the Government of India prefers to strengthen

nd enlarge existing institutions rather than to create new denominational places of instruction. To the *second* question the answer is yes ; and to the *third* the Government of India replies by offering R50,000 to compensate the provincial assignment for the specialisation of the Mohsin endowment.

No. 249.

Copy forwarded to the Financial Department.

Notification No. 250, dated Simla, the 13th June 1873.

The following letter to the address of the Secretary to the Government of Bengal is published for general information :—

[Here read No. 248, dated the 13th June 1873, from A. C. Lyall, Esq., Secretary to the Government of India, to the Secretary to the Government of Bengal,—recorded above.]

A. C. LYALL,

Secretary to the Government of India.

From the Government of India, to Her Majesty's Secretary of State for India,—No. 5, dated Simla, the 30th June 1873.

In your Despatch of the 14th December 1871, No. 12, Your Grace communicated a general approval of the proceedings reported in our letter of the 17th August, No. 10 of 1871, regarding Mahomedan education in India, and the condition of the Calcutta and Hooghly Madrassahs.

2. We now transmit, for Your Grace's information, a copy of our further proceedings on the subject. These include the replies of the several Local Governments and Administrations to our Circular Resolution of the 7th August 1871 as to the measures to be adopted for the more systematic encouragement of education among Mahomedans, the Resolution, dated 13th June 1873, that we have recorded on these papers, and a separate correspondence with the Government of Bengal regarding the re-organization of the Calcutta and Hooghly Madrassahs on the principles laid down in our letter to that Government, No. 248, dated the 13th instant.

From the Government of India, to Her Majesty's Secretary of State for India,—No. 295, dated Simla, the 21st July 1873.

We have the honor to forward for Your Grace's approval copy of a letter* to the Government of Bengal, No. 248, dated the 13th June 1873, containing our orders upon Sir G. Campbell's proposals for the encouragement and improvement of education among the Muhammadan population in Bengal.

* For previous papers, *vide* No. 97 of Proceedings in the Home Department (Education Department) for August 1872.

2. Your Grace will observe that we have sanctioned the appointment of a Principal and Superintendent to the Calcutta institution upon a minimum salary of R1,000 per mensem, and that we have added R50,000 a year to the assignment to the Government of Bengal for provincial services, in order to provide for a re-appropriation of the "Mohsin Funds."

No. 1784, dated Simla, the 21st July 1873.

[Endorsed by the Financial Department.

Copy forwarded to the Home Department, with reference to its endorsement No 249, dated 13th June 1873.

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lution by the Government of Bengal in the General Department, dated Calcutta, the 29th July 1873, d the following papers regarding the increased extension of educational facilities to Mahomedans in Bengal, namely,—

Bengal Government letter No. 2918, dated 17th August 1872, with enclosures.

Home Department Resolution and letter, dated 13th June 1873.

Also the proposals by Mr. H. Woodrow, then Officiating Director of Public Instruction, under date the 9th August 1872, with the Lieutenant-Governor's orders thereon.

Also letter No. 242B., dated 28th November 1871, from the Commissioner of Dacca, enclosing a memorial signed by Khajeh Abdool Gunny, C.S.I., and other Mahomedans of Dacca, praying for the establishment of a Mahomedan College at Dacca, and specifying the advantages and concessions they specially desire.

Also the Commissioner of Dacca's report, No. 102A., dated 16th June 1873, upon the question put by Government as to the languages which Mahomedan boys at Government schools in Eastern Bengal wish to learn.

Resolution.—The Lieutenant-Governor observes that all the Government schools in ngal, except the Sanskrit College and the Hindu School in Calcutta, are already open to ahomedan as well as to Christian and Hindu scholars ; and he has, in the correspondence ed above, expressed his unwillingness to found, with Government money, special schools for

any particular creed or denomination, though he was willing to sanction special classes for Mahomedans in exceptional circumstances. Accordingly, the Lieutenant-Governor had, in 1871, directed that if there were at any Government schools in Eastern Bengal, or elsewhere in Bengal Proper, sufficient Mahomedan scholars who desired to learn Arabic and Persian, arrangements should be made for teaching those languages in special classes. He submitted to the Government of India his view that we should teach the general body of Mahomedans of Bengal their own vernacular, which is Bengalee, in the Bengalee character, but with some infusion of Persian words; that we should teach Western learning to such Mahomedans as may seek it through the medium of English and vernacular, rather than through the medium of Arabic or Persian; but that we should, at specially endowed colleges, teach the classical languages of Persia and Arabia to Mahomedans in their own way, so far as to satisfy the requirements of their religion, their ideas of a liberal education, and the genuine demand for Oriental learning for its own sake.

2. While the Lieutenant-Governor thought that the Government funds could not be properly devoted to separate Mahomedan colleges and schools to a greater extent than at present, he also felt that the endowment of Mahomed Mohsin of Hooghly, which is managed by the Government, afforded a legitimate means of promoting special Mahomedan education. Accordingly, in submitting these views to the Supreme Government, the Lieutenant-Governor proposed that so much of the Mahomed Mohsin endowment as is assigned for educational purposes should be spent in giving practical effect to proposals for furthering Mahomedan education throughout the country. In order that we might be able to devote the whole proceeds of the Mohsin educational endowment to Mahomedan education, the Lieutenant-Governor asked the Government of India to make some special grant to enable this Government to set free from the general purposes of the Hooghly College the Mohsin funds, and with the proceeds to defray the cost of Mahomedan Madrissahs at the centres of Mahomedan population, such as Dacca, Chittagong, and Rajshahye.

3. The Government of India have now expressed their general approval of the Lieutenant-Governor's views and plans; and they have, with a liberality for which the Government of Bengal is most grateful, made for the purpose indicated an addition of R 50,000 to the grant for education in Bengal. This additional grant will enable the Bengal Government to maintain as a full-power college the large and successful general college at Hooghly. His Excellency the Viceroy in Council has also approved the appointment of a European officer on a salary of not less than R 1,000 a month as Principal of the Calcutta Madrissah, and possibly as Superintendent of Madrissahs in Bengal; and has expressed a wish that Mahomedan Madrissahs or departments should be grafted on to existing colleges and high schools at the centres of Mahomedan population in Bengal.

4. The funds which the Lieutenant-Governor has at his disposal for special Mahomedan education are—

	R
(1) Grant to the Calcutta Madrissah and its attached schools, as per the Educational Budget of 1873-74	38,000
(2) Mahomed Mohsin Educational Endowment, yielding per annum about	55,000
Total	93,000

From the sum available, as above-mentioned, must be met—

First,—The cost of the Hooghly Madrissah and boarding-house, and the difference between the full college or school fees and those paid by Mahomedan scholars. The grant for the Hooghly Madrissah and boarding-house during the year 1873-74 is R5,000, besides scholarships; the Lieutenant-Governor would make it in future R7,000, in accordance with plans for other Madrissahs to be presently stated.

Secondly,—The cost of the Calcutta Madrissah and Anglo-Persian department and boarding-house, and of the branch school at Collinga. The Lieutenant-Governor is satisfied that the Mahomedans of Bengal would wish the Calcutta Madrissah to be retained, whatever other Madrissahs may be established. Excluding scholarships, the grant for the Calcutta Madrissah and its attendant institutions during the year 1873-74 was R34,5[illegible] gross, the fees being credited to Government. The new appointment of a Principal and Superintendent of Madrissahs must considerably increase this charge; and the Lieutenant-Governor would, if necessary, assign R35,000 plus its fees, or about R40,000 in all, as the cost of the institution and its dependencies. The establishment of moulvies and teachers at the Calcutta Madrissah requires revision. The number of teachers seems too large, and the salaries of the junior teachers may be too small. [illegible]

the 80 or 90 Arabic students there are seven moulvies besides the professors; while for the 320 boys in the Anglo-Persian department there are 18 teachers besides the professor and the resident moonshee. The Director of Public Instruction will be instructed to submit an early report on these establishments.

There will remain R51,000 to be spent on Madrissas at Dacca, Chittagong, Rajshahye or other places in the Mahomedan districts, on scholarships, and on other means of promoting the education of Mahomedans.

5. The Lieutenant-Governor proposes that the new Madrissas should consist of a boarding-house for Mahomedan students, a set of rooms for study, and a staff of Mahomedan officers (who should teach Arabic and Persian, and other branches not requiring a knowledge of English), as well as a master capable of acting as home tutor for English education. One at least of the teachers would have free quarters in the boarding-house, and would have charge of the boarders. The Madrissa would be attached to, and the boarding-house would be near, the college or high school, and Mahomedan boys of approved merit, who attended school or college, would have two-thirds of their school fees paid for them from the Madrissa funds.

6. Of all the eastern districts, Chittagong and Noacolly are those which have the largest population of Mahomedans of the class which seek education and send students to the Calcutta and Hooghly Madrissas. Rajshahye is centrically situated in a part of Bengal nearly three-fourths of the inhabitants of which are Mahomedans. Dacca, on the other hand, is a still more important centre, and has also around it a very large Mahomedan population; and the Commissioner reported in 1871 that Khajeh Abdool Gunny, C.S.I., with many influential Mahomedans, wished to have an exclusively Mahomedan college established at Dacca, whereat students might learn English or Arabic. The memorialists, it is observed, especially say that they do not require Bengali or Hindustani to be taught at this college, as their children learn these languages sufficiently well at home. The memorialists lay much stress on having a European gentleman, with some knowledge of Persian and Arabic, at the head of the Dacca Madrissa. The Commissioner reported in 1871 that a piece of land would be given for the site of a Madrissa at Dacca, and that eventually wealthy Mahomedans might probably come forward to endow such an institution.

7. If the Mahomedan gentlemen of Dacca should furnish the funds for a separate college of their own, every assistance shall be given to them, and the Mohsin Madrissa grant will be amalgamated with their funds. But, putting this question apart, the Lieutenant-Governor's present view is, that it will be best to establish, in addition to the Hooghly Madrissa, Madrissas at Dacca, at Chittagong, and at Rajshahye, consisting of not less than the following:—

(*a*) A boarding-house with three or more school-rooms, and a decent house, after the native style, for the resident teacher.

(*b*) An establishment consisting of—

	Per annum. R
Superintendent on R 200, rising to R250	2,700
1st Teacher on R75, rising to R100	1,020
2nd ditto on R40, " to R60	640
Contingencies and prizes, at R120 a month	1,440
Servants for boarding-house and grant-in-aid of boarders' messing at R100	1,200
Total per annum	7,000

For Dacca a more highly-paid staff might be allowed, say a Superintendent on R350 per mensem, and annual net grant of R10,000. The Superintendent should be, if possible, a Mahomedan, who knows both English and either Arabic or Persian, and he should be competent to teach Mahomedan law. The Madrissa building should be as near as possible to the college or high school or zillah school buildings; boarders or other Mahomedan boys approved by the committee would be allowed to attend the English, law, survey, science, and other classes of the college or school on payment of one-third the usual fees, the other two-thirds being paid by the Mohsin Fund. Each Madrissa would be under the management of a special committee, or of a special sub-committee of the general District School Committee. Such committee or sub-committee should consist of Mahomedans and Europeans, and the Superintendent of the local Madrissa would be a member, and might be secretary. At Dacca and Hooghly the Principal of the college should be a member of the committee. The cost of the buildings, which should not be very expensive, would be met from the uninvested surplus of about R90,000 now in the hands of the Mohsin Fund trustees.

8. The Lieutenant-Governor would not at present lay down the course of study in Mahomedan literature, or Mahomedan law, which should be pursued at the Madrissâs. He would leave details to be settled by the local Superintendents and the local committees under the general supervision of the Superintendent of Madrissas. His view generally is, that we should teach at Madrissas such Persian and Arabic, and a reasonable amount of Mahomedan law and literature, as students may wish to learn, and that we should give special facilities to Madrissa students who may elect to take the ordinary English course of study, and to read physical science.

9. It has often been urged that the best Bengal Mahomedans are usually men of small means. The Lieutenant-Governor believes this to be true; and he would set aside a further sum of R7,200 to be allotted, at the rate of R800 a year, to each of the zillah schools marginally noted, for expenditure, partly in paying two-thirds of the school fees of deserving Mahomedan boys who may attend regularly at these schools, and partly in bearing a share of the cost of a teacher of Arabic and Persian. The views of the Mahomedan members of the District School Committees should be allowed much weight in deciding how these grants are to be spent. A sum of R8,000 might be set aside to meet two-thirds of the college or school fees of deserving Madrissa students who may attend the Presidency, Hooghly, or Dacca Colleges, or the collegiate and other schools near which a Madrissa may be established.

Jessore.	Backergunge.
Rungpore.	Mymensing.
Pubna.	Tipperah.
Furreedpore.	Noacolly.
Sylhet.	

10. There will remain a sum of R11,800 available for various expenses which may prove necessary, and especially for Mohsin scholarships. All scholarships now held at the Calcutta and Hooghly Madrissas will be continued to their holders. The number, amount, and duration of the scholarships can be settled as soon as the new Madrissas are established. But, in the interest of all parties, the Lieutenant-Governor thinks that a large proportion of the sum available should be devoted to the encouragement of Mahomedan lads who learn English and succeed in English studies and physical science. In general terms, the Lieutenant-Governor would say that we ought to establish some Mohsin scholarships of R4 or R5 per mensem tenable at zillah schools; and some of R15, R20, and R25 per mensem tenable at ordinary or special colleges, or at the Civil Service classes. Perhaps it might be possible to have one Mohsin scholarship of R1,000 a year tenable in England by successful Mahomedan students of English.

11. The total annual cost of the above arrangements will be—

	Annual cost in rupees.
Calcutta Madrissa, &c.	35,000
Dacca Madrissa	10,000
Establishment and boarding-house of three Madrissas	21,000
Various further expenses, including scholarships	11,800
Assignment for Mahomedan education at nine zillah schools	7,200
Assignment to meet the cost of paying two-thirds fees of Madrissa boys who may attend at the Presidency, Hooghly, and Dacca Colleges or collegiate schools, or at the Rajshahye and Chittagong schools, or law classes	8,000
Total	93,000
Amount available as per paragraph 4 above	93,000

12. The Lieutenant-Governor hopes that Mahomedan gentlemen of wealth and liberality, of whom there are many in Eastern Bengal, will sooner or later come forward to endow scholarships or otherwise to support the new Madrissas which are to be established. The Commissioner of Dacca will be asked to communicate with the memorialists of 1871, and to ascertain how far they are willing to help. The funds at the Lieutenant-Governor's disposal do not permit of his providing a competent European Principal for the Dacca Madrissa; but if the memorialists still desire to have such an officer over the Dacca Madrissa, and see their way to guaranteeing an additional income of R6,000 per annum, the Lieutenant-Governor would hope to be able to meet their wishes.

13. The arrangements now proposed do not set aside any funds for aiding Mahomedan primary schools. The Lieutenant-Governor has much hope that the action taken by local officers under the primary school orders will result in our having Mahomedan scholars and teachers at a great many of the primary schools in the eastern districts. If this should be so, if a large proportion of the schoolboys are Mahomedans, the Lieutenant-Governor would expect that in course of time district officers may be able to nominate Mahomedans to a share of the Deputy and Sub-Inspectorships in Mahomedan districts. At present hardly a single member of the inspecting staff in Bengal is a Mahomedan.

14. In pursuance of the policy that Government funds cannot be set aside for special sects, the Lieutenant-Governor has not proposed to set apart any of the grant-in-aid fund,

of the scholarship fund, or of the primary school grant, exclusively for Mahomedan education. The funds now granted for Mahomedan purposes come exclusively from the Mohsin foundation and from the grant made in the last century to the Calcutta Madrissa. The Lieutenant-Governor hopes and anticipates that before long Mahomedans may get their fair share of the general scholarships and other educational advantages granted by Government to the Mahomedan districts. He was glad to notice in the last Educational Report that Mahomedans are said to be creeping up to the top of the zillah schools in Eastern Bengal; he has recently heard that the head student of the Hooghly College at the recent B.A. examination was a Mahomedan; and he has just seen that a Mahomedan boy came out first at the open examination for patshala scholarships in the Pubna district.

15. As respects the kind of man required for the new Principalship of the Madrissa the Lieutenant-Governor's views are expressed in the following extract:—

"His Honor would appoint as Principal of the Calcutta Madrissa and Superintendent of Madrissas in Bengal a European scholar on R1,000 per mensem, to be paid from the, Mohsin Fund. To bring him into sympathy with the students, and to enable him to direct their studies, he should be a Persian and Arabic scholar, but His Honor does not propose that the teaching of those languages should be in any degree his chief function. It is much more important that he should be able to direct their education in European science and art, and teach in the Calcutta Madrissa the most important branches. And most important of all, much more important than his being a mere Oriental scholar, is that he should be a man fitted to lead, to influence, and to discipline youth—a man with the talent of a head master of a public school, and a temper fitted to deal with and attach to him the natives of India."

16. The Commissioners of Dacca, Rajshahye, and Chittagong will be requested to appoint at once committees consisting of the Magistrate, the District Engineer, two or three educated Mahomedans, and a representative of the local college or school, to purpose a scheme for buying or building, close to the school or college, a Madrissa containing three or more school-rooms, accommodation for not less than thirty boarders, and a house for the resident Superintendent. The outside cost of the whole should not exceed Rs. 25,000 for each Madrissa; the committee will best be able to decide what kind of buildings should be built or bought in each case. The Commissioners of these divisions may also take such steps as they may see fit, either by public meeting or otherwise, to interest the Mahomedan public in the movement.

By order of the Lieutenant-Governor of Bengal,
C. BERNARD,
Offg. Secy. to the Government of Bengal.

No. 2679.

Copy submitted for the information of the Government of India in the Home Department.

From the Government of India, to Her Majesty's Secretary of State for India,—No. 6, dated Simla, the 1st September 1873.

IN continuation of our Despatch No. 5, dated the 30th June 1873, on the subject of Mahomedan education in India, we transmit herewith, for Your Grace's information, copy of a Resolution recorded by the Government of Bengal under date 29th July last.

From Her Majesty's Secretary of State for India, to the Government of India,—No. 7, dated India Office, London, the 13th November 1873.

THE Despatches of Your Excellency in Council, dated the 30th of June and 1st of September, Nos. 5 and 6 of 1873, on the subject of Mahomedan education in Bengal and throughout India, have been considered by me in Council.

2. I fully concur in the views stated in the elaborate Resolutions recorded by Your Excellency in Council, under date of June the 30th, and observe with much gratification that throughout India efforts are being made with great judgment and earnestness to induce the Mahomedans to partake of the many benefits of our educational system.

3. I approve of the proceedings of Your Excellency in Council in relation to Mahomedan education in Bengal.

Your Lordship in Council is fully aware of the many and peculiar difficulties which surround the subject, and has issued some very judicious and discriminating instructions to the Government of Bengal. I approve of the additional assignment of R50,000 which you have granted to that Government.

4. With your Despatch of the 1st of September, you have transmitted to me a letter from the Lieutenant-Governor of Bengal explanatory of the measures which he has adopted

consequent on your instructions and the additional assignment. The arrangements of the Lieutenant-Governor indicate a very careful disposition of the means placed at his disposal, and an intelligent appreciation of the great importance of the whole subject.

5. I cannot conclude without an expression of my cordial satisfaction with the careful and complete manner in which Your Excellency has dealt with a question surrounded with so many difficulties, and so intimately connected with the best interests of a very large and influential portion of Her Majesty's subjects in India.

No. 3, dated Fort William, the 5th January 1874.

Endorsed by the Home Department.

Copy forwarded to the Government of Bengal for information, with reference to their endorsement No. 2679, dated the 29th July last.

PART III.

CORRESPONDENCE OF 1882—1885 ON THE SUBJECT OF THE POSITION AND CLAIMS OF THE MUHAMMADAN COMMUNITY IN BRITISH INDIA.

(A) GRIEVANCES ALLEGED BY CERTAIN MUHAMMADANS IN A MEMORIAL FROM THE NATIONAL MUHAMMADAN ASSOCIATION AT CALCUTTA.

From C. S. BAYLEY, Esq., Officiating Under Secretary to the Government of Bengal, General Department, to the Officiating Secretary to the Government of India, Home Department,—No. 104, dated Calcutta, the 17th February 1882.

IN forwarding a copy of a letter, dated the 6th instant, from the Secretary to the National Muhammadan Association, with a memorial, in original, addressed by the Association to His Excellency the Governor General in Council, I am directed to say that, as the Secretary to the Association states that the question of Muhammadan education is at present under the consideration of the Government of India, the Lieutenant-Governor has thought it best to transmit the memorial at once to the Government of India.

2. There are, however, several matters in respect to which Sir Ashley Eden is not prepared to accept the facts and arguments put forward by the memorialists, and a further communication will be made on the subject to the Government of India on an early date.

From Mr. AMEER ALI, Secretary to the National Muhammadan Association, to the Secretary to the Government of Bengal,—dated 14, Royd Street, Calcutta, the 6th February 1882.

I AM desired by the Committee of Management of the National Muhammadan Association to forward, through the Bengal Government, the enclosed memorial to the Government of India.

As one of the principal points dealt with in this memorial concerns Muhammadan education, and as this subject is at present under the immediate consideration of the Government of India, the Association begs that the papers may be forwarded with the least practicable delay.

To His Excellency the Most Honourable the MARQUIS OF RIPON, K.G., P.C., G.M.S.I., Viceroy and Governor General of India.

The humble memorial of the National Muhammadan Association.

RESPECTFULLY SHEWETH,—1. That since the time Your Excellency has assumed the reins of Government in this country, Your Excellency has evinced the greatest interest in the well-being of the people of India, and has always been animated with an earnest desire to deal equitably with all classes of the Indian community.

2. That with this knowledge of Your Lordship's solicitude for the well-being of the people confided to your care, your memorialists think it improbable that the present impoverished condition of the Muhammadans of India, as compared with their past prosperity, can have escaped Your Excellency's observation.

3. The causes which have led to the decadence and ruin of so many Muhammadan families in India are, your memorialists regret to say, still at work among their co-religionists, and it is for this reason, and in the hope that Government, when it is fully in possession of the facts connected with the impoverishment of the Muhammadans, may be induced to adopt some effectual measures for their amelioration and the improvement of their present condition, that your memorialists submit this memorial for Your Excellency's kind consideration.

4. Your memorialists are convinced that no measure of reform a dopted *within* the community would have any appreciable effect in arresting the progress of decay to which they have referred, and it is therefore that your memorialists look to Government for those steps which the necessities of the case require.

5. The depressed and desperate condition of the Muhammadans at the present moment deserves every commiseration. Whilst every community has thrived and flourished under British rule, the Muhammadans alone have declined and decayed. Every day their position is becoming worse, and the call for urgent measures on their behalf more pressing.

6. Your memorialists feel they would be failing in their duty to their Sovereign, if they did not call the attention of Your Excellency's Government to the fact, that there is at this moment a widespread feeling of dissatisfaction among all classes of Muhammadans in India with the present state of things. Your memorialists do not wish to be understood that this dissatisfaction amounts to discontent or disaffection, for, as a matter of fact, the Indian Muhammadans have, since the assumption of the Government of India by the Crown, cherished a sincere attachment to Her Britannic Majesty, upon whom they look not only as the lawful Sovereign of India, but as the Protector of all that is most valued by Islam.

7. No Government, however, your memorialists venture to think, would be justified in allowing the growth or continuance of a feeling of dissatisfaction among any class of its subjects; and your memorialists, relying on Your Excellency's desire to acquire information from all quarters, which may enable Your Excellency to discharge the duties of your high office, in accordance with the dictates of your conscience, have thought it right to call prominent attention to the existence of such a feeling among the Muhammadans of India.

8. It has been sometimes said that the present impoverished condition of the Indian Mussulmans and their general decadence are due to their own apathy and neglect to avail themselves of the educational advantages offered to them by Government. In order to enable Your Lordship to apprehend Muhammadan ideas on the subject, your memorialists beg to represent the following circumstances for Your Excellency's consideration.

9. When the British first assumed the sovereignty of the Eastern Provinces of the Mogul Emperors of Delhi, in spite of many vicissitudes of fortune, the Muhammadans still maintained the monopoly of power and wealth in their hands. The treaty of the 12th August 1765, by which Shah Alam, the last of the Moguls, entrusted the collection of the revenue of Bengal, Behar, and Orissa to the East India Company, made no alteration in the political condition of the Muhammadans. For a series of years the Mussulmans were scrupulously maintained in their position. Until the time of Lord Cornwallis, the administration of the country proceeded on the lines of the Muhammadan sovereigns. In 1793, Lord Cornwallis, who was especially deputed to India to correct the abuses which had crept into the Company's Government, owing to the malpractices of its servants, introduced various changes into the administrative and judicial systems, all of which ultimately affected Mussulman prosperity to a material extent.

10. The measures introduced by Lord Cornwallis did not, however, make any immediate or decided alteration in the political condition of the Muhammadans, and in spite of the status which the Hindu collectors of revenue had acquired under the permanent settlement, and the new system of judicature, the Muhammadans continued to occupy the front rank among the Indian communities. The Civil Lists of those days show a proportion of 75 per cent. of Muhammadans in the service of the State. It was not until Lord William Bentinck's administration that Mussulman decadence really commenced.

11. Your memorialists do not wish to occupy Your Lordship's attention by dwellling too long on the past prosperity of their co-religionists under the early English rule; but as the question of their amelioration is intimately connected with the causes which have led to their decline and impoverishment, it is necessary to describe as briefly as possible the results of Lord William Bentinck's policy.

From the first establishment of the Muhammadan power in India up to the year 1837, Persian was the official language of those Governments, including the British, which had inherited their power from the last Muhammadan sovereigns of Delhi. The conquest of India by the Muhammadans had been achieved by men gathered from different races, speaking a variety of tongues, but the Persian language was considered sufficient for the Government of India, not only by its Mussulman masters, but also by their successors in power up to the year 1837.

The contact of the Mussulmans with the Hindus gave birth to the composite language which is now called Urdu, and which is spoken by the Muhammadans all over India, with the exception of the deltaic districts of Eastern Bengal. From the Punjab as far down as Bhagalpur in the Lieutenant-Governorship of Bengal, Urdu, more or less pure, is not only the vernacular of the Muhammadans, but also of the majority of Hindus. In 1837 an order was promulgated that office business should thenceforward be conducted either in English or in the provincial dialects. The language of the people of each province and the character in which it was originally designed to be written, were fixed upon as the most convenient and practicable substitute for the Persian. The plan succeeded in those provinces where the language was not Urdu or Hindustani. Hence the Tamil, the Telugu, the Mahratti, the Guzerati, and the Bengali languages superseded without much difficulty the Persian language and character in Madras, Bombay, Guzerat, and Bengal. In Behar, the North-Western Provinces, and the Punjab, where the language of the people had for several centuries been Urdu, and which had

been written in the Persian character, the attempt, whilst causing great discontent both among the Hindus and the Muhammadans, ended in absolute failure. The British Government wished to introduce the Hindi-Kaithi, written in the stiff, archaic Nagri character, as the official language of these parts. But the change proposed was founded upon a misapprehension, and the attempt consequently failed signally. The Urdu written in the Persian character was substituted for Persian in Behar, the North-Western Provinces, and the Punjab. The substitution of the vernacular dialects and the vernacular character for Persian in the other provinces resulted in throwing out of employment a considerable body of Muhammadan subordinate officers, who were totally dependent for their subsistence upon the pay of Government.

The actual impoverishment of the middle class of Muhammadans dates from this epoch. English-educated Hindu youths, trained for the most part in Missionary institutions, from which the Mussulmans naturally stood aloof, now poured into every Government office and completely shut out the Muhammadans. A few unimportant offices remained in the hands of the Muhammadans, but year by year and day by day their number has decreased, until there has come to pass what Dr. Hunter described ten years ago in his "Indian Mussulmans,"—"there is now scarcely a Government office in which a Muhammadan can hope for any post above the rank of porter, messenger, filler of ink-pots, and mender of pens."

12. Whilst this radical change was introduced in the administrative policy of the country, rendering it necessary on all aspirants for office under Government to know the language of the rulers, no order was passed making English education compulsory. On the contrary, up to the year 1864, the Muhammadans were fed with the hope that their own classics were the *sine quá non* for Government employment, or for entering the profession of law. The order of Government, declaring that candidates for munsiffships and pleaderships may pass their examinations either in Urdu or English, remained in force so late as 1864. A year or two later, however, a sudden change was introduced upsetting the previous orders and declaring that English alone should be the language in which the examination for higher grade pleaderships and munsiffships should be held. The measures since introduced from time to time placed the Muhammadans under a complete disadvantage. Before they had quite awakened to the necessity of learning English, they were shut out from Government employment.

13. In proof of what has been stated above, your memorialists desire to mention the following facts: In 1871, the proportion of Muhammadans to Hindus in the gazetted appointments was less than one-seventh; in 1880, the proportion fell below one-tenth! But it is in other and less conspicuous departments, where the distribution of State patronage is less closely watched, that the fate of the Mussulmans may be more accurately observed. In the Foreign Office staff, consisting, as far as your memorialists have been able to ascertain, of 44 officers, only two are Muhammadans. In the Home Department staff, composed of 63 officers, only one employé is a Muhammadan. In the Departments of Finance and Revenue, formed of 75 officers, not one is a Muhammadan. In the Controller General's Office with a staff of 63 officers, not one is a Muhammadan. In the Office of the Secretary to the Government of Bengal (General and Revenue Department) with a staff of 90 officers of a superior grade, there is not a single Mussulman employed. The Judicial, Political, and Appointment Departments, composed of 82 officers, contain not a single Muhammadan. In the Office of the Accountant General of Bengal, out of 181 officers, there is not one Muhammadan employé. In the Board of Revenue, out of 113 assistants, only one belongs to the Muhammadan faith. In the Office of the Inspector General of Registration in Bengal, one Muhammadan only is employed. In the Customs Department, with a staff of 130 principal officers and assistants, the Muhammadan race is conspicuous by its absence from the muster-roll. In the Preventive Department, in the Calcutta Collectorate, in the Office of the Director General of Post Offices in India, there is, accord[illegible] your memorialists' information, not a single Muhammadan employed. It is the sa[illegible]in in the Public Works Department. In the Postal Department, out of 2,035 offi[illegible] only 110 are Muhammadans. In the Department of Public Instruction, out [illegible], only 38 are Muhammadans. In the High Court out of 359 officers only 9 [illegible] ns. In the Calcutta Court of Small Causes, out of 27 ministerial offic[illegible]mmadan. In considering the value of this calculation in Bengal, your[illegible] Your Lordship's attention to the fact that one-third of the populatio[illegible] Muhammadan. In the Eastern districts, *viz.*, Fureedpore, Pub[illegible], Chittagong, Midnapore, Rungpore, &c., the Mussulmans [illegible] places forming at least two-thirds of the whole [illegible] our Excellency som idea of the disproportion [illegible] official preferment bestowed upon Hindus and

Muhammadans, though your memorialists are afraid it is only approximately correct and not sufficiently exhaustive.

Comparative table of Muhammadan and non-Muhammadan employés in the Town of Calcutta.

Designation of Offices.	No. of Christian employés.	No. of Hindu employés.	No. of Muhammadan employés.	Total No. of employés.
Foreign Department	39	14	1	54
Home, Revenue, and Agricultural Department	39	23	1	63
Department of Finance and Commerce	17	58	...	75
Comptroller General's Office	18	45	...	63
Bengal Secretariat (General, Revenue, Financial, and Statistical Departments)	15	75	...	90
Judicial, Political, and Appointment Departments	16	64	2	82
Accountant General's Office	12	169	...	181
Board of Revenue	24	88	1	113
Department of Issue of Paper Currency	11	7	...	18
Director General's Office in Calcutta *(Postal)*	11	29	...	40
Comptroller General's Office *(Postal)*	34	226	5	265
Post Master General's Office	65	264	37	366
(In the *Moffussil*) in Western Bengal Circle *(Postal Department)*	7	763	22	792
In Eastern Bengal Circle *(ditto)*	3	151	9	163
In Behar and Orissa *(ditto)*	19	353	37	409
Office of the Inspector General of Registration	5	6	1	12
Customs Department	...	130	...	...
Department of Public Instruction	114	421	38	573
Office of the Director of Public Instruction	1	21	...	22
High Court (Original Jurisdiction)	25	91	...	116
High Court (Appellate Side)	20	131	92	243
Legal Remembrancer's Office	1	11	1	13
Presidency Court of Small Causes	8	18	1	27
Surveyor General's Office	55	18	10	83

List of employés in the Mofussil.

Districts.	No. of Hindu employés.	No. of Muhammadan employés.	Total No. of employés.
Bhagalpur	113	22	135
Bogra	91	33	124
Burdwan	117	14	131
Fureedpore	336	30	366
Howrah	206	8	214
Moorshedabad	343	39	382
Mymensingh	324	20	344
Midnapore	460	39	499
Pubna	179	26	205
Purneah	129	59	188
Rajshahye	287	57	338
Barisal	389	34	423

List of Gazetted Officers.

	Christians.	Hindus.	Muhammadans.	Total.
Judges of the High Court of Judicature	12	2	...	14
Covenanted Civil Servants appointed in England	248	7	...	255
Judicial Officers in the Non-Regulation Districts	1	...	...	1
Deputy Magistrates and Deputy Collectors	41	153	22	216
Judges of Small Cause Courts and Subordinate Judges	9	44	3	56
District and Sessions Judges	29	1	...	[illegible]
Munsiffs	[illegible]	247	14	261
Police Department Gazetted Officers	[illegible]	38	9	165
Public Works Department	16[illegible]	217	17	401
Medical Department	98	24	3	125
Public Instruction Department	53	98	6	157
Registration Department	4	[illegible]	3	[illegible]
Forest, Excise, Assessed Tax, Custom, Salt, Opium, Stamp, Stationery, Mints, and Survey.	30[illegible]	[illegible]	[illegible]	303
TOTAL	[illegible]	[illegible]	77	2,00[illegible]

In the North-Western Provinces the dispropo[illegible] is probably not so great, and yet the Hindus outnumber the M[illegible]t offices. In Madras, your memorialists are informed, the p[illegible] employés of Government is as 1 to 10; in tne int[illegible]

The introduction of the English language as the official language of India—the language at least which opened the door to preferment and honour—carried with it the obligation, on the part of Government, that measures should be adopted and means afforded to facilitate the study of English by the Muhammadans. Under the Treaty of 1765 they were entitled to some special consideration, and a more generous policy, your memorialists are inclined to believe, would have saved them from the condition into which they have now fallen.

15. Under the Muhammadan domination besides the Omrahs and Mansabdars—the great feudal lords and office-holders,—the Aymadars and Lakhirajdars, who held revenue-free grants from the chiefs and sovereigns, contributed in no small degree to the prosperity and well-being of the community. These grants were generally made to men of learning for charitable and pious uses. The majority of the scholastic institutions were thus supported by revenue-free grants made by the sovereigns, or by endowments created by private individuals.

During the reign of turmoil and disturbance which followed the death of Aurungzebe in 1707, when the Emperors lost their hold on the outlying provinces, *sanads* creating *aymadari* rights and *lakhiraj* tenures were frequently granted by the local chiefs on their own authority.

From the time when the East India Company first acquired dominion over these provinces, up to the year 1828, when the resumption proceedings were inaugurated, the British authorities, whilst repeatedly asserting the right of the Suzerain power to all grants which had not received the sanction of the Mogul sovereigns, advisedly abstained from taking any action to oust people from lands which had been handed down from generation to generation for about three quarters of a century. The resumption proceedings, which lasted for eighteen years, were conducted with a degree of harshness which has left behind a legacy of bitterness. Hundreds of ancient families were ruined, and the educational system of the Mussulmans, which was almost entirely maintained by rent-free grants, received its deathblow. "The scholastic classes of the Muhammadans emerged from the eighteen years of harrying absolutely ruined." The resumption proceedings terminated in 1846, and since then the decline of the Muhammadans has gone on with accelerated pace.

16. Your memorialists feel assured that the circumstances to which they have adverted in the foregoing paragraphs will shew to Your Excellency that Muhammadan impoverishment and Muhammadan decadence are not the results of Muhammadan apathy, or of any unwillingness on their part to study the language of an alien race. At any rate, whatever may have been the feeling in former times, there is not the smallest doubt that within the last quarter of a century, a strong desire has grown up among the Mussulmans for the study of the English language and literature. Their backwardness is due to their general poverty. As a matter of fact the well-to-do middle class—the section which forms the backbone of a nation—has become totally extinct among the Muhammadans. Few Muhammadan parents are in a position to give their sons the education necessary for competing successfully with Eurasian and Hindu youths in the various walks of life. In the majority of cases Muhammadan students are compelled, from sheer want and the indigency of their parents, to abandon their studies at the very threshold of their scholastic career. His Honor the present Lieutenant-Governor of Bengal, who has always taken a lively interest in the welfare of the Muhammadans, and to whom the Mussulman race owes a large debt of gratitude for all his endeavours in the cause of Muhammadan education and improvement, has rendered them some assistance by the establishment of a few scholarships, and by providing for the payment by Government, in certain cases, of the schooling fees of Muhammadan students. But your memorialists regret to say this help is a mere drop in the ocean.

17. Your memorialists are fully conscious that this appeal for State assistance may possibly be regarded by hostile critics as betraying a weakness in the national character, and it may be said that it is a mistake to rely upon State employment as the key-stone to national prosperity. Your memorialists would, however, respectfully submit that the absence of capital is a great stumbling-block in the path of Muhammadan enterprize, which prevents their engaging in industrial pursuits and destroys all commercial activity.

18. Under the circumstances described in the preceding paragraphs Your Excellency cannot be surprised to learn that the Mussulmans consider themselves grievously handicapped in the race for material progress and prosperity. For the last twenty years the Mussulmans have made strenuous exertions to qualify themselves to enter the lists successfully with the Hindus, but, unfortunately, with every avenue to public employment, already jealously blocked by members of a different race, it is almost impossible for a Muhammadan candidate to obtain a footing in any Government office. Your memorialists do not mean by these remarks to reflect upon the Hindu community, but desire simply to call attention to a fact which, to a large extent, paralyzes the action of Government. In the subordinate walks of life, the briskness of competition naturally creates jealousy, which often degenerates into intrigue; and,

where vested interests are concerned, it must be expected that those who are already in the enjoyment of influence or power should try to keep out others by legitimate, and sometimes illegitimate, means. When any subordinate office in a Department happens to fall vacant, the claims of the Muhammadan candidates are either not brought to the notice of the Head of the Department, or are treated with contempt or indifference. Sometimes when a Muhammadan has been fortunate enough to obtain an appointment, intrigues are set on foot, often not unsuccessfully, to get him out.

19. Your memorialists feel it their duty to call Your Excellency's attention to another serious grievance of the Muhammadans which relates to judicial administration. The frequent miscarriage of justice, occasioned by the insufficient acquaintance generally possessed by English and Hindu Judges with the principles of Muhammadan law, has given rise to a certain feeling of dissatisfaction and distrust among all classes of the Mussulman population in India. They allege, and not without reason, that since the abolition of the offices of *Mufti* and *Kázi-ul-kuzzát*—officers specially authorized to interpret and expound the Muhammadan law to European Judges—the Muhammadan law has practically ceased to be administered. Even where it is attempted to be applied or enforced, the attempt is always uncertain in its result. The major portion of the Muhammadan law regulating the domestic relations is not recognized by the courts of justice in India.

20. Your memorialists have thus far endeavoured to bring to Your Excellency's notice the present condition of the Muhammadans and their chief grievances. They have stated frankly and honestly the views of the Mussulman community regarding the difficulties under which they labour. Your memorialists deem it their duty also to represent to Government their views as to the necessary remedial measures.

21. Your memorialists would humbly suggest, in the first place, that the balance of State patronage should be restored between the Hindus and the Muhammadans. Your memorialists are aware of the orders which have, from time to time, been passed by the Government of India, as well as by the Local Governments, directing the Heads of Departments and other State officials to pay due regard to the claims of the Muhammadans, but your memorialists regret to mention that no practical gain has been derived by the Mussulmans from these orders. The reason of this appears to be two-fold, *firstly*, the same desire to deal equitably with the Muhammadans which animates Your Excellency and the higher officials of Government does not seem to be shared by all the officers who have the actual distribution and dispensation of State patronage; and, *secondly*, an undue importance is attached to University education. It happens frequently that when there are two candidates, one a Hindu the other a Muhammadan, preference is given to the Hindu candidate on the sole ground that he possesses a University certificate, although, as regards general education, the Muhammadan may possess superior qualifications. As a matter of fact, owing to some extent to the declared policy of Government, University education did not take root among the Muhammadans until very recently, the consequence of which is that, proportionately, there are fewer graduates and undergraduates among the Muhammadans than among the Hindus. At the same time there are many Muhammadans who, without having graduated at the Calcutta University, possess as thorough an acquaintance with the English language as any ordinary B.A. Your memorialists would therefore humbly suggest that in the dispensation of State patronage no regard should be paid to mere University degree, but the qualifications of the candidates should be judged by an independent standard. It will not be considered presumptuous on your memorialists' part if they venture to submit that stamina and force of character are as necessary in the lower as in the higher walks of life, and these qualities can scarcely be tested by University examinations.

22. Your memorialists feel sure that the numerical inferiority of the Muhammadans in the Subordinate Judicial Service, appearing on the statements which your memorialists have already submitted, cannot escape Your Excellency's observation. This numerical inferiority is due to the conditions which were laid down in the year 1885 or 1866, and which since then have become more stringent, regarding the qualifications necessary for passing the higher grade pleadership examination, or obtaining a munsiffship. The condition that no one should be appointed a Munsiff except a B.L. of the Calcutta University has proved seriously detrimental to Muhammadan interests. Many men thoroughly qualified to hold any judicial appointment are prevented from entering the service of the State, simply from the fact that they have not obtained an University degree. Your memorialists submit that the principle adopted by His Honor the Lieutenant-Governor of Bengal in making selections for the Subordinate Executive Service should be followed in appointments to the Judicial Service, that is, there should be no hard-and-fast rule regarding the qualifications necessary for entering the Judicial Service, but that, if a candidate is in other respects properly qualified, the fact of his not being a B.L. should not stand in the way of his nomination. As such a

principle would apply to both Muhammadans and Hindus, no outcry can possibly be raised that Government is making undue concessions to the Mussulman race. As, however, it may be urged that this suggestion of your memorialists would lay open the door to much favouritism, your memorialists would submit that separate examinations may be instituted for appointments to the Subordinate Judicial Service without the candidates being required to submit to the preliminary condition of passing the Bachelor of Arts examination of the Calcutta University.

23. Your memorialists would humbly suggest that some comprehensive scheme, similar to the one recently devised for the Eurasian community, be framed for the education of the Muhammadans. Owing to the general impoverishment of the Mussulman community the confiscation of their scholastic foundations, the neglect, ruin and waste of their charitable endowments, Muhammadan education has fallen entirely into the background. Muhammadan parents are not in a position to give more than a merely nominal education to their sons; family necessities and the urgency of providing for the daily wants of life forces many a student to abandon his studies early in life. It is therefore that your memorialists are compelled to urge upon Government the absolute need of making especial provisions for Muhammadan education. Your memorialists submit that similar facilities should be accorded to the Muhammadans as are being offered to the Eurasian community. They are fairly entitled to ask that the large funds appertaining to the various endowments, which still exist under the control and direction of the Government, should be scrupulously and religiously applied to promote Muhammadan education. At the present moment there are numerous *wakf* properties scattered over the country, most of which, besides a religious object, had originally the promotion of learning in view. Your memorialists submit that the income of these endowments should not be allowed to be wasted, but should be applied with due regard to the instructions of the donors.

24. Your memorialists fully recognize the hopelessness of re-introducing at this stage the Persian language as the official language of India. They consider it would be a decidedly retrogressive policy to attempt to do so, or even to hold University examinations in the vernacular. The step taken in 1837 renders it necessary that Government should continue in its progressive policy. Every hope for the regeneration of India depends at present upon the spread of English education and the diffusion of Western ideas through the medium of the English language. A thorough knowledge of the English language and literature forms now the only avenue to preferment and honour. It having been admitted in principle that the natives of India should have a share in the Government of their country, it is incumbent, both on the Hindus and the Muhammadans, to study diligently the language of the dominant race, their mode of thought, their science, and their literature. It is for this reason, and in order that the Mussulmans may be enabled to emerge from the desperate condition into which they have fill[illegible] and take their proper place among the Indian nationalities that your memorialists urge Government the adoption of the measures they have ventured to suggest.

[Y]our memorialists would humbly suggest the appointment of a Commission consisting of [Dir]ector of Public Instruction in these provinces, one or two European officials and some [men] of thought and advocates of reform from the Muhammadan community to examine the wh[ole q]uestion of Mussulman education, and to devise a practical scheme for that purpose. Your memorialists urge the appointment of a separate Commission to enquire into the subject of Muhammadan education, especially as they find the Muhammadan element is most inadequately represented on the Education Commission just appointed.

In connection with this branch of their appeal to Your Excellency, your memorialists would urge upon Your Lordship's Government the necessity of preserving and utilizing the existing Mussulman endowments for educational purposes. The vast accumulation of the Mohsin foundation are, to large extent, lying unapplied. Your memorialists would suggest that a Commission be appointed to examine into the nature of these endowments and accretions, whether they should or should not be applied to promote Muhammadan education, and that Act XX of 1863 be amended in accordance with the suggestions of such Commission.

25. A memorial has been submitted by the people of Behar to the Bengal Government praying for the withdrawal of the order subsituting Nagri character for the Persian in the Behar courts. Your memorialists have no doubt that when all the facts connected with this subject are considered by the Lieutenant-Governor, His Honor will be pleased to withdraw the order in question, which appears to have been made on insufficient data. The largest numbers of Hindus in the Province of Behar are, in their manners, their customs, and their modes of amusement, Muhammadans. Their polish and their culture are derived from the Mussalmans. They pride themselves upon speaking pure Urdu. The change in question has proved vexatious to all the educated classes in Behar. Urdu has been the language of the province for several centuries. It is not only intelligible to the masses, but it is, in a more or less modified form,

spoken by everybody. It is a matter of every-day occurrence in Behar that persons, who belong strictly to the masses, are brought before the courts of justice either as witnesses or as parties. An illiterate cultivator, from a village remote from town, stands in the witness-box before a European officer who knows no other Native language than the Urdu or Hindustani. An educated pleader stands up to examine or cross-examine him. The questions put and the answers received are literally in Urdu or Hindustani, and neither the Urdu-knowing officer, nor the so-called Hindi-knowing villager, feels the least difficulty in communicating his ideas to the other without the assistance of an interpreter. The unnecessary introduction of the Nagri character into the law courts of the Province of Behar has tended to irritate the Muhammadans without satisfying the advocates of Hindi, who are now clamouring for a change of language. The difficulty of rapidly writing Nagri and expressing accurately legal expression and ideas in that character makes it objectionable to all classes of people.

26. Your memorialists would respectfully urge upon Government the necessity of improving the administration of the Mussulman law. Your memorialists would accordingly suggest the appointment in the mofussil of a number of Muhammadan Judges qualified to expound the Muhammadan law; in fact, to sit as Assessor Judges in the trial of Muhammadan cases. In the High Courts of Calcutta, the North-Western Provinces, Madras, and Bombay, as well as in the Chief Court of Lahore, a Muhammadan Judge should be appointed to assist the European and Hindu Judges in administering properly the Mussulman law. As regards the appointment of Muhammadan Judges in the High Courts of India, it is a matter respecting which the Mussulmans may fairly consider themselves aggrieved for whilst several Hindu Judges have been appointed in Madras, in Bombay, and in Calcutta, no Mussulman has been fortunate enough to obtain a seat on the Bench of the superior tribunals.

27. Your memorialists have ventured to offer these remarks in the hope that by honestly and faithfully representing Muhammadan ideas with regard to their alleged grievances and the remedial measures which seem necessary from their point of view, your memorialists may render some assistance to Your Lordship in achieving the object which Your Lordship has in view, namely, the welfare of the people of India at large. Your memorialists feel assured that Your Excellency would not willingly allow the Mussulman race to continue in its present condition of decadence and depression—a condition which, your memorialists believe, is alike injurious to the community as to the interest of the Empire.

And your memorialists, as in duty bound, shall ever pray.

MAHOMED FARRAKH SHAH,
President.

MEER MAHOMED ALLY,
Vice-President.

AMEER ALI,
Secretary.

CALCUTTA,
14 Royd Street;
The 6th February 1882.

From A. MACKENZIE, Esq., Officiating Secretary to the Government of India, Home Department, Secretaries to the Governments of Madras, Bombay, North-Western Provinces and Oudh, Punjab, and the Chief Commissioners of the Central Provinces, British Burma, Coorg, Assam, Resident at Hyderabad,—Nos. 4—181 to 189, dated Fort William, the 8th March 1882.

I AM directed to forward the accompanying copy of a memorial from the National Muhammadan Association at Calcutta, and to request that * to favour the Government of India with a full and careful report on the allegations and prayers of the memorial, so far as these are applicable to the position and claims of the Muhammadan community in †

2. I am further to request that the ‡ may be specially invited to furnish the Government of India with an expression of their/his views on paragraphs 19, 22, and 26 of the memorial, so far as these paragraphs apply to the system in force in §

* Madras ... ... } His Excellency the Governor in Council may be moved
Bombay ... ... }
N. W. Provinces and Oudh ... } His Honor the Lieutenant-Governor may be moved
Punjab ... ... }
Central Provinces ... }
British Burma ... ... }
Coorg ... ... } you will be good enough
Assam ... ... }
Hyderabad ... ... }

† Madras. Bombay. the N. W. Provinces and Oudh. the Punjab. | the Central Provinces. British Burma. Coorg. Assam. Hyderabad.

‡ Madras ... ... } Chief Justices and Judges of the High Court
Bombay ... ... }
N. W. Provinces and Oudh ... }
Punjab ... ... Judges of the Chief Court
Central Provinces ... }
British Burma ... ... }
Coorg ... ... } Judicial Commissioner
Assam ... ... }
Hyderabad ... ... }

§ the Madras Presidency. the Bombay " the N. W. Provinces and Oudh. the Punjab. | the Central Provinces. British Burma. Coorg. Assam. Hyderabad.

From A. MACKENZIE, Esq., Offg. Secretary to the Government of India, Home Department, to the Secretary to the Government of Bengal, General Department,—No. 190, dated Fort William, the 8th March 1882.

WITH regard to your letter No. 104, dated the 17th ultimo, forwarding a memorial from the National Muhammadan Association, I am directed to say that the Governor General in Council would be glad if His Honor the Lieutenant-Governor would examine somewhat closely and minutely all the allegations and pleas put forward therein, and favour the Government of India with a full expression of his views upon the whole subject, after consulting the Honourable Judges of the High Court of Calcutta upon the points raised in paragraphs 19, 22 and 26 of the memorial.

From C. G. MASTER, Esq., Chief Secretary to the Government of Madras, to the Secretary to the Government of India, Home Department,—No. 574, dated Ootacamund, the 28th June 1882.

WITH reference to your letter of the 8th March 1882, No. 4—181, I am directed to forward copies of letters* from the Honourable the Judges of the High Court and the Director of Public Instruction on the several grievances alleged by certain Muhammadans in a memorial from the National Muhammadan Association at Calcutta. The several questions raised in paragraphs 19, 22, 23, 24 and 26 have been so fully dealt with in the foregoing letters that this Government have nothing to add, except to observe that when Muhammadans of good birth and character have been brought to their favourable notice, the Government have afforded them special facility to enter the public service.

* 22nd April 1882, No. 763.
13th June 1882, No. N—67.

2. The Government of India have recently been informed that there is a great paucity of properly qualified Muhammadans in the Medical Service, and, looking to the desirableness of affording them some exceptional advantages, the Government have recently resolved to reserve a certain number of appointments in the apprentice grade for that class of the community.

Letter, dated 30th March 1882, No. 77.
G. O., 29th May 1882, No. 120, which forms an accompaniment.

From T. WEIR, Esq., Acting Registrar of the High Court of Judicature at Madras, Appellate Side, to the Acting Chief Secretary to Government,—No. 763, dated Madras, 22nd April 1882.

WITH reference to paragraph 2 of the letter from the Secretary to the Government of India, Home Department, dated 8th March 1882, and the Proceedings of the Madras Government, dated 22nd March 1882, No. 287, I am directed to forward copy of a Minute by the Honourable the Chief Justice, and to state that the other members of the Court concur so entirely in the Chief Justice's observations that they do not think it necessary to add any observations of their own.

Minute recorded by the Honourable the Chief Justice.

VERY few cases involving questions of Muhammadan law come before Courts in this Presidency, and I am not aware of any in which the ultimate decision has been the subject of objection by competent critics.

2. Certain classes of the Muhammadans have largely adopted local law, *e.g.*, the Mapillas on the Malabar Coast and elsewhere the Lubbays, and where this has been the case, the Courts have been constrained to give effect to local usage. No other instance occurs to me in which the Muhammadan law regulating the domestic relations is not recognised by the Courts of this Presidency so far as they are authorized to apply it.

3. The numerical inferiority of Muhammadans to other races in the subordinate judicial services is due to a variety of causes. The number of Muhammadans in this Presidency is, it is believed, less in proportion to that of other races than it is in Upper India. Those Muhammadans who possess intelligence and industry evince a preference for commercial pursuits.

4. There is no unwillingness on the part of the Court to appoint as Munsifs natives of any race or creed who have given proof of their fitness for judicial office. The educational qualifications required of Munsifs in this Presidency do not at present involve the baccalaureate of the University. It cannot reasonably be required that persons of the particular race or creed should on that account be appointed to administer justice without giving proof that they possess sufficient knowledge and education to make it probable they will discharge their duties with reasonable efficiency.

5. No Muhammadan gentleman in Southern India is known to me whose reputation as a lawyer would entitle him to a seat in the High Court, but I am sure that when a Muhammadan has established a fair claim to such promotion, should the Government see fit to appoint him, he will be received with the same cordiality by the Court as I believe has been experienced by our valued Hindu colleague.

6. The question as to the more extensive employment of Muhammadans in the judicial service is simply one of education. Our selections are made from the bar of the High Court, the bar of the District Court, and the chief ministerial officers of the courts of justice and from other persons eligible under the rules prescribing educational and other qualifications, and where they do not proceed on our personal knowledge, are influenced by the recommendations we receive from the District Judges. Where as pleaders or in the executive service of the Government Muhammadans have secured a title to consideration, we are not slow to acknowledge it. During the past year two Muhammadans were appointed Munsifs, though one immediately afterwards vacated his office on promotion to the Native Civil Service.

From H. B. GRIGG, Esq., M.A., Director of Public Instruction, to the Chief Secretary to Government,—dated Ootacamund, 13th June 1882, No. N—67.

I HAVE the honor to reply to the Proceedings of Government, dated 22nd March 1882, No. 287 (Miscellaneous), referring for report a memorial from the National Muhammadan Association, Calcutta. I referred the paper for the opinion of the Inspectors of Schools and the Inspectress of Girls' Schools. Their replies may be summarised as follows :—

Mr. Monro remarks that he is not prepared to recommend any scheme for the extension of Muhammadan schools in the First Division, as he considers the wants of the Muhammadans in districts (Ganjam, Vizagapatam, and Godávari) concerned very fairly provided for. "It is easy," he writes, "to found Muhammadan schools and not difficult to make the boys attend, but it is impossible to make them learn." There are 21 schools especially for Muhammadans in this division with 457 pupils, but the schools are, as a rule, in poor condition, the boys being idle and apathetic.

2. Of the Second Division, Mr. Fortey simply remarks that the Muhammadans "are absolutely without a grievance."

3. Mr. Fowler (Presidency Division), referring first to that portion of the memorial (paragraph 24) which notes how incumbent it is on Muhammadans to study the language and literature of the dominant race, observes that the admission of this truth by the leaders of Muhammadan progress is a good augury. He points out that to effect this object it is desirable that Muhammadan boys should, as far as practicable, be educated with Hindu boys, and quotes the remark of Abdur Rassak Sahib, Head Master of the Madrasa, that "Mussulman boys gain rather than lose by mixing with Hindu boys who are remarkably dilligent and industrious;" adding "what is really wanted for a Muhammadan boy is good example, a hard-working example." It was, he believes, with this view that the High School classes in the Madrasa were transferred to the Presidency College, although the result has been in one way unfortunte, as the number attending these classes has decreased.

4. Referring to the remarks in paragraph 23, which seem to concern especially the more elementary education of Muhammadans, Mr. Fowler says he has not seen the "comprehensive scheme for the Eurasian community" spoken of in paragraph 23 of the memorial, but if the reference is to a scheme now under preparation by the Director of Public Instruction, Bengal, a portion of which was shown to him when in Calcutta by Mr. Croft, which provides for payment by results to European and Eurasian schools, then the suggestion of the memorialists has been met in this Presidency by the rules embodied in G.O., dated 18th June 1873, No. 193, and incorporated in Rule 66 of the new Code, which I have entered in the margin. Examinations in non-language subjects being also, I note, if demanded, conducted in the Muhammadan vernacular. He proceeds then to point out that these provisions have been successful in meeting the requirements of the Muhammadan population generally, for, as pointed out by me in the Administration Report for 1880-81, paragraph 10, the proportion of boys of school-going age is larger for Muhammadans than for Hindus, the percentages being 15·1 and 13·7 respectively, or put in another form, the proportion of population to one boy at school is for—

"Mussulman children are permitted to bring up Hindustani as their vernacular with a Hindu language or Persian or English as their extra language, or a Hindu language as their vernacular with Hindustani, Persian or English as their extra language."

Hindus	96·6
Mussulmans	87·9

In view of ascertaining the efficiency—not the extent of the means for middle and higher education available for Mussulmans—he has worked out the following results as regards the percentages of passed to examined :—

	Brahmins.	Hindus (not Brahmins).	Mussulmans.
Middle School Examination pupils	44	35	41
Ditto others	32	26	29
Matriculation	31·2	27·2	26·8
First Examination in Arts	60·7	49·7	60

It will be seen from these figures that in the middle examination, Brahmins are only 3 per cent. above Mussulmans, whilst other Hindus are in one case 6 and in the other 3 below them; that in the entrance examination the figures are not so favourable, although other Hindus and Mussulmans are practically on a par, but that in the first in arts examination the Muhammadans are equal with the Brahmins. The number of Muhammadans hitherto appearing for the final degree examination is too small for useful comparison. It must, however, be borne in mind that, as regards extent, the proportion of candidates to population is about five times as great for Hindus (including Brahmins) as for Mussulmans in the first in arts examination, about three times as great in the entrance examination, and more than twice as great in the middle examination. The percentages of efficiency being calculated on smaller numbers are, I would remark, naturally more favourable to the Mussulmans than to the Hindus, and thus the efficiency of the education provided for them must be to some extent inferior to what the percentages at first sight indicate.

5. Mr. Fowler doubts whether further special help than that now given would exercise much general influence on Muhammadan education, and thinks that the chief requirements for the improvement of education among this race are attendance at school at an earlier age and a longer continuance at school together with greater regularity, diligence, and submission to discipline.

6. Dr. Bradshaw in the Fourth Division would extend the present concession regarding fees to half the rates fixed in Schedule C, and not half the rates levied in the school, and would charge one-fourth these rates in case of children whose parents have less than R20 as monthly income, and remarks that the Muhammadan community should be properly represented on Municipal Commissions and Local Boards, and also on the Education Committee, which he urges should be appointed under Acts III and IV, 1871, in all Commissions and Local Boards. He points out also that Muhammadans are excluded from some aided schools, and that in the case of one Circle Board in his division Muhammadans are not permitted to pay fees at half rates in the Board's schools.

7. Regarding the Fifth Division, Mr. Marden writes that the Muhammadans in the division included in it are chiefly Lubbays, and that consequently the question of Muhammadan education is not prominent. One of the Madura Deputy Inspectors, however, advocate the supply of books free of charge to Muhammadan pupils and an extension of the scholarship system.

8. Mr. Morgan, Acting Inspector of the Sixth Division, points out that Muhammadans are already more favoured under the rules than even the poor Eurasian community, both in the matter of fees* and scholarships, and in that of special schools provided for them, including in his division a special normal school for Mapillas. He considers that it now remains with Muhammadans to help themselves, more especially by introducing secular teaching into the *quasi*-religious schools, in which little beyond the Koran is taught, by a system which allows of an assistant giving secular instruction to one class, whilst the chief master gives religious instruction to another. He also expresses an opinion that when a second language is taught, it should be English.

* These in the Local Fund and Municipal schools of Malabar are either nominal or nothing at all."

9. The Inspectress of Girls' Schools thinks that all that can be done is now done for Muhammadan Girls' Schools, but trusts that Government aid may soon be extended to education carried on in zenanas.

10. Not one of the Inspectors is aware of a single instance in which a Muhammadan endowment has been confiscated, and whilst, with the exception of a few Yeomiahs in North Arcot connected with schools, no mention is made of any endowment being available for educational purposes. Such are briefly the views of the Inspecting Officers. I proceed to note upon the main points raised by the memorialists, and would remark in doing so that the style, composition, and views of the memorial itself show that it speaks the views and aspirations of the Muhammadans of Bengal, and applies but only generally, either in fact or opinion, to the condition of things in this Presidency.

These points are—

Paragraph 23 (I).—That a comprehensive scheme should be framed for the education of Muhammadans, because (*a*) community is impoverished, (*b*) its scholastic endowments have been confiscated, (*c*) their charitable endowments missed and wasted, and (*d*) special facilities are offered to the Eurasian community.

Paragraph 24 (II).—That the system of education to be pursued shall be essentially English, because (*a*) the only hope of the regeneration of India is by the diffusion of Western ideas through the medium of the English language, (*b*) that knowledge of that language is the only avenue to preferment, and (*c*) that the Muhammadans may take their proper place among Indian nationalities.

(III).—That a Commission be appointed in the Province of Bengal to examine the question and devise a practical scheme for the purpose.

(IV).—That existing Mussulman endowments for educational purposes should be preserved, and that another Commission should be appointed to examine into the nature of these endowments and to report regarding their application.

11. What the comprehensive scheme is to which the memorialists refer, I have no idea, but presume reference is made to a scheme in course of elaboration by the Committee appointed in paragraph 22 of Government of India Resolution, dated 8th October 1881; but from the remark of Mr. Fowler noted above, this scheme, I gather, will be more or less in accord with the arrangements already in force in this Presidency; in other words, it will rest on a liberal grant-in-aid basis. But there is nothing in the memorial to show that the memorialists are aware of this, nor indeed do they sketch the scheme which they think would prove suitable; but if they refer to a scheme the basis of which shall be exclusive of Muhammadan schools managed by Government agents, then as to the first point I have the honor to state that, so far as this Presidency is concerned, I see no sound reason for the adoption of such a comprehensive scheme, seeing that in most parts of the country the Muhammadan population is so intimately connected with the Hindu community, that it is on the whole the wiser course—a course approved, I believe, by most of the better educated members of that community—that after the elementary stage Muhammadans should pursue their studies side by side with Hindus, not only because such a system facilitates their acquisition of the English language and of knowledge generally, but on account of the moral advantages of such a scheme. If this is the growing opinion of educated men, it seems to me very undesirable to adopt or rather extend measures which would have a retarding effect on the process of race approximation which is now going on, and which has already softened the antagonistic feelings which in some places exist between the two communities. For political as well as civil and social reasons it would be well that the process should be accelerated. In this Presidency little has been done by special agency for the education of the Muhammadan population, except in Madras by means of the Madrasa, but the history of this institution has been hitherto one of more or less continuous failure, and the same may be said of the one or two special schools existing prior to 1873-74, when Lord Hobart's Government established several others; but, as pointed out in paragraph 4 of my letter of the 9th May, No. 2684, the extension of this special agency has had little to do with the progress which this community has unquestionably made in the last decade. This is evidenced by the fact that of the 21,117 Muhammadans under instruction in 1880-81, only 825 were in Government Muhammadan schools. The case of the town of Madras illustrates this position still more forcibly, because here the Government have long maintained a Madrasa and middle school—the one in Triplicane, the other in Mylapore (and have recently established elsewhere a normal school with practising classes in the former locality)—the great centres of the Muhammadan population, and yet here against 305 boys reading within their schools, 1,911 are reading in other schools. The growing tendency in Madras to study in Hindu instead of special schools is illustrated by the fact that whilst in the middle and high departments of the three special schools for Muhammadans including the Harris' School, with all these advantages as to location, &c., there were reading in 1880-81 only 155 boys against 130 in other schools; in 1875-76 the figures were 147 and 73 respectively. The increase, it will be seen, is almost wholly in other institutions. This assertion is also strengthened by the fact that although the Muhammadan community is unquestionably improving educationally, and, as shown by Mr. Fowler, holding its own inefficiency against Hindus, yet I have not received, during the period of nearly two years in which I have occupied this office, a single application from a Muhammadan community to establish a special school for their sons. I would also note that complaints as to negligence and apathy of Muhammadan pupils are far more rare in mixed than in special schools. Moreover, none of these Muhammadan schools, with the exception of Vellore, have shown much tendency to improve; they hover between the upper primary and middle standard. If the Muhammadans attached much value to these special schools, they would most certainly press for their development, yet, for example, in Madras they evince no wish to have the Madrasa reconstituted a high school, although this course would add to the list of appointments open to Muhammadans; nor to have the second grade middle school raised to a first grade, although it is the ambition of the Hindus of most towns which have inferior middle schools, Government or private, to raise them to the first grade, so that their sons may be prepared for the middle examination. It is possible that this indifference arises in part from the fact that although the Muhammadans are even more anxious than the Hindus, as the statistics already quoted show, to give their children primary instruction, they are more or less indifferent to their sons obtaining Government service, or hopeless of their prospects in that respect; and consequently satisfied with providing them with knowledge which they consider sufficient for their private and trade affairs. Still there is a certain section of the community who do look forward to Government employ for their

...es, and although this is the very class who could make their voice heard, if they wished to develope their special schools, they are silent. The inference seems clear—they think the superior knowledge necessary for the service can be obtained more satisfactorily and rapidly in mixed schools.

12. The general feeling, so far as I can judge, seems to be in favour of primary exclusive schools and of secondary and high mixed schools. In view of this opinion, and of throwing life into such institutions, I have been considering the expediency of opening Muhammadan middle schools to Hindu boys; and Mr. Fowler, whose experience in relation to Muhammadan education is wider than that of any officer of the Department, is inclined to this measure as well as to that of employing a certain proportion of non-Mussulman masters in Muhammadan schools. I have not yet tried the first measure, but to test the second I have appointed a Eurasian to act as Head Master of the Madrasa.

13. Such being, briefly, my opinion on the general question whether or not special provision, by means of Government agency, should be made for the education of Muhammadans in this Presidency, I would now remark upon the question in relation to the grant-in-aid system. This system provides aid to private schools by means of salary or of results grants. As regards the former, Muhammadan schools are treated with special liberality, being classed with schools for poor Europeans and Eurasians; the help, too, it is noted, being given irrespective of the fact of the master not being a Muhammadan. A similar provision (revised Rule 46) exists for the benefit of Muhammadans employed in Muhammadan schools for girls. Again, Muhammadan pupils attending grant-in-aid schools, as well as those attending Government schools, are admitted at half the rates in force in the school. It is true that many poor Europeans and Eurasians have their fees paid for them by Government up to a certain age whilst in the Primary Department; but, on the other hand, Muhammadans retain their half-rate privilege through the middle, high and University courses, quite irrespective of good conduct and fair progress. The liberality of these concessions is very great when it is considered that the Muhammadans, certain impoverished families and their dependants excluded, are probably far more prosperous than the Eurasian community, many being rich traders and merchants and well-to-do landholders. Nor is any distinction made between pure Muhammadans and mixed races like Lubbays and Mapillas. Again, certain scholarships exist for the benefit of Muhammadans passing the University examinations without limitation as to age or district, or schools in which they have studied. Studentships are also set apart for them in the Schools of Agriculture. Local and Municipal Boards here and there deal with Muhammadan pupils even more liberally than does the State.

Rule 20. With the sanction of Government, masters employed in—
(a) Poor schools, specially schools for poor Europeans and East Indians.
(b) Muhammadan schools, may, if they have passed the general education test, receive half salary grants; or if they have not passed this test, but are approved by the Inspector, one-third salary grants.

14. The concessions granted to them under the results system I have already referred to.

15. In spite, however, of these liberal concessions, I do not know of a single school, excepting primary results schools, whose managers are their teachers, managed by a Committee of Muhammadans. Possible some of these primary schools may grow into superior aided schools, but I think the tendency to favour mixed schools will prove a very serious, if not an insuperable, check to such development, unless the school itself becomes mixed by admitting the Hindu element.

16. The grounds on which the memorialists base their claims to special consideration are not, I think, prominent in this Presidency, for, subject to certain important exceptions already noted, they cannot be described as impoverished, their scholastic endowments have not been confiscated, nor have their charitable endowments been ruined and wasted. So far from this being the case, all such endowments have, I believe, been scrupulously protected by the Inam Department; whilst they have been treated, as regards education, more liberally than even the poor Eurasians, having had schools and scholarships maintained solely for their benefit, and by being more favoured in the matter of fees, and generally in the matter of results grants.

17. The second point in the memorial under consideration concerns the system of instruction, and in regard to the remarks of the memorialists, I have simply to say the system pursued seems to be wholly in accord with their views being based on an elementary knowledge of their own vernacular or of that of the people among whom they live, whilst beyond the primary stage it is essentially English as opposed to Persian and Arabic. These languages possess only a secondary place in the course of study followed by Muhammadan pupils.

18. In regard to the third point of the memorial, the appointment of a Commission to examine the question, I have simply to say that I see no necessity for such a Commission. Firstly, because the Muhammadans of South India do not seem to demand a special inquiry; secondly, because in the main I think the present system suited to their growing needs; and

astly, because any inquiry which may be desirable is being made by the Commission now sitting, who examine Muhammadan witnesses as well as other witnesses on the educational necessity of this section of the population. But at the same time I should be glad to see the Muhammadan element on the Commission strengthened.

19. As regards the fourth point, I am under the impression that all questions relating to inams held by Muhammadans for religious or other service have been fully inquired into by the Inam Commission, and that such endowments as may be in possession of mosque trustees are not being abused in the manner so often stated of Hindu temple endowments, and therefore venture to think that there is no necessity for such an inquiry in this Presidency as that suggested by the memorialists; but there is no information available in this office upon which I can base a decided opinion in the matter.

ORDER—dated 28th June 1882, No. 573, Judicial.

THE letters read above will be communicated to the Government of India.

Extract from the Procedings of the Government of Madras, in the Marine Department, No. 76, dated 30th March 1882.

READ the following letter:—

From A. MACKENZIE, Esq., Offg. Secretary to the Government of India, Home Department, to the Chief Secretary to the Government of Madras,—No. 16, dated Fort William, the 25th January 1882.

Sanitary Proceedings, January 1881, Nos. 31 to 37.
Do. do. August 1881, Nos. 42 to 45.
Despatch from Secretary of State, No. 177, dated 3rd November 1881.

I am directed to forward a copy of the papers, marginally noted, on the question of the applicability of the Merchant Shipping Act of 1854 to the pilgrim traffic in the East, and to request that you will move His Excellency the Governor in Council to favour the Government of India with his opinion on the proposal made in the Despach from Her Majesty's Secretary of State for India, No. 177, dated 3rd November 1881, that Native passengers' vessels, and especially pilgrim ships, should carry an efficient medical officer. In the case of pilgrim vessels, it is, it will be observed, suggested that this medical officer should be a Muhammadan, and it may be presumed that the proper test of efficiency would be to insist upon his holding a diploma from a Medical College. I am to inquire how far Muhammadan doctors with the above qualification are available in Madras.

From Her Majesty's Secretary of State for India, to His Excellency the Most Honourable the Governor General of India in Council,—No. 136 (Statistics and Commerce), dated India Office, London, the 30th September 1880.

* From	Board of trade,	dated	7th June 1880.
To	"	"	20th July 1880.
From	"	"	30th " 1880.
To	"	"	23rd Sept. 1880.

I forward herewith a copy of correspondence* with the Board of Trade in regard to prosecutions under section 230 of the Merchant Shipping Act of 1854. As in such cases as that of the *Potomac* it is very desirable that breaches of the law should be visited with punishment, and the Board of Trade find it practically impossible to undertake the enforcement of the law, it apparently remains fo Your Excellency to consider the best means of acquiring powers for the Government of India to undertake the duty which is declined by the Board of Trade.

2. I request to be furnished with early information of any steps which may be taken by your Government in this matter.

From T. GRAY, Esq., to Her Majesty's Under-Secretary of State for India,—dated Board of Trade (Marine Department), Whitehall Gardens, S. W., the 17th June 1880.

No. 6 (General) of 1880.
No. 12 (General) of 1880 (herewith returned).

I am directed by the Board of Trade to acknowledge the receipt of your letter of the 30th April last, transmitting, by direction of the Marquis of Hartington, a copy of a correspondence received from the Government of Bombay, relative to a breach of the law on the part of the commander of the steam-ship *Potomac* in carrying upwards of 100 persons without having a duly qualified medical practitioner on board.

2. In reply, I am to state that the Board of Trade do not propose to take proceedings against the master of the steam-ship *Potomac* as it would appear to them that in this and other similar cases the matter is one rather for the consideration of the Indian Government than for this department.

3. I am at the same time to point out that under section 99 of the Passengers' Act of 1855, the Governor General of India has power to adopt that Act and to make rules respecting the carriage of duly qualified medical practitioners.

From Sir Louis Mallet, C. B., Her Majesty's Under-Secretary of State for India, to the Assistant Secretary Marine Department, Board of Trade,—dated India Office, London, the 20th July 1880.

I am directed by the Secretary of State for India in Council to acknowledge the receipt of your letter, dated the 17th ultimo, relative to a breach of the law by the commander of the steam-ship *Potomac* in carrying 100 persons without having a duly qualified medical practitioner on board.

2. You state, in reply, that the Board of Trade do not propose to take proceedings against the *Potomac*, "as it would appear to them that in this and other similar cases the matter is one rather for the consideration of the Indian Government than for this department."

3. I am to observe that in your letter of 26th June 1877, relating to the case of the *Arago*, it was stated that "the Board of Trade are prepared to prosecute owners in cases of this nature," and it was requested that, "to prevent a miscarriage of justice," cases occurring on board homeward-bound ships might be immediately reported to the Board. You added that "the Board will do all in their power in the case of the *Arago*, and that a search is being made for members of the crew who can prove the infraction of the law."

4. Lord Hartington will be glad to be favoured with some explanation of the apparent difference between the opinion expressed in your present letter and the view which was entertained in 1877, and I am to take the opportunity of inquiring whether any action was taken in the case of the *Nankin* referred to the Board with letter of 26th June 1878.

5. Referring to the suggestion in the last paragraph of your letter under reply, I am to point out that no measures which could be adopted by the Governor General of India in Council under section 99 of the Passengers' Act, 1855, would meet such a case as that of the *Potomac*. Section 99 empowers the Government of India to legislate as to a voyage *from* an Indian port; but it gives the Government no such power as regards a voyage to (and not from) an Indian port. The *Potomac*, being on a voyage from Cardiff to Bombay, picked up a large number of passengers at Jeddah, in Arabia, and carried them on to Bombay, not having a duly qualified medical practitioner on board. It does not appear to Lord Hartington that such a case could be provided for by the Government of India by legislation under section 99.

From E. Ashley, Esq., to Her Majesty's Under-Secretary of State for India,—dated Board of Trade (Marine Department), Whitehall Gardens, S. W., the 30th July 1880.

I am directed by the Board of Trade to acknowledge the receipt of your letter of the 20th instant, requesting, by direction of the Marquis of Hartington, to be furnished with some explanation of the apparent difference between the views now expressed by this department and those entertained in 1877 respecting the prosecution of owners of ships carrying, in contravention of section 230 of the Merchant Shipping Act, 1854, more than one hundred persons without having a duly qualified medical practitioner on board, and also requesting to be informed what action, if any, was taken in the case of the *Nankin* reported to the Board in 1878.

2. In reply, I am to state, for the information of Lord Hartington, that as regards the contravention of the Act in respect of the ship *Nankin*, proceedings could not be commenced within six months after the commission of the offence, as required by Section 525 of the Act, owing to the absence of the necessary witnesses from the United Kingdom, and that consequently no action could be taken in the case beyond sending a cautionary letter to the owners of the vessel.

3. With reference to the change which has taken place in the views of the Board on the subject of instituting proceedings in these cases, I am directed to inform you that the Board of Trade have recently been advised that, although a conviction was obtained under Section 230 of the Merchant Shipping Act, 1854, in the case of the *Arago*, that section was not intended to apply to vessels engaged in the conveyance of foreigners from one foreign port to another, or in conveying the Muhammadan pilgrim trade. But whether this be so or not, it is quite clear that, as a question of practical administration, it is not possible for them in Whitehall Gardens to regulate or to interfere in the carriage of passengers between India and other Oriental ports. The ships are away from the control or inspection of the Board of Trade staff, and the Board are unacquainted with the details and wants of the particular trade.

4. In conveying their opinion as above, they, however, desire me to add that some steps should be taken in the matter by a department having the necessary knowledge and the power to interfere at the ports of embarkation and debarkation in India, and they trust the Indian Government would obtain the necessary powers and take such steps as may be necessary to meet the existing evils.

From Sir LOUIS MALLET, C.B., Her Majesty's Under-Secretary of State for India, to the Assistant Secretary, Marine Department, Board of Trade,—dated India Office, London, the 23rd September 1880.

I am directed by the Secretary of State for India in Council to acknowledge the receipt of your letter of the 30th July, explaning that the refusal of the Board of Trade to prosecute owners of pilgrim ships for breaches of Section 230 of the Merchant Shipping Act of 1854, after the undertaking to do so in your letter of 26th June 1877, is due to the practical difficulty that exists in carrying out that undertaking, and I am to inform you that a reference has been made on the subject to the Government of India.

2. With regard to the doubt which you express, whether the section above referred to is applicable to the Eastern pilgrim traffic, although a conviction under that section was obtained by the Board in the case of the *Arago*, I am directed to refer you to my letter of the 18th October 1877 on this subject, to which no reply has yet been received, and to observe that it appears to Lord Hartington very desirable that this question should not be left in any doubt. I am therefore to express His Lordship's hope that that letter may receive the immediate attention of the Board, and that a reply thereto may be furnished at your early convenience.

3. The letter from this office of 27th February last, on the case of the *Ganges*, has also remained unanswered. It is presumed that the decision of the Board in the matter of the *Potomac* applies to this case also; and, if so, I am to request that the enclosures of that letter may, as therein requested, be returned to this office.

From the Most Honourable the MARQUIS OF HARTINGTON, Secretary of State for India, to His Excellency the Most Honourable the Governor General of India in Council,—No. 173 (Statistics and Commerce), dated India Office, London, the 9th December 1880.

In continuation of my despatch, dated the 30th September, No. 136, I forward herewith a copy of a further letter* from the Board of Trade on the question of the applicability of the Merchant Shipping Act of 1854 to the pilgrim traffic in the East.

* Dated 25th November 1880.

2. It will be seen from this letter that doubts are entertained by the Board of Trade as to the intended scope of the Act, and it appears, therefore, to be a matter for the consideration and discretion of your Government whether it is desirable, in the interests of British Indian subjects, that ships carrying pilgrims between India and the Red Sea should be provided with a medical practitioner; and, if so, whether you should legislate accordingly, as already suggested in the despatch above quoted.

3. I may observe, with reference to the cases adverted to by the Board of Trade of vessels engaged in the pilgrim traffic which leave this country with less than 100 passengers, that this fact can hardly be held as affording a moral exemption from an obligation affecting the health of the pilgrims, considering that the owners of such vessels, as a rule, look forward to and reckon upon, the conveyance of pilgrims as the most lucrative part of their traffic.

From T. GRAY, Esq., to Her Majesty's Under-Secretary of State for India,—No. 19088M., dated the 25th November 1880.

I am directed by the Board of Trade to acknowledge the receipt of your letter of the 18th ultimo, relative to previous correspondence on the subject of the conveyance by vessels not having a surgeon on board of pilgrims between Jeddah and other eastern ports, and stating that the Marquis of Hartington considers it necessary that he should be in a position to inform the Government of India whether Section 230 of the Merchant Shipping Act, 1854, is or is not applicable to the pilgrim traffic in the Red Sea, and adding that he would be glad, therefore, to be favoured with the grounds of the opinion recently expressed by this Department that the section in question was not intended to apply to vessels engaged in the Muhammadan pilgrim trade.

2. In reply, I am to point out, for His Lordship's information, that the section applies to "foreign-going ships," and that the definition of a "foreign-going ship," as laid down in the interpretation clause (Section 2) of the Act, is a ship "employed in trading or going between some place or places in the United Kingdom and some place or places situate beyond the

following limits; that is to say, the coasts of the United Kingdom, the Islands of Guernsey, Jersey, Sark, Alderney and Man, and the Continent of Europe between the River Elbe and Brest inclusive."

3. Having regard, therefore, to the fact that the owner alone is made responsible for a breach of the section, and that, after a "foreign-going" vessel has left the United Kingdom of her port of departure for the homeward voyage, all control is transferred from the owner or his agent to the master, it appears to this Board that, had Section 230 been intended to apply to an intermediate voyage between foreign ports, the master would also have been made liable.

4. And, further, the duration of the voyage is a matter which must almost necessarily be referred to in regulating passenger traffic, for it is obvious that no surgeon is required for a voyage of a few hours' duration. Yet Section 230, unlike Section 96, of the Passengers Act, 1852, which exempts passenger ships on colonial voyages of less than three weeks' duration from carrying a surgeon, contains no reference to the duration of the voyage.

5. It must also be borne in mind that when Section 230 became law the Suez Canal had not even been commenced, and that, as voyages to India could then only be made *viâ* the Cape of Good Hope, the Legislature could not possibly have anticipated the recent development of the Red Sea pilgrim traffic, or intended to provide for that contingency. Again, looking to the fact that ships' surgeons can rarely be obtained at eastern ports, and would, therefore, have to be engaged in the United Kingdom before the vessel's departure, it would appear to this Board to be unduly straining the law against the interests of ship-owners to compel foreign-going vessels, whose regular crew and passengers do not exceed one hundred persons, to carry a ship surgeon for the entire voyage, in view only of the possibility of the ship being required to carry pilgrims for a brief intermediate portion of the voyage, during which they will never be many days distant from ports where medical aid can be obtained.

6. Adverting to the remark of Sir Louis Mallet's letter of the 20th July, that Lord Hartington will be glad to be favoured with some explanation of the apparent difference between the opinions expressed by the Board in 1877, when proceedings were in contemplation against the master of the *Arago*, and in their letter of the 17th June 1880, I beg to observe that the offer of the Board of Trade to prosecute owners in cases of this nature was made before the case of the *Arago* had been tried and before the difficulties which now present themselves had been brought prominently under the notice of the department.

7. It is true that, in consequence of the vessel having returned to the United Kingdom within six months after the commission of the alleged offence and of the production in evidence of the official log book which contained entries of the number of passengers carried, a conviction was subsequently obtained against the owner of the *Arago*; but had the ownert instead of merely offering an explanation to the Court, contended that the Act did not apply to him, it is by no means certain that the Magistrate would have convicted him.

From the Government of India, to the Most Honourable the SECRETARY OF STATE for India, No. 10, dated Simla, the 20th August 1881.

No. 536, (Statistics and Commerce), dated 30th September 1880.
No. 173, (Statistics and Commerce), dated 9th December 1880.

We have the honour to acknowledge the receipt, of your Lordship's despatches, marginally noted on the question of the applicability of the Merchant Shipping Act of 1854 to the pilgrim traffic in the East.

2. In the despatch of 30th September 1880 were transmitted copies of correspondence with the Bord of Trade relative to a breach of the law committed by the Commander of the steam-ship *Potomac* in carrying upwards of 100 persons without having a duly qualified medical practitioner on board. At the same time we were informed that, as the Board of Trade found it practically impossible to undertake the enforcement of the law, it apparently remained with us to consider the best means of acquiring the necessary powers for the performance of the duties in question. With the despatch of 9th December 1880 was transmitted a further letter from the Board of Trade, expressing doubts as to the intended scope of the Merchant Shipping Act of 1884. On this your Lordship remarked that it was a matter for the consideration and discretion of the Government of India whether it would be desirable, in the interests of British Indian subjects, that ships carrying pilgrims between India and the Red Sea should be required to carry a medical practitioner; and, if so, whether the Government of India should legislate accordingly, as suggested in the previous despatch of 30th September 1880.

3. After careful consideration of the views expressed by the Board of Trade, we have arrived at the conclusion that the provisions of Section 230 of the Merchant Shipping Act of 1854 should not be made applicable to vessels engaged in the Muhammadan pilgrim trade. Those provisions are doubtless needed for English merchant shipping; but the case is different in India, where the large majority of the people never have recourse to English medicine, either because they have practically no means of so doing, or because they have no confidence in its efficacy. Legislation for the purposes suggested might thus have the effect of subjecting natives of India to medical treatment according to a system which they neither valued nor desired. Moreover, the provision of a medical man on board every vessel carrying 100 passengers and upwards would add considerably to the cost of the passage, and this extra expense would fall on the pilgrims (for, practically, the matter is one almost exclusively affecting the pilgrim trade). It would, in our opinion, be unwise to take any step which might have the effect of enhancing the rates of passage-money paid by pilgrims or of adding to the restrictions at present imposed on them. Any such measure would undoubtedly be unpopular, and the motives of the Government in undertaking it might be misunderstood. Lastly, there is reason to doubt whether efficient medical men could ordinarily be found for employment of this kind.

4. In connection with the general subject, we may mention that we have recently had under our consideration a representation made by the Government of Bengal regarding the mortality which occurred among pilgrims on board a vessel (the S.S. *Clan Gordon*) during a voyage from Jeddah to Calcutta. The ship carried no medical officer during the voyage between Aden and Calcutta, as the Apothecary who had been shipped at Jeddah under the Turkish pilgrim traffic rules had been left behind at Aden. The Lieutenant-Governor considered that the facts of the case pointed to the necessity of insisting on due provision for the medical care of pilgrims throughout such voyages. But, on inquiring into the details of the mortality on board the vessel in question, we found no reason to believe that the death-rate would have been lessened by the presence on board of even an efficient medical man; and, for the reasons described in the foregoing paragraph, we felt unable to act on the Lieutenant-Governor's suggestion.

5. On the whole, we are of opinion that no sufficient reasons have been shown to justify the Government of India in acquiring power to enforce the provisions of Section 230 of the Merchant Shipping Act in the case of vessels engaged in the pilgrim trade.

From A. MACKENZIE, Esq., Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India, Department of Finance and Commerce,—No. 31, dated Calcutta, the 7th January 1881.

I am directed to submit, for the information of the Government of India, a copy of a letter, No. 6634 of the 27th December 1880, and of its enclosures, from the Port Officer, Calcutta, regarding the heavy rate of mortality which occurred among the pilgrims on board the S. S. *Clan Gordon* on a recent voyage from Jeddah to Calcutta.

2. The Turkish rules referred to by the Port Health Officer (a copy of which was sent to this office under cover of Home, Revenue, and Agricultural Department letter No. 124, of the 3rd August 1880) prescribe, in Article 29, that every pilgrim ship which embarks more than 100 passengers shall be provided with a medical officer and such medicines as may be requisite for the treatment of the sick. This provision is apparently intended to apply to the entire voyage from the port of departure in the Red Sea to the port of destination; but the Captain of the *Clan Gdoron* took advantage of the fact that the rules cannot be enforced beyond the Turkish ports, and landed and left at Aden the medical officer shipped by him at Jeddah, coming on to Calcutta without a medical officer on board. The result was that medical aid was not available to the sick in the outbreak of small-pox which occurred after the ship left Aden.

3. The Lieutenant-Governor is disposed to think that the facts of this case show the necessity of insisting on due provision being made for the medical care of pilgrims throughout these voyages, and he desires to lay the matter before His Excellency in Council for consideration.

From LIEUTENANT A. W. STIFFE, Port Officer, Calcutta to the Secretary to the Government of Bengal, Revenue Department, N—o. 6634, dated Calcutta, the 27th December 1880.

I have the honour to forward a letter from the Health Officer of Calcutta Port relative to the mortality of the pilgrims on board the S. S. *Clan Gordon*.

2. I would observe that a large mortality among returned pilgrims is not unusual, and that the outbreak of small-pox could not be foreseen.

3. Wth reference to the remark of the Health Officer about the official log, I have seen the master of the *Clan Gordon*, who declares solemnly the entries were made on the proper dates, and only the abstract of deaths was compiled from the log after arrival here.

4. She was not carrying more than the number of passengers allowed by the Bombay passenger certificate, and had already made one voyage from Bombay to Jeddah and back. On her second voyage, instead of returning to Bombay, she came to Calcutta touching at Aden, where she recived a clean bill of health.

From S. LYNCH, Esq., Health Officer of the Port of Calcutta, to the Port Officer,—No. 224, dated Calcutta, the 20th December 1880.

With reference to your No. 6553, dated the 18th instant, forwarding, for remarks, the official long of the S. S. *Clan Gordon*, with other documents, herewith returned, I have the honour to state that, as the log appears to have been written up after the arrival of the vessel in the Hooghly, its evidence as to dates and facts is of no value.

2. It is to be inferred from the statements in the log that the *Clan Gordon* left Jeddah with pilgrims on the 22nd November, and that pilgrims began to die of bowel-complaint and old age from the date of embarkation. On the 28th November a clean bill of health was granted to the steamer at Aden, and on the 29th idem, a few hours after leaving Aden, the crew finding several cases of small-pox on board, asked the master to put back to Aden and refused duty on his declining to do so.

3. The Captain did not put in to Colombo for assistance.

4. From the entries in the log it appears that eight men died of small-pox, and on arrival in Garden Reach five other cases were found on board.

5. With regard to the number of deaths which have taken place on board, I would remark that the mortality is not unusually high for vessels carrying pilgrims returning from Mecca, numbers of whom embark in a dying state from disease contracted on their pilgrimage, or broken down with hardships and old age, half of the deaths recorded in the log being in men between the ages of 60 and 70. Amongst the causes of deaths specified by the Captain, "starvation" appears in several entries. This cause of death was not the result of the absence of food, but of unwillingness to partake of it.

6. The conduct of the crew in refusing duty because of the existence of infectious disease on board calls for remark. These misguided men, who have laid themselves open to severe punishment for such a serious breach of the law, possibly imagined their lives to be in danger from being brought into contact with small-pox cases without medical aid if they were attacked with the disease. They were in error if they thought that the mere removal of the cases they saw on board give them protection, as of course other cases would occur during the rest of the voyage. These men had left England protected by Section 230 of the Merchant Shipping Act against the risk of exposure to disease without medical aid, which they incurred when 700 pilgrims were taken on board at Jeddah. By the accident of the vessel's calling at an Indian port before going to Jeddah, the crew found themselves deprived of that protection.

7. The master of the *Clan Gordon* admits that he shipped an Apothecary as doctor at Jeddah under the new Turkish rules, but that he left him at Aden.

Endorsement No. 169.

From Secretary of State, No. 136 (Statistics and Commerce), dated 30th September 1880, and enclosures.

From Secretary of State, No. 173 (Statistics and Commerce), dated 9th December 1880, and enclosure.

Copy, with copy of the despatches marginally noted, forwarded to the Government of Bengal for information, with reference to the correspondence ending with the letter thence, No. 738, dated 3rd May 1881.

Endorsement No. 170.

From Secretary of State, No. 136 (Statistics and Commerce), dated 30th September 1880, and enclosures.

From Secretary of State, No. 173 (Statistics and Commerce), dated 9th December 1880, and enclosure.

Copy, with copy of the despatches marginally noted, forwarded to the Legislative Department for information.

Endorsement No. 171.

Despatch from Secretary of State, No. 136 (Statistics and Commerce), dated 30th September 1880, and enclosures.

Despatch No. 173 (Statistics and Commerce), dated 9th December 1880, and enclosure.

Letter from Government of Bengal, No. 31, dated 7th January 1881, and enclosures.

Letter to Government of Bengal, No. 27, dated 29th January 1881.

Letter from Government of Bengal, No. 448, dated 22nd March 1881, and enclosure.

Letter to Government of Bengal, No. 88, dated th April 1881.

Letter from Government of Bengal, No. 738, dated 3rd May 1881.

Copy, with copy of the papers marginally noted, forwarded to the Department of Finance and Commerce for information.

From the Most Honourable the Secretary of State for India, to His Excellency the Most Honourable the Governor General of India in Council,—No. 177 (Statistics and Commerce), dated India Office, London, the 3rd November 1881.

I have considered in Council your letter,* dated 20th August 1881, on the question of the applicability of the Merchant Shipping Act of 1854 to the pilgrim traffic in the East.

* No. 10 (Sanitary).

2. I am not convinced by the argument stated in paragraph 3 of your letter that the provisions of Section 230 of the Merchant Shipping Act should not be made applicable to vessels engaged in the Muhammadan pilgrim trade. I request, the refore, that you will re-consider the subject in the light of the following observations, and communicate to me the result at which you may arrive.

3. It must be borne in mind that the States of Europe have long been putting pressure upon the Turkish Government to introduce a proper system of medical supervision in vessels sailing under their flag; and a very strict system has been established in consequence, one element of which is, that every ship carrying more than 100 passengers shall carry a medical officer and suitable medicines. And the British law, Section 230 of the Merchant Shipping Act of 1854, is the same on this point.

4. It would appear, therefore, anomalous that the British Indian Government, when these sanitary precautions are required in the case of Europeans or of Indian emigrants, and even of the Turks in the case of their own ships, should decline to adopt them in the case of Indian pilgrims to Mecca, especially as the condition of these pilgrims, crowded as they are known to be in comparatively ill-found ships in such a climate as that of the Arabian Sea seems to be one which specially calls for consideration.

5. As regards the arguments urged in the 3rd paragraph of your letter, I would remark, first that, although there may doubtless be an objection on the part of Muhammadans on pilgrimage to treatment by a European or other non-Mussulman doctor, there would be no such objection to the services of a Mussulman medical man, and I should hope that the charterers of pilgrim ships would find no real difficulty in obtaining the requiste number of efficient Mssulman doctors; secondly, that if the provision of medical attendance somewhat increases the cost of a pilgrim's passage, this result will not be to be regretted if it tends to diminish the number of paupers, who now, from all accounts, go to Jeddah unprovided for their journey, and perish or suffer extreme privations and misery in consequence; and, thirdly, I can hardly imagine that the motives of the Government of India can be seriously misunderstood in doing that which the Turkish Government itself does. I observe that, in the case of the steam ship *Clan Gordon*, the ship actually carried a doctor under the Turkish rules, who was left behind at Aden, when she came under the jurisdiction of Anglo-Indian law.

No. 59, dated the 9th February 1882.

Endorsed by the Government of Madras.

Referred to the Surgeon-General with the Government, the Protector of Emigrants, and the Master Attendant, for an early expression of opinion.

Read the following letter:

From Surgeon-General W. R. Cornish, F.R., C.S., C.I.E., Surgeon-General with the Government of Madras, to the Chief Secretary to the Government of Madras,—No. 60, dated Fort St. George, the 14th February 1882.

With reference to memorandum No. 59, Marine Department, of the 9th instant, and enclosed papers, I have the honour to express my opinion that it is most desirable that pilgrim

passenger ships, trading to and from Indian and Arabian ports, should be provided with medical officers as required by the Board of Trade under Section 230 of the Merchant Shipping Act, 1854.

2. It would no doubt be advantageous that such medical officers should be Muhammadans; but the appointments to pilgrim ships might properly be held by graduates of the Indian Medical Colleges or Universities acquainted with the Hindustani language, and the number of such officers are yearly increasing in all the Presidencies, so that I do not apprehend any great difficulty in the supply of such officers, provided that fair salaries are offered by ship-owners.

3. In Madras we have only one Muhammadan of the Assistant Surgeon grade (Honorary Surgeon Modeen Sheriff Khan Bahadur), but this is due to the fact that the Madras Government has never encouraged young men to qualify for this grade, there being at present only ten officers of the grade of Assistant Surgeons serving in this Presidency. I have submitted propositions to the Government to increase the number of Assistant Surgeons so as to allow of one for each district, as sanctioned in 1847 by the late Board of Directots. One of the Muhammadan Hospital Assistants is qualifying for the degree of L.M.S. of the Madras University, and there would be no difficulty in getting others of this class, if inducements were held out to them to qualify. I would add also that many of our Military Apothecaries of whom we have an excess, are well qualified and hold medical charge of pilgrim or emigrant ships.

4. In Bengal and Bombay, I believe I am correct in saying that there are many Muhammadans of the Assistant Surgeon grade.

Read the following letter :—

From G. D. LEMAN, Esq., Acting Protector of Emigrants, Madras, to the Chief Secretary to the Government of Madras,—No. 32, dated Madras, the 18th February 1882.

I have the honour to reply to G. O., Current No. 59, 1882, Marine Department, forwarding certain papers in regard to the necessity of making ships engaged in the Muhammadan pilgrim trade that convey more than 100 passengers carry a medical man.

2. It seems to me the only difficulty lies in the finding of "efficient Mussulman doctors."

3. Men who have been brought up to follow the European system of treatment in illness are all either in Government employ or are seeking it and are not available.

4. The Native hakim cannot be called efficient, and, in my opinion, the Government would not be justified in compelling any ship commander to burden his ship with so useless an encumbrance. This applies to ships leaving India. I do not know whence ships would procure these doctors for the return voyage.

It seems to be assumed that the *Clan Ronald* left the doctor behind at Aden, because there was no rule compelling him to carry him on to India. It may have been he was left behind as being useless.

Read the following letter :—

From Lieutenant J. H. TAYLOR, R.N.R., Master Attendant, Madras, to the Chief Secretary to the Government of Madras,—No. 1830, dated Madras, the 6th March 1882.

I have the honour to return the papers marginally noted, received from the Protector of Emigrants, containing a reference from the Government of India as to the advisability of insisting upon due provision being made for the medical care of pilgrims on board of vessels carrying more than 100 passengers to or from the Red Sea and the coasts of Arabia and ports in India, and, as I have been called upon for an expression of opinion on the subject, to offer the following brief remarks thereon.

Letter from the Government of India, No 16, dated 25th January 1882.
Sanitary Proceedings, January 1881, Nos. 31 to
Sanitary Proceedings, August 1881, Nos. 42 to
Despatch from Secretary of State, No. 177, dated 3rd November 1881.
Reference on Current No. 59, dated 9th February 1882.

2. It has for some time past been felt desirable that the steamers of the British India Steam Navigation Company, trading between this coast and Burma and coastwise, should be compelled to provide a medical practitioner and suitable medicines on board when such ships have been provided with certificate A, under Act VIII of 1876, and this more with a view to prevent the introduction of disease on board, and its subsequent dissemination amongst the passengers and crew during the voyage. In more than one instance these vessels have landed small-pox patients in the ninth and tenth day stage of the disease, thus showing

that they must have embarked while suffering from the disease, while in other instances they have been carried on from port to port unwittingly so far as the master or officers of the vessel are concerned. A master of a Native passenger steamer has quite enough to do on account of the responsibility which rests on him in connection with the safe navigation of the vessel under his command, without being compelled to examine his passengers when they embark, or inspect them daily during the voyage. But if such vessels were compelled to carry a medical man, he could always be expected to make a thorough examination of all Native passengers, and reject all doubtful cases prior to the departure of the vessel from port. During the voyage he could, moreover, be required to examine the deck passengers daily, and segregate such cases as may be doubtful in his opinion, thus, as I observed before, the introduction and dissemination of any disease could in a great measure be prevented.

3. If the employment of a medical man has been considered desirable on short voyages under the Act, how much greater I would ask is the necessity which exists for the extension of the provision of the Merchant Shipping Act in this respect to "pilgrim"-carrying ships on long voyages. It has been urged that the condition precedent of carrying a doctor being established, the cost of the passage must necessarily be enhanced to the pilgrim, but, as observed by the Secretary of State for India, it will not be a matter for regret if it tends to diminish the number of paupers who proceed annually to Jeddah. But I think it very doubtful whether the fact of a pilgrim ship being compelled to carry a Native medical man, in addition to the ordinary officers of the ship, would tend to enhance the passage-money in these days of competition.

4. It has further been urged with, I think, considerable cogency that such men proceeding on what they consider a holy journey with a devout object would doubtless decline, if not resist, the attention of a medical man who did not profess the Muhammadan religion; but if it is conceded that a man professing that faith may be appointed to the care of pilgrim ships, then I think that there will be little or no difficulty experienced in finding such men at Calcutta, Madras and Bombay, and thus the only difficulty in the way would be effectually overcome.

ORDER THEREON.

While the desirableness of having medical aid available on these crowded pilgrim ships cannot be questioned, the Governor in Council regrets to find that this Presidency is unable to provide a sufficient number of qualified Muhammadans for the duty. And if, as is probably the fact, in the majority of cases from our ports, the master and crew of the pilgrim vessel—as well as the passengers—are Muhammadans, it is believed it would be impracticable to engage any medical man other than a Mussulman. The Master Attendant will report what the facts are as to the masters and crews of such vessels proceeding from the Madras ports.

2. The Surgeon-General and the Director of Public Instruction will inquire and report whether any special difficulties exist in the way of Muhammadans pursuing the study of medicine and qualifying for employment in the practice of the profession, whether as public servants or privately. It is remarkable that the profession in which they formerly attained such signal eminence appears now to offer little attraction to them.

3. The following will be despatched to the Government of India :—

(True Extract.)

R. DAVIDSON,

Chief Secretary to the Government of Madras.

To the Surgeon-General with the Government of Madras.
" Director of Public Instruction.
" Protector of Emigrants.
" Master Attendant.

From R. DAVIDSON, Esq., Chief Secretary to the Government of Madras, to the Secretary to the Government of India,—No. 77, dated Fort St. George, the 30th March 1882.

In acknowledging your letter No. 16, dated 25th January 1882, on the question of compelling pilgrim vessels to carry an efficient medical officer, I am directed to forward, for the consideration of the Governor General in Council, a copy of Proceedings in the Marine Department, of this date, No. 76.

2. While the Governor in Council is fully alive to the desirableness of having medical aid available on these crowded pilgrim ships, he regrets to find that at present this Presidency

is unable to provide qualified Muhammadans for the duty. The Surgeon-General suggests that Hindustani-speaking Hindu graduates might supply the want; but if, as is probably the fact, in most of these vessels the master and crew—as well as the passengers—are of the same creed, the Government believe it would be impracticable to employ any medical man other than a Mussulman.

Extract from the Proceedings of the Government of Madras in the Marine Department,—No. 120, dated the 29th May 1882.

Read the following letter :—

From Surgeon-General W. R. CORNISH, F.R.C.S., C.I.E., Surgeon-General with the Government of Madras, to the Chief Secretary to the Government of Madras,—No. O—37, dated Ootacamund, the 25th April 1882.

With reference to paragraph 2 of Proceedings of Government, No. 76, Marine Department, of 30th March 1882, I have the honour to report that beyond the general backwardness of the Muhammadan community in availing themselves of the educational advantages offered by the State, I am aware of no serious impediments in the way of their adopting the profession of medicine.

2. Admission to the second departments of the Medical College is open to those who have matriculated in the Madras University, and as there are always more candidates than vacancies for the grade of Civil Apothecaries, the practice has hitherto been to submit the candidates to a special test in English. Under this system, there can be no doubt that East Indian candidates for the grade of Civil Apothecary have had a decided advantage over Hindu or Muhammadan candidates. I have already, in letter No. O—27 of the 22nd instant, given reasons why, in my opinion, some limit should be placed on the admission of East Indians to the grade of Civil Apothecary.

3. As a special encouragement to Muhammadans to study medicine, I think it would be advisable to reserve a few appointments of the Medical Apprentice grade, with stipends attached to those matriculated candidates who may apply.

4. The Hospital Assistant grade is open to Muhammadans as well as other classes, but no large portion of this class join it. I beg to append a memorandum showing the number of Muhammadans in the Subordinate Medical Service. The examinations for admission are, by order of Government, competitive, without distinction of class or creed, and, while the present rules remain in force, Muhammadan candidates cannot compete successfully with Hindus and East Indians.

5. As a rule, Muhammadans make very good subordinates in the Medical Department, and some have been men of marked ability. If Government approve, I would reserve a certain proportion of stipendiary pupil vacancies in each year for Muhammadan candidates of the Civil Apothecary and Hospital Assistant grades, on condition of their passing the *qualifying*, as distinguished from the *competitive* examinations hitherto giving claim to admission to the department. I believe this would be good policy, having regard to the need of Muhammadan medical officers in the public service, and the backwardness of that branch of the community in general education.

Memorandum showing the number of Muhammadans in the Subordinate Medical Service.

Native Surgeon		1
Apothecary	Military	1
	Civil	1
Hospital Assistants	Military	17
	Civil	15
Collegiate Students	Military	...
	Civil	1
Pre-Collegiate	Military	1
	Civil	1
Number of competitions for Apothecary at the last examination was 102, of which Muhammadans were		1
Number of competitions for Hospital Assistants was 132, of which Muhammadans were		5

No. 1392, dated the 28th April 1882.

Endorsed by the Government of Madras.

Referred to the Director of Public Instruction for his remarks, with reference to paragraph 2 of G. O., 30th March 1882, No. 76, Marine.

Read the following letter :—

From H. B. GRIGG, Esq., M.A., Director of Public Instruction, Madras, to the Chief Secretary to the Government of Madras,—No. 2359, dated the 25th April 1882.

With reference to G. O., Marine Department, No. 76, of the 30th March 1882, I have the honour to submit a letter from the Principal, Medical College, on the subject of employing Muhammadans as medical men on board pilgrim vessels, and to state that there are no special difficulties in the way of Muhammadans pursuing the study of medicine, excepting the general backwardness of their race in regard to higher education, for students cannot enter upon a course of study for medical degrees who have not in the case of the superior degree passed the

F.A., or in that of the inferior degree the Matriculation examination. At present, therefore, the number of students who could enter on such a course is extremely limited. During 1880-81 the number of Muhammadans in Colleges was only 26 against 1,499 Hindus, 120 Native Christians, and 73 Europeans and Eurasians; whilst in the High School classes, the numbers were respectively 98, 3,726, 310, and 171. Dr. Keess thinks that the employment of Muhammadans in pilgrim ships will tend to make the profession popular. This may be so, but I am inclined to think that the surest remedy is the advance of higher education among this race and the consequent increased demand for superior remunerative employment.

From Surgeon-Major J. Keess, M.D., Acting Principal, Medical College, to the Director of Public Instruction, Madras,—No. 28, dated Madras, the 21st April 1882.

With reference to G. O., No. 76, dated 30th March 1882, referred to me with your No. 2071, dated 14th instant, I have the honour to state that there are no special difficulties in the way of Muhammadans pursuing the study of medicine, with a view either to qualify for the public service or as private practitioners.

2. At present there are thirty-six Muhammadans in the Medical Service of this Presidency; one is an Honorary Surgeon, one is an Apothecary, thirty-one are Hospital Assistants, and three are medical students undergoing instruction at the Medical College (two for the Apothecary grade and one for the Hospital Assistant class).

3. I am of opinion that the members of the Hospital Assistant class are well fitted to undertake the charge of pilgrim and native passenger vessels. In the Hospital Assistant class of the subordinate service, there are always certain number of Muhammadans, and these, I think, can be made available for the medical charge of passengers in pilgrim vessels.

4. The pupils of the College, intended for the Hospital Assistant class, receive now a three years' course of training, and, at the conclusion of the period, are examined by a Board of medical officers. Such of the pupils who are reported qualified are promoted to the grade of Hospital Assistant. Many of these are appointed to the charge of dispensaries at small stations. Here they are practically in independent medical charge, treating ordinary medical and surgical diseases, in most cases, with fair success.

5. The Hospital Assistants of the Muhammadan class who have had about one or two years' experience at large public hospitals or dispensaries will prove, I have no doubt, efficient men for the charge of pilgrim vessels.

6. The absence of sufficient inducements to qualify for the L. M. S. degree of the University will, perhaps, account for the fact that Muhammadans, as a rule, do not enter on the study of medicine. When it becomes generally known that medical graduates from this class are required to take medical charge of ships carrying pilgrims to and from Jeddah, I have no doubt that in time the supply of Muhammadan doctors will be equal to the demand. Until then, this duty might be safely entrusted to the class indicated in paragraphs 3 and 4.

Read the following letter :—

From H. B. Grigg, Esq., M.A., Director of Public Instruction, Madras, to the Chief Secretary to the Government of Madras,—No. 2718, dated Madras, the 10th May 1882.

In returning the Surgeon-General's letter referred to me under endorsement, dated 28th April 1882, No. 1392, I have the honour to forward copy of a letter from the Principal, Medical College, in which he expresses concurrence with the opinion of the Surgeon-General that a proportion of vacancies should be reserved each year in the Civil Apothecary and Hospital Assistant grades for Muhammadans ; and to remark that such a concession seems to me to be in accordance with the action taken by Government in regard to Muhammadans, and that it may very properly be tried for a short term of, say, three or four years. I think the term of the concession should be limited, otherwise concessions are apt to have a somewhat demoralizing effect. Muhammadans well taught from childhood have, experience goes to show, no difficulty in holding their own with other races in public examinations. Further, to introduce a healthy rivalry, I would, instead of simply selecting from among young men who have passed a *qualifying* examination, allot a certain number of appointments to be competed for among Muhammadans, fixing a qualifying minimum of marks only. I have quite recently, with advantage, selected a Muhammadan clerk for my office from among several candidates by a short competitive examination in reading, writing, and spelling.

From Surgeon-Major J. Keess, M.D., Acting Principal, Medical College, to the Director of Public Instruction, Madras,—No. 57, dated Madras, the 6th May 1882.

With reference to your endorsement, No. 2529, dated 2nd May 1882, I have the honour to state that the proposal of the Surgeon-General to reserve in each year a proportion of vacancies, with stipends attached, for Muhammadan candidates for appointments of Civil Apothecaries and Hospital Assistants, seems to me a very good one, and I fully concur with that officer in the opinion that, looking to the great need that is now felt for Muhammadan medical men, and the backward state of the community generally, it is very desirable to hold out an incentive of this kind. My own observation accords with that of the Surgeon-General to the effect that Muhammadans, as a rule, make good medical men.

Order thereon by the Government of Madras.

As the Government believe that in the case of Muhammadans it is desirable to afford exceptional temporary advantages, they resolve to sanction the proposal to reserve for that class

of the community a certain number of appointments in the Medical Apprentice grade, with a limitation, as suggested by the Director of Public Instruction, of five years.

From the Honourable C. GONNE, Chief Secretary to the Government of Bombay, to the Secretary to the Government of India, Home Department,—No. 1758, dated Bombay Castle, the 6th October 1882.

I AM directed to reply to your letter No. 4—182, of the 8th March last, which conveys the request of the Government of India for a full and careful report on the allegations and prayers contained in a memorial from the National Mahomedan Association at Calcutta, and for the views of the Chief Justice and Judges of the High Court on the 19th, 22nd and 26th paragraphs of the memorial, so far as these paragraphs apply to the system in force in the Bombay Presidency.

2. For a detailed treatment of the matters referred to, I am directed to invite the perusal by the Government of India of the reports and minutes of officers consulted, as specified in the margin.

Letter from Mr. A. T. Crawford, Commissioner, S. D., No. 2147, of 15th July 1882.
Letter from Mr. G. F. Sheppard, Commissioner, N. D., No. 1714, dated 17th May 1882.
Letter from Mr. E. P. Robertson, Commissioner, C. D., No. R.-3939, dated 19th August 1882.
Letter from Mr. H. N. B. Erskine, Commissioner in Sind, No. 1379, dated 2nd August 1882.
Letter from Mr. H. Birdwood, Judicial Commissioner in Sind, No. 1449, dated 28th July 1882.
Letter from Mr. K. M. Chatfield, Director of Public Instruction, Bombay, No. 741, dated 11th May 1882.
The Minutes of the Honourable Judges Melvill and Bayley.
Statistical Statement.

3. The Governor in Council himself will first observe that the memorial appears mainly to be illustrated by the circumstances of Bengal and the North-Western Provinces, and contains no reference to Bombay, except in its 26th paragraph, in which it is remarked that no Mussulman has yet been appointed to the Bench of the Bombay High Court, on which point I am to observe that since the establishment of the High Court there has been as yet opportunity only for the appointment of two native gentlemen as acting Judges. It may be here noticed that of the four native members nominated to the Covenanted Civil Service by Government, two are Hindus, one is a Parsi, and one is a Mussulman.

4. On the subject generally of the needs and claims of the Mahomedan community, there does not appear to have been any concerted action between the National Association at Calcutta and the leading Mahomedans of Bombay, and it may be doubted whether the latter would endorse the pleas of self-helplessness, which are contained in the present memorial, especially in the matter of commercial enterprise referred to in the 17th paragraph.

5. At the same time, it is clear from the statistical statement, which will be found among the appendices, that in this Presidency (excepting Sind), as elsewhere, an unduly small proportion of Mahomedans are employed in the public service. Not a single Mussulman is to be found among the Subordinate Judges, even in Sind, and in the Revenue Department outside Sind, two* Mussulmans only are employed on salaries over R100 per mensem. The reason for this is not to be found in any disinclination to Mahomedans on the part of English bestowers of patronage, who, on the contrary, are believed to regard Mahomedans with very friendly feelings. Nor is it to be found, as suggested in the 18th paragraph of the memorial, in the overpowering influence of Hindu advisers and subordinates, for the Government and all its higher officers are well aware of the administrative advantage of associating men of different races in every department of public business. But the reason is to be found in the circumstance that entrance into the public service is determined, as far as possible, by educational tests whereby public emoluments are treated as public property, and the public is served by the fittest persons. Unfortunately the Mahomedan mind, useful as it has been to the education of the world, has been slow in India to adapt itself to the system of public instruction which has been established under British rule. But there is nothing peculiar in this system which is common to civilised Europe, and the importance given to the English language, and the knowledge of which that language is the key can tend only to equalise the chances of the various races which inhabit the Indian Empire. There is no reason to believe that the Mahomedans will persist in holding aloof from this system, and it would be to their lasting prejudice if they were encouraged to do so, as by rules permitting them to enter the public service on easier terms than their Hindu and Parsi fellow subjects.

* One as first grade Mamlatdar, Ratnágiri, at present Acting Deputy Collector of Ratnágiri, and the other as Mamlatdar of Swada in the Khandesh Collectorate.

6. It should be added here that the incapacity of Mussulmans generally to qualify themselves for the public service cannot be wholly explained by any dislike on their part to the British system of public instruction. Mussulman rulers themselves, both past and present, have found themselves obliged to appoint Hindus and Parsis to some of the most important offices in their administration.

7. The prayer, however, in paragraph 24 of the memorial, that the Commission now engaged in enquiry into the whole system of public instruction in India, may be especially

strengthened for the purpose of enabling the education of Mahomedans to be adequately considered, will doubtless receive due attention from the Government of India; but it may be noted here that in Bombay the anxiety of the Government to induce the Mussulman community to educate itself and to qualify its members for the public service, has been shown in the special aid given to Mahomedan education in supersession of the general rules in the shape of an annual grant of R6,000 to the Anjuman-i-Islam, while the Municipality of Bombay has added an annual grant of R5,000 for primary schools under the management of the same Society.

As regards the Land Revenue line, it may be noticed that the number of Mussulmans holding appointments in higher grades above the rank of peons in that branch of the service is extremely limited. There are at present but two Mahomedan Mamlatdars in this Presidency, excluding Sind. Of these, one is acting, as a temporary arrangement, as Daftardar at Ratnágiri Under the rules now in force an officer can be appointed to be a Mamlatdar as soon as he has passed the prescribed departmental examinations, but no Mussulman candidates have as yet appeared at these examinations, and there are consequently no Mussulman officers in the lower grades of the service eligible for promotion to Mamlats.

8. In the 21st paragraph of the memorial it is stated that till lately the Mussulmans have felt an aversion to University education, and in the 22nd paragraph it is complained that a University degree is the sole test of qualification for appointment to a Subordinate Judgeship, although equal knowledge may have been gained by men who have not cared to join a University. This complaint, however, does not apply to this Presidency in which qualification may be obtained either by a University degree, or by passing an examination conducted under the direction of the High Court. The system in fact for which the memorialists pray is already in force in this Presidency.

9. The question of associating officers learned in the Mahomedan law with the Judges in our various Courts when engaged in the adjudication of cases between Mahomedans has been ably and exhaustively dealt with in the Minutes of the Honourable Judges Melvill and Bayley. It has no application to the circumstances of Mahomedans in this Presidency.

From Arthur Crawford, Esq., Commissioner, Southern Division, to the Chief Secretary to the Government of Bombay,—No. 2147, dated Poona, the 15th July 1882.

With reference to paragraph 3 of Government Resolution No. 427, dated 25th March last, I have the honour to submit a return of the Mahomedans employed in the Revenue and Police Departments under my control in this Division, from which it will be seen that there are 51 servants in the superior and 1,800 in the inferior grades of the service.

2. I never lose an opportunity myself of putting a Mahomedan into the higher grades of the Government service, and of pushing him on afterwards; but the difficulty is to find Mahomedans sufficiently well educated or otherwise qualified.

3. The stringent rules regarding the selection of Mamlatdars, for instance, have the effect practically of keeping Mahomedans out of the Revenue line altogether.

4. The simple truth is that our public educational system is unsuited to Mahomedans, and therefore unpopular among them, and that good private tuition is very difficult to obtain.

From G. F. Sheppard, Esq., Commissioner, Northern Division, to the Chief Secretary to the Government of Bombay, Educational Department,—No. 1714, dated Poona, the 17th May 1882.

With reference to paragraph 3 of Government Resolution No. 427, dated 25th March last, I have the honour to forward a statistical return of the Mahomedans employed in the public offices in the several districts of the Northern Division. Besides those entered in the above return, there are 1,599 officers and men employed in the Police in this division.

Officers 284, men 1,315.

2. The number of Mahomedans employed in the public offices of this division is very limited, but this is not attributable to any unwillingness on the part of heads of offices to accept service from such. On the contrary, such officers are usually most willing to employ Mahomedans *if qualified*. But the real fact is that very few *do* qualify, and the rules regulating admission to the public service are so strict that no concessions are possible. It would be invidious to create caste distinctions by lowering the standard for Mahomedans.

3. The number of Urdu schools has of late been considerably increased, and fees are liberally remitted when boys are too poor to pay these. It is hoped that the results of such education may be apparent before very long, and meanwhile, I may assure Government that there is every disposition on my part, and on that of the officers of this division, to allow *qualified* Mahomedans a fair share in appointments to the public service.

From E. P. Robertson, Esq., Commissioner, Central Division, to the Chief Secretary to the Government of Bombay, Educational Department,—No. 3939R., dated Poona, the 19th August 1882.

With reference to paragraph 3 of Government Resolution No. 427, dated 25th March 1882, I have the honour to submit, in original, the statements as per margin, received from the District Superintendents of Police and Collectors, Central Division, containing the names of the Mahomedans employed in the Police and Revenue Departments in their respective districts.

Mahomedan employés.

Poona District Police Superintendent's memorandum, No. 745, dated 6th May 1882, and the accompanying statement.

Satara District Police Superintendent's letter, No. 483, dated 13th May 1882, and the accompanying statement.

Nasik District Police Superintendent's memorandum, No. 797, dated 23rd May 1882, and the accompanying statement.

Khandesh District Police Superintendent's memorandum, No. 756, dated 31st May 1882, and the accompanying three statements.

Ahmednagar District Police Superintendent's letter, No. 604, dated 13th June 1882, and the accompanying statement.

Sholapur District Police Superintendent's No. 676, dated 29th June 1882, and the accompanying statement.

Nasik Collector's letter, No 3262, dated 24th June 1882, and the accompanying statement.

Poona Collector's endorsement, No. 4033, dated 26th June 1882.

Satara Collector's endorsement, No. 4065, dated 8th July 1882.

Ahmednagar Collector's letter, No. 5566, dated 13th July 1882, and accompanying statements.

Khandesh Collector's endorsement, No. 3915, dated 19th July 1882.

Sholapur Collector's letter, No. 3280, dated 20th July 1882, and accompanying statement.

2. I also submit, in original, letters Nos. 3130 and 3324, dated respectively 21st ultimo and 10th instant, from the Conservator of Forests, Northern Division, transmitting statements showing the names of the Mahomedans employed in his Department in the districts comprising my division.

3. I further beg to transmit herewith a statement of Mahomedans employed in the Revenue and Alienation Branches of my own office.

4. There are only three Mahomedans employed in my own office.

5. From the table A, noted below, it will be seen that there are 1,930 Mahomedans employed in the Police. Of these, 57 are employed on salaries of R30 and upwards, as shown in the statement B:—

TABLE A.

Police.

Poona	241
Satara	253
Nasik	143
Nagar	185
Sholapur	240
Khandesh	668
Total	1,930

STATEMENT B.

	R
2 on	150
1 on	125
2 on	80
9 on	65
17 on	50
2 on	35
24 on	30
57	

6. There are 481 Mahomedans employed in the Revenue Department as per table C, and of this number, two are employed on salaries of R30 and upwards, as per Table D below:—

TABLE C.

Revenue Department.

Nasik	111
Poona	53
Satara	48
Nagar	61
Khandesh	151
Sholapur	57
Total	481

TABLE D.

Revenue Department.

Khandesh only.

	R
1 on	175
1 on	80

7. There are 261 Mahomedans employed in the Forest Department as per Table E. Of these, three are employed on salaries of R30 and upwards, as shown in Table F :—

TABLE E.

FOREST DEPARTMENT.

Nasik	62
Khandesh	144
Nagar	14
Satara	33
Sholapur	16
	261

TABLE F.

FOREST DEPARTMENT.

	R
1 on	150
1 on	80
1 on	40

8. The number of Mahomedans employed in inferior grades is, it will be seen, large, and can bear just comparison with that of other classes. But, on the other hand, the number employed on salaries of R30 and upwards is but small. This is due not to any unwillingness on the part of officers to employ Mahomedans, but to the fact that, as a body Mahomedans, are not educated, and too often when they are educated they have only learnt the Hindustani or Persian languages which cannot by any possible chance fit them for employment in a Presidency where Marathi, Gujerathi, and Canarese are the chief languages spoken, and the languages in which all vernacular official work is conducted.

9. In my opinion it is to be deeply regretted that encouragement is given to the establishment of so many Hindustani schools. If such schools are established, the qualification to enter them should be a previous knowledge of the vernacular of the district.

From H. N. B. ERSKINE, Esq., Commissioner in Sind, to His Excellency the Governor in Council, Bombay,—No. 1379, dated Karachi, the 2nd August 1882.

I HAVE the honour to submit the information called for by Your Excellency on the subject of the number of Mahomedans who are employed in Sind in the offices under my control.

2. Being under the impression that a separate reference had been made to the Judicial Commissioner, I did not at first call for details regarding the judicial branch of the public service from him, and consequently the figures I now give do not include this department, regarding which a supplementary return will be forwarded when ready.

3. The statements I now submit show conclusively, so far as Sind is concerned, that Mahomedans have no grounds for complaining that they do not get a fair share of valuable appointments, or for asserting that they are shut out from the public service. Some branches of the service seem more popular with them than others, but in all they are well represented, except in the judicial, and at present no Mahomedan is a Subordinate Judge.

4. In what may be called the General Department, including Revenue, the most valuable appointments are those of (1) Deputy Collector, (2) Daftardars, (3) Mukhtyarkars; of these, in the case of the first, 35 per cent. are held by Mahomedans, in the case of the second, 25 per cent., and in the case of the third, 53 per cent.

5. If we turn to the Police Establishments, it appears that out of 16 Inspectors, 14 are Mahomedans, or 87 per cent. While all the Sub-Inspectors (these are only three) are Mahomedans, and the same predominance of Mahomedans is observable in the lower grades of the force.

6. In the Registration Department, Mahomedans are also well represented. Out of 31 special Sub-Registrars 26 belong to this creed, while of *ex-officio* Sub-Registrars, 2 out of 21 are of the same religion.

7. In the Salt Department again, none of the Superintendents are Mahomedans, but 50 per cent. of the Assistant Superintendents are, also 50 per cent. of the Inspectors, and 75 per cent. of the Sub-Inspectors.

8. So in the Educational Department; out of three appointments of Deputy Educational Inspectors, one is held by a Mahomedan, the appointment of Sindhi Translator to the Department is held by a gentleman of the same persuasion, while of the higher class of schoolmasters —under which term I include all drawing salaries of over R30 per mensem—56 per cent. are Mahomedans.

9. It is needless to pursue this method of treatment further. What I have stated above sufficiently proves that in Sind the Mahomedans have retained a share—and a very large share—of all the better classes of appointments.

10. I append two statements showing details of all appointments. In these I have not included the Telegraph, Postal, and Medical Departments nor the Indus Valley State Railway, as these Departments are not under my control in any way.

11. I find that the opinion of officers serving in Sind is that Mahomedans are encouraged in every way to enter the public service. Nor is this any new thing; for in 1865 the Commissioner drew the attention of Collectors and others to the subject, and called for annual returns to show the number of Mahomedans and Hindus taken into Government employ, the object being to check an undue influx of Hindus. The only bar to the extended employment of Mahomedans in the public service has been, to quote the words of the Collector of Hyderabad, "the difficulty of finding qualified youths willing to serve."

12. The Collector of Shikarpur makes the following observations on the employment of Mahomedans :—

"I can't myself see that the Mussalmans have any grievance in this province. The Government schools are a *quasi*-Mussalman character, which ought to give them the advantage in education. They hold most of the land and some of the trade, which is chiefly with Mussalman States adjacent.

"No officer has any prejudice against them, and a good many are inclined to favour them rather more than is for the benefit of the service.

"With all this, one Extra Assistant Collector and five Mukhtyarkars, out of 16, are the only Mussalman officers holding good positions in this enormous district, and in the neighbouring Mussalman State of Khairpur hardly any of the work of what passes for administration is confided to them.

"Of the six officers mentioned, three are men of to-day, all speaking English well, and likely to get on; two are of foreign families formerly in the Talpur service; the third is a man of his own making.

"I see no reason why they should not come to much higher promotion.

"The other three are old men serving out their time.

"When you get down to the subordinates, you find that the mass of them are inferior munshis and peons. In the last-named rank, Hindus are even rarer than Mussalmans in the higher ranks.

"The truth is that the Hindu civilization is much older than that of Islam. The ancestors of our Hindu officials were engaged in trade or administration when those of even the Sayads were camel-drivers, and the indigenous races converted to Islam were the rudest and most ignorant, such as our own Jats and Muhanas.

"The only Mussalmans who invariably do well in civil employ, those of Persian descent, are, like the Hindus, the descendants of an ancient civilized nation.

"The greater part of the Mussalmans of India are by race unfitted for the steady application which we require of all subordinates, and when the Mogul Emperors wanted that sort of work, they, like us, used Hindu officers, *e. g.*, the land settlement under the Emperor Akbar was done by Raja Todarmal.

"There seems to be a feeling amongst some officers that Mussalmans are more active and manly, and more suited for out-of-door work than Hindus. Whence it is derived I don't know. Certainly not from the history of modern India, which was in a fair way to be divided between Sikhs and Marathas, but for our interference, and certainly not from our own experience, for even in the Forest Department, I have got better work done out-of-doors by Brahmins than by any Mussalmans; and here, though the superiority is less marked, I have one or two Hindu Mukhtyarkars who can beat any of the Mussalmans, *e.g.*, Rao Sahib Utamchand Satidas of Kambar is the best road-maker in the district, although one of the oldest of my officers.

"I hope that Government will not be induced by any false sentiments to introduce into the public service for the benefit of any race or religion any departure from the principle of the selection of the fittest. If it is done, both Government and the recipients of so ill-judged favours will surely rue it."

13. I likewise append two letters, one from the Judicial Commissioner, the second from the Educational Inspector for this Province, stating their views.

1. No. 1449, dated 28th July 1882, from Judicial Commissioner in Sind.
2. No. 1068, dated 21st July, 1882, from the Educational Inspector in Sind.

14. The Judicial Commissioner has taken the suggestions made by the Mahomedan memorialists each in turn, and has shown, I think, that their first grievance—that the way in which appointments are filled up excludes Mahomedans—even if a real one in Northern India, does not extend to the Bombay Presidency. In this view I concur, and as Mr. Birdwood has gone so fully into details, I need not repeat them here.

15. With regard to the memorialists' second prayer—that some comprehensive scheme, similar to the one recently devised for the Eurasian community, be framed for the education of Mahomedans. I also agree with Mr. Birdwood that the Education Commission now sitting should be able to deal with the question, and that if its composition is not well suited for this task, that it might be made so by the addition of some Mahomedan gentlemen to its numbers.

16. The third prayer relates to the appointment of extra Mahomedan Judges in the interior to expound Mahomedan law. So far as the Bombay Presidency is concerned this, in my opinion, is quite unnecessary.

17. The circumstances of Bombay Presidency and its history is so totally different from those "of the Eastern Provinces of the Mogul Emperors of Delhi," to which the memorialists refer, that no comparison can be made between them, and the memorialists' remarks are for this reason quite inappropriate as applied to Western India generally, while as regards Sind its position is altogether exceptional.

18. In Western India generally the British succeeded Hindu rulers, not Mahomedan, and certainly the Mahomedan chances of employment now are better than they were in the days of Hindu dynasties. Sind, of course, was an exception; the dynasty that was overthrown was

Mahomedan, but it was foreign, and was supported entirely by foreign chiefs, to whom large grants of land were made to enable them to keep up troops. Even, however, under these rulers a very large part of the State business was in the hands of Hindu Amils, who (as in the case of the petty Khairpur State to this day) performed almost all the clerical duties in the time of the Mirs. As a rule, however, in Sind the Hindu population received but scant justice or consideration from their Mahomedan conquerors. So far, then, as this Province is concerned, no change in the existing state of things is desirable; the Mahomedans are in a majority, and have every facility for advancement offered to them if they choose to avail themselves of it.

From H. BIRDWOOD, Esq., Judicial Commissioner in Sind, to the Commissioner in Sind,—No. 1449, dated Karachi, the 28th July 1882.

I AM unable, without referring first to the District Judges, to send the return called for in paragraph 1 of your letter No. 1312 of the 21st instant. I have asked the Judges, however, to furnish the required information, as to the number of Mahomedans employed in the Judicial Department, at their earliest convenience, and will send the return without delay on the receipt of such information. In the meantime, in compliance with paragraphs 2 and 3 of your letter, I have the honour to submit my opinions on the memorial which accompanied it.

2. The memorial contains three prayers or suggestions:—

(1) That the balance of State patronage should be restored between Hindus and Mahomedans.

(2) That some comprehensive scheme, similar to the one recently devised for the Eurasian community, be framed for the education of Mahomedans.

(3) That a number of Mahomedan Judges qualified to expound the Mahomedan law be appointed in the mofussil, to sit as Assessor Judges in the trial of Mahomedan cases.

3. To give effect to the first prayer, it is suggested that, in the dispensation of State patronage, no regard should be paid to mere University degrees, but that the qualifications of candidates should be tested by an independent standard. This suggestion is made because University education "did not take root among the Mahomedans until very recently," while "there are many Mahomedans who, without having graduated at the Calcutta University, possess as thorough an acquaintance with the English language as any ordinary B. A.," and also because "stamina and force of character are as necessary in the lower as in the higher walks of life, and these qualities can scarcely be tested by University examinations."

4. It is obvious that there are some qualities, most desirable in a public officer, which cannot be tested by any public examination. The objection taken by the memorialists to University examinations has been taken over and over again to the system of open competition as applied to the selection of candidates for the Indian Civil Service. But it does not seem as yet to have been possible to devise any other scheme of selection, which shall be as fair to all classes of Her Majesty's subjects, so also a University examination may not be a perfect or complete test of a young man's fitness to enter the public service. But if the test is not applied unfairly to any class of the community, it ought not to be superseded till some better test is provided.

5. From paragraph 22 of the memorial it would appear that in the Bengal Presidency candidates for the subordinate judicial service must be Bachelors of Arts of the Calcutta University. In the Bombay Presidency (with the exception of Sind) no person can be appointed a Subordinate Judge unless he is a subject of the Queen, who has practised five years as an Advocate of a High Court in India, or as a Vakil of the Bombay High Court, or has passed an examination prescribed by such High Court, or is a Bachelor of Laws of the University of Bombay (see section 22 of Act XIV of 1869). The rules prescribed by the High Court are published at pages 140 to 143 of the last edition of the High Court's Circulars. They require, among other things, that a candidate shall have passed the matriculation examination of the Bombay University, and that he shall speak, read and write with ease and correctness one of the vernacular languages which are used in the District Courts. These rules furnish an independent standard (apparently of the kind desired by the memorialists), a standard independent of an University degree for judging the qualifications of candidates for Subordinate Judgeships. There is nothing in the rules unfair to Mahomedans as compared with Hindus. Hindu law and Mahomedan law are both subjects in which candidates are examined, the two subjects being included in one paper. The rule requiring candidates to be matriculated students is reasonable and proper; and the rule regarding the vernacular languages is obviously necessary, and yet in the list of Subordinate Judges, published at pages 152 to 15[illegible] of the last Quarterly Civil List, there is not the name of a single Mahomedan gentleman.

6. The list contains the names of 109 Subordinate Judges, of whom 21 were appointed before Act XIV of 1869 became law. Of these 21 Subordinate Judges, 19 were Hindus and two Europeans. Of those who have been appointed since the 19th March 1869, two are Europeans (Portuguese), six are Parsis, and 80 are Hindus, and of these, one European, four Parsis, and 17 Hindus hold the degree of LL.B. It appears that a larger number of candidates for judicial employment have qualified by passing the High Court examination than by taking the law degree, although ... examinati[illegible]

therefore, excluded Hindus, Parsis or Europeans. I am not aware that there has been any difficulty inobtaining the necessary supply of qualified candidates for judicial appointments under the present rules, and it is much to be deplored that no Muhammadans have been able to satisfy their requirements.

7. While asking for the institution of independent examinations similar apparently to those held by the Bombay High Court, the memorialists seem to express approval of the principle that there should be no hard-and-fast rule regarding the qualifications necessary for entering the judicial service. In Sind there is no such rule, and yet, since Subordinate Judgeships were established in Sind under Bombay Act XII of 1866, only one Muhammadan has obtained the appointment of such Judge, and he had held the appointment of Munsif before the Act came into force. The 12 Sub-Judges in the Karachi, Hyderabad and Shikarpur districts are all Hindus. The Extra Assistant Collector in the Upper Sind Frontier District, who, since the recent creation of that district, has been appointed a Sub-Judge, is a Muhammadan. It is satisfactory to know that, at this moment, a Muhammadan gentleman is a candidate for judicial employment, who has taken the degree of B. A. and attended the law classes in Bombay.

8. It cannot be supposed that any qualified candidates have been refused judicial office in Sind during the last 16 years simply on the grounds that they were Muhammadans The memorialists complain, indeed, that the desire of Government to deal equitably with Muhammadans is not shared by all officers who have the dispensing of patronage. I do not know what grounds there are for any such complaint. My own impression is that most officers regard it as an evil that there should be so few Muhammadans in the public service, but it is an evil which can, in my opinion, be best remedied by the Muhammadans themselves. It is an evil which is, happily, in the way of partially curing itself, for it is admitted that University education has now begun to take root among Muhammadans. It may be hoped that the wealthier members of the community will now, by establishing scholarships in the high schools and universities, do what is in their power to encourage the present generation of Muhammadan youths to take advantage of the plentiful opportunities of obtaining a good education which the Government has provided in all parts of India. The latest Bombay University Calendar in my possession is that for 1880-81. The table of contents shows a list of 35 endowments, but not one apparently made by a Muhammadan.

9. It would, in my opinion, be a step entirely in the wrong direction to relax in any way the rules at present in force in this Presidency for the admission of candidates to the judicial service. Those rules have, I believe, worked admirably. It would, I think, be found to be the experience of every District Judge of any standing that under their operation the tone of the whole judicial service has been materially improved. The new men do not all hold University degrees, but all must have matriculated, and the majority of them have probably spent some terms at one or other of the affiliated colleges. The present system is calculated to secure a body of educated gentlemen for the public service, among whom there will always be a fair number who have enjoyed the benefit of a college course. The social and general training which they have so received must have been of use, it must have helped to make them good citizens as well as good scholars. Enquiry will, I am satisfied, show that the present system has produced a class of able and honest and efficient Judges, and it would therefore be a grievous error to supersede any part of it, unless it were shown to work unfairly as against any class of the community.

10. I have already said that there is no unfairness in the rules made by the High Court. As regards University education, it is stated in the memorial that its failure to take root among the Muhammadans was "owing to some extent to the declared policy of Government." The allusion is apparently to the orders of Government referred to in the earlier part of paragraph 21 of the memorial, directing the heads of Departments and other State officials to pay due regard to the claims of Muhammadans. I may have misunderstood the meaning of the memorialists, but reading the statement as to the declared policy of Government with the context, I can only suppose that the memorialists are under the impression that the Muhammadan community were at one time led to believe that, in issuing the orders referred to, Government intended to dispense, in the case of Muhammadan candidates for public employment, with any educational tests which were prescribed for other communities. Such could not of course have been the intention of Government, and it is to be regretted that any mistake (if there has been a mistake) on such a subject should have induced, to any appreciable extent, a neglect of University education.

11. To give effect to the second prayer contained in the memorial, the appointment of a Commission is suggested to examine the whole question of Mussulman education, and to devise a practical scheme. It is stated that the Muhammadan element is most inadequately represented on the Education Commission lately appointed. If such be the case, the better plan would, I think, be to strengthen that Commission where it may be weak, and to refer to

it for special enquiry the important question raised by the memorialists as to the necessity of preserving and utilizing the existing Mussulman endowments for educational purposes.

12. With reference to the third prayer contained in the memorial, I would remark that, under the present system, every effort is made, and not without a considerable measure of success, to secure as Judges of the courts of first instance competent men who have undergone a certain amount of general educational training at school or college, and have acquired sufficient knowledge of law to enable them to pass a very severe examination. Under this system also, as worked in this Presidency, the Appellate Judges are covenanted civil servants who have especially chosen the judicial branch of the service to serve in, presumably on the ground that they have some aptitude or liking for judicial work; and the work of the appellate courts and of the Subordinate Judges is, moreover, constantly coming under the scrutiny of the High Court, the Judges of which are presumably fit for their work. There are no Muhammadan Judges on the Bench of the Bombay High Court; but they are equally eligible with Hindus for elevation to it, and the High Court has the assistance of an able Bar. The appellate courts and the courts of first instance have also the assistance of a much better class of pleaders than was known in the Presidency a few years ago. I think that under the present system, even in cases between Muhammadans (who are not represented at all on the Bench), justice is more likely in this Presidency to be rightly administered, than under the former system, where the Judge consulted a Muhammadan law officer before deciding a case involving any question of Muhammadan law. I have no reason for supposing that the courts, as at present constituted, have shown an inability to deal fairly and intelligently with questions of Muhammadan law, and I do not, therefore, think that in this Presidency at least there is any necessity for the appointment of Muhammadan Assessor Judges as suggested by the memorialists.

13. I have the honor to return herewith the accompaniments to your letter of the 21st instant.

From K. M. Chatfield, Esq., Director of Public Instruction, Poona, to the Chief Secretary to the Government of Bombay, Educational Department,—No. 741, dated Poona, the 11th May 1882.

In reply to Government Resolution, Educational Department, No. 427 of the 25th of March, I have the honour to submit that the Mussulmans never had the same political position in Western India that they enjoyed in Hindustan, and that the language of the Mussulmans in our villages is not Urdu, but Marathi,* Gujarati, or Kanarese.

* See Dr. Buhler's remarks on pages 82 and 83 of appendix to report of 1872-73. Mussulmans of foreign extraction, or Mussulmans who are *descended* from high caste ancestors among the Hindus, supply us with Munshis and such educated Mussulmans as we possesses, but Mussulmans descended from low caste ancestors show the same indifference to education that the lower caste Hindus do, and the former class of Mussulmans is of course more rare in Provinces where the English rule succeeded Hindu kingdoms.

2. It is also affirmed that some of the trading classes among the Mussulmans have largely benefited by British rule, and of late years the Memons in Bombay are said to have ousted the Parsis from the lucrative business which as guarantee brokers they held before the share mania.

3. With regard to employment under Government, it is believed that the Mussulmans have a fair share of appointments in the Police as in the Native army, but that the number employed in Civil Departments is very small. In the Educational Department, for instance, there are 110 gazetted appointments, but the Mussulmans have but eight, while Christians have 41, Hindus 53, and Parsis 8. Again, taking all appointments in the Department over R30 in value, the figures are—

Christians.	Hindus.	Parsis.	Mussulmans.	Total.
70	796	68	48	982

and lastly, in my own office I have one Christian assistant, and eight Hindus; but I have not been able to obtain a Mussulman clerk, although for some years past I have been on the look out for one. I have tried several, but those who are worth keeping soon obtain more profitable or more congenial work.

4. With regard to the measures which have been taken to promote the education of Mussulmans, I have the honour to report that special schools and classes are opened wherever the Mussulmans can be persuaded to attend, and that in Sind special† rules have been offered to the mosque schools. Government has also an Anglo-Hindustani class at Poona, and Munshis are employed in the Elphinstone High School, and in the High Schools at Poona, Tanna, Ahmednagur, Nasik, Karachi, Hyderabad and Shikarpur, and also in the 1st grade Anglo-Vernacular school at Ahmednagar, and in the training colleges at Poona, Ahmedabad and Dharwar. Munshis have also been promised to such of the other Government English schools as can attract Mussulman boys. Government has also

† Giving larger grants than usual for instruction in the vernacular, but not in any way interfering with the schools.

lately given an annual grant of ₨6,000 to be expended by the Anjuman-i-Islam on an Anglo-Hindustani school in Bombay, and the Municipality of Bombay has added an annual grant of ₨5,000 for primary schools under the management of the same Society; and lastly, for the encouragement of the Mussulmans in the mofussil. Government has now appointed two Mussulman* graduates, whose sole duty is to inspect the special schools maintained for their co-religionists. Should these officers succeed in raising the standard of teaching in these schools, and in increasing the demand for such schools, it is intended to appoint two more special Deputies, or one for each Educational Division of the Presidency, except Sind, where special Deputies are not required, as no language difficulty exists, and as three out of five of the chief Native officers connected with primary education are Mussulmans.

* As Deputy Inspectors (pay ₨150 to ₨250).

5. The steps taken to raise the educational position of the Mussulmans have had some effect numerically, as the number of Mussulmans at schools connected with Government has been† increased, but I am unable to report much improvement in quality. Mr. Hart Davis (Sind) in his report for 1880-81 states the case clearly, when he writes:—

† The latest returns are for 1880-81, when the number rose from 29,478 to 35,865.

"The Mussulmans are still in a backward state and somewhat apathetic as regards general education. As a rule, they prefer instruction in the Koran, but in addition to this the elements of the vernacular of the Province are taught to them. In rural schools they leave the schools as soon as they finish their course of instruction in the Koran. It is difficult to rouse them to any desire for learning. Every boy commands a certain value in the field, and his father does not appreciate the more remote advantages of schooling. I hope for more favourable reports as the measures lately taken by Government begin to be felt, but it is difficult to help those who do not care to be helped. Even at Junagad in Kathiawar in a‡ High School maintained by the Nawab, the Head Master complains that there are only six Mussulmans against 216 Hindus."

‡ The Nawab allows a very light fee to be levied, viz., Standards I—III, 8 annas; Standards IV, V, 12 annas; Standards VI, VII, 1 rupee. Even with this low fee in a school maintained by their own Mussulman chief, the Mussulmans do not come in.

Minutes recorded by the Hon'ble Justice Bayley *and* Melvill *on the memorial of the National Muhammadan Association at Calcutta on the decadence of the Muhammadan community to ameliorate their condition.*

Minute recorded by the Hon'ble Mr. Justice Melvill.

With reference to the 19th paragraph of the memorial, I would observe that in this Presidency the appointment of a Muhammadan Law Officer to advise the Courts upon questions of Muhammadan law is quite unnecessary. Excluding Sind, where the population is chiefly Muhammadan, the Muhammadan portion of the population in this Presidency is insignificant, and it consists in a great measure of Khojas and Memons, whose rules of inheritance are of Hindu origin. The legislature is now engaged in framing an Act regulating succession among Khojas. In the mofussil, even those Muhammadans who are not Khojas or Memons, have, in many respects, adopted Hindu usages and rules. For example, it is quite common to find Mussulman litigants speaking of themselves as an undivided family, and basing their contention on the issue whether or not there has been a partition between them. Thus pure questions of Muhammadan law seldom arise even in Muhammadan cases, which form a very small percentage of the suits brought into Court in this Presidency. I doubt if two per cent. of the cases decided on the Appellate Side of the High Court involve any question of Muhammadan law. I think that the Judges, with the asistance of the test books and the Hedaya, can decide the few questions which come before them, and do not require the aid of a Muhammadan Law Officer, whose appointment would be almost a sinecure. The same observation applies to paragraph 26 of the memorial, in which it is suggested that Muhammadan Assessor Judges should be appointed in the mofussil, and that a Muhammadan Judge should be nominated to the Bench of the High Court. Litigation between Muhammadans in this Presidency is on too small a scale to justify such a measure, even if it were otherwise desirable; and though the Judges of the High Court would be most happy to welcome a Muhammadan to the Bench, yet, considering that almost his entire business would be to administer justice to Hindus, they could not advocate the appointment of any person whose only, or chief, qualification was an acquaintance with Muhammadan law.

In the 22nd paragraph of their memorial the memorialists complain of the numerical inferiority of the Muhammadans in the subordinate judicial service. This is undoubtedly a fact. The appointment of Subordinate Judge is only open to Bachelors of Law of the University, and to those who have passed the examination of a High Court Pleader. I suppose the number of Muhammadans who have presented themselves for the examination during the last 15 years might be counted on the fingers. There is not, I think, at the present moment a single Muhammadan Subordinate Judge, nor do I know of any Muhammadan who has passed the examination and is eligible for appointment. It seems impossible to help the Muhammadans in this matt

unless they will help themselves. When the examination was conducted in Marathi and Guzerathi, they were no doubt at a disadvantage in the competition with Hindus; but for some years the examination has been in English, and is therefore just as favourable to Muhammadans as to Hindus. The High Court would very gladly see Muhammadan pleaders practising before them, and Muhammadan Subordinate Judges appointed; but the examination is the preliminary step in both cases, and it is therefore impossible to admit Muhammadans either to the mofussil Bar or to the Bench, unless they will educate themselves up to the necessary standard.

M. MELVILL,—2-4-82.

I entirely concur in Mr. Justice Melvill's Minute.

C. SARGEANT.

C. G. KEMBALL.

And so do I.

R. H. PINHEY.

Minute recorded by the Hon'ble Mr. JUSTICE BAYLEY.

I HAVE read and fully concur in the Minute of Mr. Justice Melvill, dated the 2nd instant. I propose to make the following remarks in addition thereto.

2. In paragraph 19 the memorialists call His Excellency the Governor General's attention to what they describe as a "serious grievance of the Muhammadans relating to judicial administration."

They say:—

"The frequent miscarriage of justice occasioned by the insufficient acquaintance generally possessed by English and Hindu Judges with the principles of Muhammadan law has given rise to a certain feeling of dissatisfaction and distrust among all classes of the Mussulman population in India. They allege, and not without reason, that, since the abolition of the offices of Mofti and Kazi, officers especially authorised to interpret and expound the Muhammadan law to European Judges, the Muhammadan law has practically ceased to be administered. Even where it is attempted to be applied and enforced, the attempt is always uncertain in its result. The major portion of the Muhammadan law regulating the domestic relations is not recognised by the courts of justice in India."

3. I have no means of knowing what right a body of persons styling themselves the 'National Muhammadan Association,' whose head-quarters are apparently at Calcutta, have to profess to represent the Muhammadans in British India, who number upwards of 40 millions of persons, if, indeed, they have any right to do so at all; nor do I know whether, having regard to the course which in paragraph 26 of their memorial they recommend should be adopted in the High Court of Bombay, *viz.*, "that a Muhammadan Judge should be appointed to assist the European and Hindu Judges in administering properly the Mussulman law," the memorialists have made that recommendation after communication with any Muhammadans in this city.

4. I may here remark that Dr. Hunter in his work on "The Indian Empire" (edition of 1882), Appendix V, page 548, gives the total number of Muhammadans and persons of Muhammadan origin in the Bombay Presidency as 2,528,344. In the Administration Report of the Bombay Presidency for the year 1880-81, Statistical Return, Appendix, Chapter 1, D (1), the total number of Muhammadans, including th se in Sind, is given as 2,648,439, of whom 138,815 are set down for the town and island of Bombay (which, according to the census of 1881, contain 753,000 persons), and of whom a very considerable number are Khojas and Memons, much of whose law and usage is, as pointed out by Mr. Justice Melvill, like themselves, of Hindu origin. In the "Statesman's Year Book for 1882," revised after official returns, and copies of which have just arrived in Bombay from England, it is stated at page 689 that the Muhammadans in the Province of Bombay number 2,870,450, giving probably the results of the census of 1881.

5. The grave allegations of the memorialists in paragraph 19 as to the frequent miscarriage of justice occasioned by the insufficient acquaintance generally possessed by English and Hindu Judges with the principles of Muhammadan law, and that the Muhammadan law has practically ceased to be administered, so far as such allegations may be taken as applying to suits brought and tried on the Original Side of the High Court of Bombay, are, in my opinion, absolutely false and groundless.

I claim to be entitled to speak with some knowledge of the business of that side of the Court, and that of the late Supreme Court during the last year of its existence, as, from January 1861 to May 1869 (during the three latter years of which period I held the office of Her Majesty's Advocate General of this Presidency), I practised at the Bombay Bar, and from 1869 to the present time I have been on the Bench of the High Court, and have sat regularly on the Original Side.

6. The number of suits involving Muhammadan law have been very few indeed, and the decisions in those that come before the late Supreme Court or the High Court on its Original Side, so far as I am aware, have never been questioned, or given the very slightest cause of complaint.

7. No cases probably interested the Muhammadan community of Bombay of the day more than two which are reported in Volume 1 of Bombay High Court Reports (2nd Edition). One was the well-known Kazi case, in which one main question was whether according to Muhammadan law the appointment of Kazi was, and always had been, vested in the Chief Executive Officer of the State, or whether such appointment rested with the Muhammadan community at large.

The suit, which in form was an action on the case brought by the Kazi of Bombay against the defendant for having disturbed him in the exercise of that office, was heard in the late Supreme Court, in 1861, by the then Chief Justice, the late Sir Matthew Sausse, and by Sir Joseph Arnold, and was conducted by Mr. Westropp (the late Chief Justice of Bombay) and Mr. White (now a Judge of the High Court at Calcutta), for the plaintiff, and by Mr. Lewis (then Advocate General), for the defendant.

I was in Court while the case was being tried, and I have never heard but one opinion as to the able judgments of Sir Matthew Sausse, one of the most careful and accurate Judges that ever sat in a Court in India, and of Sir Joseph Arnold, a Judge of very great ability, or as to the correctness of their decision, which was in favour of the plaintiff, and of the right of the Governor of Bombay to make such appointment.

Sir Matthew Sausse, Chief Justice, in the course of his judgment said :—

"In stating what is Muhammadan law, I rely principally upon the 'Hedaya,' a compilation dating from the 12th century of the Christian era, and holding the highest rank, I believe, as an exponent of that law; but in the very full discussion which this case received at the Bar, the works of Arabic jurists of great consideration among Muhammadans were also referred to in confirmation or extension of the doctrines laid down in the Hedaya'—'*Muhammed Yussub* vs. *Sayad Ahmed*,' 1 Bombay High Court Report (2nd Edition, 1870), Appendix, pages XVIII and XX."

8. The "Hedaya," I need scarcely remark, was first translated by learned Natives into Persian and from Persian into English by Mr. Hamilton, who printed the work in 4 volumes at Calcutta in 1791, and dedicated it to Warren Hastings, at whose suggestion the translation had been made.

9. The other case was brought in the High Court, on its Original Side, in 1863, and was decided in 1864 by Sir Matthew Sausse, Chief Justice, and by Sir Richard (then Mr. Justice) Couch, who was afterwards successively Chief Justice of Bombay and of Calcutta, and is now a member of the Judicial Committee of the Privy Council.

It was a suit for damages brought by a Mussulman against persons who, without lawful excuse, had persuaded and procured his wife to remain absent from him and live separately. It involved a nice question of Muhammadan law, the young lady having, just after having attained puberty, changed from the 'Shafi' school or sect of Muhammadans to that of 'Hanifa' for the sole purpose of marrying without the consent of her father—a course which the Court held that she was by Mussalman law entitled to adopt. The late Mr. Anstey conducted the case for the plaintiff. That for the defendants was conducted by myself and Mr. Marriot, now the Advocate General of Bombay.

Several passages from Arabic law books were translated specially for the hearing by the officers of the Court, and those, coupled with the writings and translations of English authors, afforded the Court ample materials for its decision.

In the course of the elaborate judgment of the Court, which was delivered by Mr. Justice Couch, is the following passage:—

"It is admitted that the great majority of Muhammadans in India follow the doctrines of Hanifa, and to such an extent that in the words of the same Moulvi—'The Hanifa doctrine is the only doctrine recognized in the Courts in India,' and 'The Hedaya (a Hanifa work) is used in all Mussulman Courts in India.' The work called the Fatawa-i-Alamgiri (the most material portions of which have been translated by Mr. Neil Baillie), which is a collection of decisions on Muhammadan law compiled by Aurungzebe, and which, although of Hanifa tendencies, may, owing to the extended sway of that monarch, be looked upon as of the most generally received and binding character amongst Muhammadans in India."

Muhamad Ibrahim vs. *Golam Ahmed* and *another*, 1 Bom. H. C. Rep., 236.

10. Each of these decisions commanded the entire assent, not only of the Bar of Bombay—no mean critics—but, as I have every reason to believe, that of the Muhammadan community of this city.

11. When cases involving questions of Muhammadan law have, at considerable interval, subsequently come before our High Court on its Original Jurisdiction Side, the judgments have, I am confident, given entire satisfaction to all except the unsuccessful parties.

12. The bold and unqualified statement in paragraph 19 of the memorial, that "the Mahomedan law has practically ceased to be administered," is, so far as the city of Bombay is concerned, in my opinion, quite unwarranted. Hindus and Muhammadans are, by the late Supreme Court Charter and the Letters Patent of the High Court, entitled in certain matters to have their own laws and usages administered to them. Such, save when prevented by subsequent legislative enactments, they have had administered to them, and of that the

Muhammadans of Bombay are perfectly aware, and I feel sure that, equally with the Hindus, they respect and look up to the Chief Court of this Presidency as they have always hitherto done. Indeed, it is almost impossible to over-estimate the confidence which the varied races and classes forming the Native community of the town and island of Bombay repose in the High Court, and in the care and attention which its Judges are credited with bestowing upon the suits which come before them for decision; and during my long residence in Bombay, the Judges have never, until this memorial was penned, that I am aware of, been taunted with ignorance of Muhammadan law.

13. The suggestion made in paragraph 26 of the memorial, that "in the High Court of Bombay a Muhammadan Judge should be appointed to assist the European and Hindu Judges in administering properly the Mussulman law," is, in my opinion, not entitled to any weight. In the very few Muhammadan cases that do come up for decision, the Judges in Bombay are quite competent to dispose of them according to Muhammadan law—a law which has always struck me as much easier to understand, and much less uncertain and intricate than Hindu law, in which, too, modern usage and custom are often greatly at variance with the ancient Sanscrit texts and codes.

14. The Hindu law, I need scarcely remark, is by many centuries more ancient than the Muhammadan. Speaking of the two most celebrated Digests or Codes of Hindu law, the most recent writer, Dr. Hunter, in his "Indian Empire," pages 121, 122 (Edition of 1882) says that the Code or Institutes of Manu is a compilation of the customary law current probably about the fifth century B. C.; whilst the second great code of the Hindus, that of Yajnovalkya, was, he says, compiled apparently not earlier than the second century, A.D., and certainly not later than the 6th or 7th of the Code of Manu; Sir Henry Maine in his "*Ancient Law,*" Chapter I, pages 17 and 18 (Edition of 1861), says that it is certainly a Brahmin compilation, and undoubtedly enshrines many genuine observances of the Hindu race; that the opinion of the best contemporary Orientalists is that it does not, as a whole, represent a set of rules ever actually administered in Hindustan. "It is" (he says) "in great part an ideal picture of that which, in the view of the Brahmins, ought to be the law."

In the well-considered case of *Lulloobhai Bapoobhai and others* vs. *Mankuverbai and others,* Indian Law Report, Bombay 388, which turned on a difficult point in the Hindu Law of Succession in force in this Presidency, the Appeal Court presided over by Sir Michael Westropp, Chief Justice (in 1876), held that the institutes of Manu, the Mitakshara and the Mayukha, although of great authority in the Presidency of Bombay, are all subject to the control of law and usage; that no one of them is, as a whole, in full force in any part of the Presidency, and that in all of them there are precepts which, if they were ever practical law, have, for a time beyond the memory of living men, been obsolete.

That decision was in 1880 affirmed on appeal by the Judicial Committee of the Privy Council, Law Report 7, Indian Appeals, 212.

15. The Muhammadan law, like that of the Hindus, is professedly founded upon revelation, and the law books of the Muhammadans are, if possible, still more voluminous than those of the Hindus.

The late Horace Hayman Wilson, in the introduction to his "Principles of Hindu and Muhammadan law republished from the Principles and Precedents of the same by the late Sir William Hay Macnaghten," at pages XIX, XXI, XXII (Edition of 1862), writes: "The text of the Kuran is the primary authority, and where that is insufficient, as it mostly is, the defect is in part supplied by the Sunna or Hadis," the sayings or doings of Mahomet as preserved by his companions and immediate followers. In fact, however, the great body of the law, like that of the Hindus, is to be found in the writings of later jurists, as systems, digests, separate treatises and collections of Fatwas or judicial decisions.

The writings are very voluminous, and many of high authority. The principal are named and described by Mr. Morley (Morley's Digest, Edition of 1850, Vol. I, Introduction page 227 to page 243), "but few of them are available even to Arabic students, as they exist for the most part only in manuscript...

....

"The commentaries on the Kuran and the collections of the Hadis leave little to recommend them to European students for the light they reflect on Muhammadan jurisprudence. The digests or systems of general law are of more practical utility, but these again are rarely accessible, not having been printed, lithographed, or translated."

Mr. H. H. Wilson makes an exception in regard to the "Hedaya" (translated and printed, as already noticed, in Calcutta in 1791), which he says "is the most celebrated law treatise according to the doctrines of Abu Hanifa which exists in India."

16. Every English Judge in this country has no doubt in his library a copy of the "Hedaya," and also Sir William Hay Macnaghten's "Principies and Precedents of Muhammadan Law" published at Calcutta in 1825, and of which a second edition was published at Madras in 1860.

Sir William Macnaghten's very able work is constantly referred to, and is treated as of the highest authority, not only by courts in India, but by the Judicial Committee of the Privy Council, and as all but decisive on any point of Muhammadan law contained in it.

With that work, with the "Hedaya," and Mr. Neil Baillie's excellent treatises and other English works and with the reported decisions of the various High Courts and of the Judicial Committee of the Privy Council, a European Judge in India has, as a rule, little or no difficulty in deciding any question of Muhammadan law that may come before him for decision.

17. The Lords of the Judicial Committee of the Privy Council, whose carefully prepared judgments command universal respect throughout British India, and before whom Muhammadan cases, principally from Bengal, the North-Western Provinces and Oudh, are brought every year, never appear to experience any difficulty in deciding points of Muhammadan law, although they are without "a Muhammadan Judge to assist them in administering properly the Mussulman law."

L. H. BAYLEY,—24-4-82.

Return of Muhammadans employed in public offices in the Bombay Presidency, including Sindh.

Departments.	1 On a salary of R200 and upwards.				2 On a salary below R200 and up to R100.				3 On a salary below R100 and up to R50.				4 On a salary below R50 and up to R30.				5 On a salary below R30 (including peons and menials).				Total.
	In the Northern Division.	In the Southern Division.	In the Central Division.	In Sindh.	In the Northern Division.	In the Southern Division.	In the Central Division.	In Sindh.	In the Northern Division.	In the Southern Division.	In the Central Division.	In Sindh.	In the Northern Division.	In the Southern Division.	In the Central Division.	In Sindh.	In the Northern Division.	In the Southern Division.	In the Central Division.	In Sindh.	
Revenue Department	...	1	...	6	...	...	1	16	2	...	1	11	2	...	...	21	309	504	479	1,548*	2,901
Police Department	...	...	...	2	...	1	3	11	...	14	28	48	284†	...	26	105	1,315†	1,331‡	1,873	2,785	7,826
Forest Department	...	...	...	...	...	...	1	...	...	...	1	...	...	...	1	...	...	...	258	152	†413
Judicial Department	...	...	...	...	...	...	...	2	1	...	...	5	...	...	...	6	...	...	...	143	§157
Public Works Department	...	...	...	1	...	...	...	...	...	...	...	7	...	...	...	16	...	...	...	281	§305
Postal Department	...	...	...	...	...	...	...	...	...	...	...	4	...	...	..	10	...	...	...	233	§247
Educational Department	...	...	...	1	...	Forty-	eight¶	3	...	...	...	9	...	...	...	1	...	...	...	204	‖252
Total	...	1	...	10	...	1	5	32	3	14	30	84	286	...	27	176	1,624	1,835	2,610	5,346	12,101
Secretariat Departments	...				...				1				1				30				32
Grand Total	11				38				132				490(a)				11,445				12,133

Remarks.

* Besides those employed in the Revenue Department in Sindh, there are 24 Muhammadan Sub-Registrars receiving half registration fees.

† The salaries of those employed in the Police Department in Central Division and Northern Division are not given. Those shown as officers are therefore put in 4th class, and the rest in 5th class.

‡ A few of them are stated to receive R30, but the exact number is not given.

§ The figures for the Northern Division and Southern Division are not available.

‖ Figures for Sindh only are available.

¶ Of these 48 superior appointments held by Muhammadans 31 are in Sindh, of which 1 is in the 1st class, 3 in the second, 9 in the third, and 18 in the fourth.

(a) To these should be added 17 serving in the Educational Department who draw R30 and upwards, but whose salaries are not classified.

From A. P. MacDonnell, Esq., Officiating Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India, Home Department,—No. 481T.—G., dated the 14th October 1882.

In continuation of Mr. Barbour's letter No. 104 of the 17th February, and with reference to your letter No. 190 of the 8th March 1882, I am directed by the Lieutenant-Governor to submit the following observations on the memorial presented to the Government of India by the National Muhammadan Association.

2. The Association preface the proposals which seem to them calculated to improve the condition of their co-religionists by a summary of the causes which, in their opinion, led to the decadence of Muhammadan learning and to the impoverishment of the Mussulman population in Bengal. The memorial states that when in the last century the British assumed the sovereignty of Bengal and Behar, Muhammadans still enjoyed a monopoly of wealth and power. The transfer of sovereignty to the East India Company made no alteration in the political condition of Muhammadans; and until the time of Lord Cornwallis, or even later, the administration of Bengal and Behar had proceeded on the lines laid down by the Moghul Emperors. The reforms introduced by Lord Cornwallis, especially the permanent settlement of the land revenue, ultimately affected Muhammadan prosperity to a considerable extent; but at the time the results of these changes were not very prejudicial to Muhammadan interests. Mussulmans continued to enjoy, as before, the largest share of State patronage, and this continued to be the case until the time of Lord William Bentinck. It is to the administration of this Governor General that, according to the memorial, the real beginning of Muhammadan decadence in Bengal can be traced. This decline of Muhammadan prosperity is assigned by the memorial to two chief causes—(*a*) the resumption laws; and (*b*) the abolition of Persian as the official language of India in favour of the vernaculars of the several provinces. The resumption proceedings had, it is alleged, the effect of "ruining the educational system of the Muhammadans, which was almost entirely maintained by rent-free grants;" while the abolition of Persian as the official language "threw out of employment a considerable body of Muhammadan subordinate officers who depended on Government pay for their livelihood." The combined effect of these measures, added to the failure of the Government to fulfil the obligation, under which, according to this memorial, it lay, of providing exceptional facilities for the acquisition of English by Muhammadans, was to exclude Mussulmans generally from all lucrative employment under the Government of Bengal, and from admission to the Bar. For "the hopes upon which, until 1864, Muhammadans had been fed, that their own classics were the *sine quâ non* for Government employment and for admission to the Bar" were about that time extinguished by the orders promulgated by the High Court that all legal examinations were to be held in English. "Thus," says the memorial, "before Muhammadans had awakened to the necessity of learning English they were shut out from employment" to which a knowledge of English was the passport. The effects of these measures, it is stated, have been disastrous on the condition of Muhammadans and to the administration of justice. The Bench and the Bar are monopolized by Hindus. Frequent miscarriages of justice, owing to the prevalent ignorance of Muhammadan law, occur, and Muhammadans, debarred by want of capital from commercial and industrial pursuits, and by want of education from the Government employment and the liberal professions, are daily sinking lower in the social scale.

3. For this unsatisfactory state of things the National Muhammadan Association believe that immediate redress can come, not from *within* the Muhammadan community, but from *without*, or, in other words, from the Government; and the following methods of redress are suggested. In the first place "the balance of State patronage should be restored between Hindus and Muhammadans by paying no regard in future to University qualifications" as a road to employment. The fitness of candidates for the public service or the liberal professions should be judged by an independent standard, in which "stamina and force of character" should have weight as well as mere intellectual attainments. In the next place, nothing should be done to injure the professional prospects of Muhammadans by altering the court language in Behar, and with this view the orders substituting Hindi for Urdu in official proceedings in that Province should be withdrawn. Lastly, the memorial advocates the adoption of a vigorous anglicizing educational policy, and the devotion to Muhammadan education of "the large funds appertaining to the various endowments which still exist under the control and direction of Government."

4. The preceding remarks seem to the Lieutenant-Governor to summarize fairly the arguments by which the memorialists seek to establish as against the Government the charge of neglecting the material and educational interests of Muhammadans, and the proposals made by them for the redress of their grievances. The Lieutenant-Governor will, in the first place, briefly examine the main arguments on which the memorialists' allegations are based, and will then discuss the remedies which the Association propose for the consideration of the Government of India. The duty of exposing the very obvious mistakes and fallacies which underlie these charges, and of pointing out that the true causes of the backwardness of Muhammadans in Bengal are to be found, not in any action which Government, in the interests of the vast

majority of the Indian people, has taken, but in the habits, feelings, and religious sentiments of Muhammadans themselves, is indeed a somewhat ungrateful task. The Association comprises among its members many intelligent and well-educated men, who have themselves thrown off the fetters of custom, and have fully benefited by English education and Western culture. They in many cases hold high office under Government, are distinguished members of the learned professions, and afford perhaps as good illustrations as India can show of the results of an English education cordially accepted and of the public spirit which such an education engenders. The Lieutenant-Governor finds it difficult therefore to believe that the exploded arguments and retrograde views expressed in this memorial can have been seriously advanced by these gentlemen, and he prefers to accept the representations now before Government less as an argument to be judged on its merits than as an earnest effort on the part of the prominent Muhammadans of the day to advance the condition of their co-religionists. To such efforts Mr. Rivers Thompson is willing to accord the sympathy and, where possible, the support and assistance of Government.

5. It would be an entirely profitless undertaking to enquire into the condition of Muhammadans in the last century, or to justify the policy of Government in admitting Hindus equally with Muhammadans to the public service. The assumption that the transfer of the sovereignty of Bengal and Behar to the East India Company was accompanied by any stipulation, express or implied, that Muhammadans were to enjoy a monopoly of State patronage is opposed to all reason and entirely unsupported by the facts. The apparent character of that transfer never for a moment concealed its real nature either from the statesmen of that or of any later time. The transfer was the result of successful war; and though the exigencies of the time may have veiled the real nature of the fact, the transfer was in substance full and complete. It imposed no restrictions on the British Government, and it implied no obligations on the rulers except the constitutional duty of governing with justice and impartiality a subject population of differing creeds and nationalities, who, by the mere fact of their common subjection to British dominion, became possessed of equal rights. When, therefore, the National Muhammadan Association assert that the history of the English connection with the country gives to Muhammadans a claim to exceptional consideration at the hands of Government, and to guarantees against injury from the introduction of administrative improvements, they make an assertion which is incapable of proof and inadmissible. The policy of the British Government in India is now, what it always has been, to secure the greatest good of the greatest number, and to establish equal rights among all its subjects.

7. It has been stated that the memorial refers to the resumption laws as among the chief causes of Muhammadan decadence. It seems to the Lieutenant-Governor that there has been a great deal of very ill-informed declamation on the subject of the resumption laws; vague statements regarding their disastrous effects are met by statements equally vague regarding their necessity and the general fairness with which they were conducted. Mr. Rivers Thompson is not concerned to deny that possibly in many cases (and obviously the action of Government would most seriously affect Muhammadan holders of land) the assessment of revenue on land previously held rent-free may have entailed losses both in position and wealth; but the statements of writers who maintain that these proceedings entailed wholesale ruin on the Muhammadan community in general, and the scholastic classes in particular, cannot be suffered to pass without remark. Such statements admit of no proof. They are unsupported by the history either of the origin or of the progress of the resumption proceedings themselves. These proceedings originated chiefly in the misconduct of the native official classes in the early days of British rule. Before the transfer of the sovereignty of Bengal and Behar to the East India Company in 1765, the revenue collectors under the Moghul sovereigns used occasionally to alienate lands in the shape of endowments and rent-free grants. They had of course no authority to do this, the ruling power alone being competent to grant away its share in the produce of the land; but it is on good authority believed that these illegal alienations were few in number and limited in extent before the accession to sovereignty of the East India Company. During the first few years of the Company's administration, however, such invalid grants increased enormously. Mr. James Grant in his Analysis of the Finances of Bengal (1786) declares that they extended to one-fourth of the entire rental of Presidency, or nearly one million sterling per annum; and though Sir John Shore afterwards questioned the correctness of Mr. Grant's calculations, there is no doubt that these fraudulent alienations were very extensive. There can be as little doubt, under the circumstances of the case, that they were due, not to any praiseworthy intention of supporting religion or promoting learning, but to purely selfish motives of personal gain. It is unnecessary here to enumerate the various occasions from the time of Mr. Hastings to that of Lord William Bentinck, on which Government asserted its right and declared its intention to assess revenue on these alienated lands. From time to time efforts were made to carry this intention into effect, by prescribing a system of registration, designed to protect rent-free holdings and to identify invalid grants. These measures

however, proved ineffectual, and it was not until the financial pressure caused by the Burmese War compelled a recourse to taxation, as well as to retrenchment, that effective steps were taken to make good the Government claim. The choice before Lord William Bentinck's Government lay between the introduction of a general measure of taxation, and the enforcement of the incontestable rights of Government to share in the produce of these invalid lakhiraj grants. Whatever may be said by writers to whose sympathies vicissitudes of families appeal more forcibly than the financial necessities or the just claims of an empire, the Lieutenant-Governor believes that no impartial man will deliberately maintain that the choice of the Government of the day was wrong.

It has been stated in a recent article published in the *Nineteenth Century* by the Hon'ble Amir Ali, the Secretary to the Association, that the harshness of the resumption proceedings has left behind a legacy of bitterness, has entailed widespread ruin on the Mussulman gentry, and has destroyed the Muhammadan educational system. No details in support of this statement were furnished at the time, and the author of the article in question has since confessed himself unable to supply the omission. Desirous of ascertaining whether official records lent colour to the writer's assertions, the Lieutenant-Governor consulted the Board of Revenue, who have reported that the assertions in question admit of no verification from the revenue records of Government. On this subject more than one writer has drawn on his imagination for his facts; fanciful references to decaying muniments and moth-eaten title-deeds, which have no existence in fact, take the place of substantial arguments, and the fact is always either forgotten or ignored that the result of even the harshest resumption case was not the dispossession of the holder, but the assessment of revenue on his holding, and even that, in no case, at more than half the prevailing rates. When the admitted leniency of the assessment of revenue rates in Bengal is remembered, and when it is understood that a resumption proceeding meant nothing worse than the imposition on lands previously rent-free of half those rates, the charges of harshness and ruin inflicted wholesale through the action of the resumption laws, will be estimated at their true value. The resumption literature is uninteresting reading at the present day, but an examination of it will show to those, who take the trouble to make a dry and laborious enquiry, that those proceedings were conducted with as much moderation and regard for private interests as the nature of the case permitted. The holders of rent-free grants possessing titles from the former rulers of the country were, of course, exempted from the operations of the law. As, however, the "ravages of white-ants" might possibly render it difficult for lakhirajdars of this description to prove their titles, the Government came to their aid, by decreeing that if only they could prove possession for twelve years before the transfer of the sovereignty of the country to the East India Company, their holdings should be exempted from assessment. The first resumption law having been passed in 1819, all that these "ancient families" were called upon to show was that the lands in question had been in their possession for little more than a single generation. For an "ancient family," rooted in the soil, this was no difficult or oppressive task.

If the provisions of the resumption laws were thus tempered in the case of the holders of large grants, the procedure was, so far as the Government was concerned, even more lenient in that of petty lakhirajdars. Parcels of land not over 50 bighas in extent were altogether exempted, and the Government of the day intimated its willingness to increase that limit should such a course seem desirable to the local officials. The character of these proceedings can hardly be summed up more accurately than in the terms employed by the Board of Directors in the review of the results of the resumption proceedings, contained in their Despatch No. 2, dated February 1854:—

"The result is satisfactory, and the means employed have been in the majority of instances fair and equitable. In the progress of the resumption proceedings we have had occasion to animadvert in some cases, as in that of Chittagong, on the sweeping measures of the resumption officers; but in the general conduct of the proceedings the principles of liberality and justice, which we advocated from the commencement, have been on the whole adhered to.

"Where ascertainable rights have been invaded, redress has been afforded; but it is only justice to those who contribute to the expenses of Government that immunities and privileges resting on no foundation of right should be gradually and considerately eradicated."

Under any circumstances, it may be noticed that the Muhammadans were not exceptionally treated in the working of the resumption laws, and if irretrievable injury was done to Muhammadan progress by their operation, the enquiry naturally suggests itself why Hindus, equally subjected to the same laws, have survived their evil effects.

8. On the second charge which the Association bring against the Government, namely, the supersession of Persian by vernacular tongues as the court languages of India, the Lieutenant-Governor deems it unnecessary to comment at length. For the purpose in hand the wisdom of that great measure is sufficiently vindicated by the admission made in the memorial that it was successful. It is objected, however, that this success was purchased at the expense of the impoverishment of the middle class of Muhammadans, and the measure is condemned on that

account. This statement is not supported by any proof, and is, on the face of it, incredible, being tantamount to the assertion that a nation of 30 millions of people were impoverished, because at the very outside some few hundreds of subordinate officials were thrown out of employment. Even were it true that the reform which constitutes one of Lord William Bentinck's greatest claims to the gratitude of this country, had this result, the reform would have been cheaply purchased. No price would have been too dear for the boon of justice to a people, administered in their own, and not in a foreign, tongue. It is disappointing to find that the introduction of such a reform as this is made at the present day a subject of protest against British rule in this country by leading members of the Muhammadan community.

That the Muhammadans of Bengal have fallen behind in the race and yielded place to the Hindus is true; but the cause of this decadence is to be sought neither in great administrative improvements nor in light and righteous assessments of public taxation, which fall on Moslem and Hindu alike; but to failure on the part of the Muhammadan population to read the signs of the times, and to take advantage of the opportunities afforded impartially to all subjects of the British Government. The memorial states, that at the dawn of the new order of things Muhammadans "naturally stood aloof" from the English education offered to them equally with the Hindus, by Missionaries,—those pioneers of Western knowledge in India. The words quoted are significant. They tell of religious repugnance to make terms with modern thought, and they proclaim the isolation of the once dominant race which refused to compete with its now enfranchised subjects. Nevertheless it is in point of fact no more "natural" that Muhammadans should shun education in English (not being a method of proselytism), than that they should seek education in Persian; neither tongue being the language of the Koran, and both being therefore equally illicit or equally lawful. It need hardly be added that the memorialists are inconsistent in laying on the English Government the blame of not providing for Muhammadans special facilities for instruction in English, while they, at the same time, assert that Muhammadans "naturally stood aloof" from English education.

9. The Lieutenant-Governor will now offer a few observations on the grievances of a more specific character advanced in the memorial. These are two, namely, that University qualifications which necessarily imply acquaintance with English, are now held essential for admission to the Bench and the Bar, and that Urdu has been superseded by Hindi as the official language in Behar. The first point is discussed at length in a letter from the High Court, No. 1457, dated the 12th June 1882, a copy of which is enclosed. From it it will be seen that University qualifications, though not in theory essential for appointment to the Bench, are practically, under the rules promulgated by the High Court, required for admission to the Bar. It must be admitted that the reasons assigned by the Hon'ble Judges, for instance, on this qualification are weighty, and as far as a knowledge of English is concerned, the Lieutenant-Governor is not prepared to question their conclusiveness. In a later portion of this letter, however, Mr. Rivers Thompson will state the grounds upon which he thinks it unfair to insist that practically no one, however competent, should be enrolled as a pleader unless he shall have passed through an University.

10. To the objections against the introduction of Hindi as the official language of Behar, the Lieutenant-Governor considers that a sufficient answer is furnished by the last Administration Report of the Commissioner of the Patna Division. It is stated in that Report that the change in question has been effected without difficulty and with great advantage to the public in general. A new class of amla and legal practitioners acquainted with Hindi is springing up, while the change has been introduced with such consideration for the claims of existing incumbents of offices that the individual hardship caused by it has been inappreciable. This statement will be intelligible when it is understood that even at the present day all subordinate officials and law-agents have some knowledge of Hindi. All speak it, and nearly all write it, though possibly not with the same facility as Urdu. There is reason to believe that this outcry against the use of Hindi in Behar is rather a matter of fictitious sentiment than of practical inconvenience. It is far louder among the Muhammadans of Calcutta who are not affected by the change than among the supposed sufferers. The change is the logical sequence of that exclusively Hindi teaching which has prevailed for nearly ten years with such marked success in all the primary patshalas and vernacular schools of Behar, in the very institutions, that is to say, from which the subordinate official classes, in whose behalf alone this outcry is raised, are fed. To give effect to the wishes of the National Muhammadan Association, therefore, on this point, it would be necessary to reverse the existing and approved policy of popular education in these Provinces—a course which the memorialists themselves would hardly advocate.

11. These observations seemed necessary on the first or introductory portion of this memorial. The Lieutenant-Governor now turns to the more congenial task of enquiring how far the remedial measures proposed by the Association are likely to be effectual in improving the admittedly backward condition of Muhammadans in Bengal. Passing over the proposal

which has already been discussed, that the orders regarding Hindi in Behar should be withdrawn, the Lieutenant-Governor finds that the remedial measures proposed by the Association are two—the adoption of a vigorous anglicizing educational policy, and the reversal of the High Court's rules which practically make the possession of an University qualification an essential requisite for admission to the Bar. The Lieutenant-Governor will consider the second of these proposals first.

12. Reference has been already made to the opinion which the Hon'ble Judges of the High Court hold on this point. There is no doubt that the subject is one of considerable difficulty, and if the Lieutenant-Governor cannot accept the view of the Hon'ble Judges in its entirety, it is not because he thinks that much cannot be said in support of that view. As a matter of principle the Lieutenant-Governor considers, and the Hon'ble Judges probably admit, that every subject of the Crown should be eligible for admission to the legal profession, provided only he be of good character and possess the requisite legal knowledge. The circumstances of the time, however, are such that this legal knowledge cannot, it is said, be acquired through the medium of the vernacular languages. No legal text books of authority and completeness exist in these languages, and the technicalities of modern legislation are but imperfectly reproduced in translations. The progress of English education also is now so rapid that the demand for translations in the vernacular would be insufficient to create a satisfactory supply. These arguments seem to the Lieutenant-Governor valid, and he therefore admits the necessity of a knowledge of English as one qualification for the pleadership. Mr. Rivers Thompson, however, is unable to agree with the Hon'ble Judges as to the propriety of insisting that no one shall be admitted to the pleadership examination who has not qualified at an University. No doubt the possession of the B. L. degree affords a ready means of ascertaining the fitness of a candidate to be a pleader; but it is perfectly possible that a person who is not a graduate, and who may have never passed the First Arts or any similar examination, may still have acquired a knowledge of English and of law sufficient to qualify him to practise at the Bar with benefit to himself and advantage to the public. Beyond the mere executive convenience afforded by a ready-made guarantee of fitness from an educational point of view, an University degree does not necessarily confer any advantages which may not be possessed to an equal or higher extent by persons who have not passed through college. An University qualification is not needed for admission to the Bar in England, and there is, so far as the Lieutenant-Governor is aware, no reason why a different rule should prevail in India. While the possession of University qualifications should carry with them the same privileges as now, some independent system might, in Mr. Rivers Thompson's opinion, be devised whereby the legal, and if necessary general, knowledge of candidates for the Bar might be tested, and whereby they might, if found competent, receive licenses to practise as pleaders. Such a system might involve more labour than that actually obtaining, but the Lieutenant-Governor believes that this disadvantage would be inconsiderable. Proposals are now under consideration of the Lieutenant-Governor for the establishment of examinations for admission to the subordinate services, and, with necessary changes, examinations for pleaderships might possibly be included in the plan. Such examinations would probably be no more than a temporary expedient. The movement among Muhammadans, of which this memorial is one expression, affords an earnest of progress in English education which in the near future may render it possible, without injustice to any party, to require an University degree as proof of fitness for the legal profession. It is in every way desirable to hasten this consummation by the provision of facilities for the higher English education of Muhammadans. To promote this object is, in Mr. Rivers Thompson's opinion, the true aim and purpose of this memorial; and is an aim which deserves and commands the Lieutenant-Governor's entire sympathy.

13. For several years past the question of the establishment of a Muhammadan college in Calcutta has been before the Bengal Government, and last year it was urged anew on the attention of the late Lieutenant-Governor by the Hon'ble Syud Ameer Hossein, then a Member of the Bengal Legislative Council. The Syud's proposals are contained in a pamphlet, of which a copy can, if necessary, be forwarded. These proposals had, the Lieutenant-Governor understands, for some time agitated that portion of the Muhammadan community which is interested in educational questions and in the improvement of the condition of Mussulmans generally. They came therefore under the notice of the Government, supported by a considerable force of Muhammadan opinion, which found expression in native society and in the Press. The proposals, however, were not accepted, on the ground that they did not really tend to promote the permanent interests of Muhammadans in Bengal.

14. Circumstances, however, have changed even within the short period that has elapsed since December 1881. The wishes of the Muhammadan community for larger facilities of instruction in English, and the desire that the provision of such facilities should take the form of separate establishments rather than of concessions to colleges already existing, have become more pronounced. An instance of the change in even official feeling on this subject, as well as

some support for the proposition which I am presently to submit to the Government of India, will be found in the enclosed copy of a letter from the Director of Public Instruction, No. 5609, dated the 9th September. Mr. Croft, who early in 1881 reported adversely to the establishment of a Muhammadan college in Calcutta, now doubts whether the policy pursued by Government with regard to Muhammadan education is not mistaken. In the present rapidly changing circumstances of the Muhammadan community, and as a guide to the future, the Director of Public Instruction suggests that the true course to follow at this juncture is that indicated in the 24th paragraph of the memorial, namely, the appointment of a Committee to ascertain the views and wishes of the Muhammadan community on the question of higher English education. To the appointment of such a Committee in itself the Lieutenant-Governor has no objection, and in a matter of such importance the course indicated would, under ordinary circumstances, be a prudent one to adopt. In this particular instance, however, the feeling of the Muhammadan community has been so fully declared that the appointment of a fresh Committee seems superfluous. If thought necessary by the Government of India, the matter might appropriately be referred to the consideration of the Education Commission, but even this step is, in the Lieutenant-Governor's opinion, hardly required. The elevation of the Calcutta Madrissa to the status of a college seems the necessary outcome of the agitation on this subject, and a legitimate concession to the reasonable demands of those interested in it. The Lieutenant-Governor has no doubt that such a measure would be productive of the best results on Muhammadan feeling generally, and on the progress of education. He is not convinced of the usefulness of the Madrissas, which at Chittagong, Dacca, Rajshahye, and Hooghly are supported from the Mohsin endowment. During his recent tour Mr. Rivers Thompson had an opportunity of inspecting the Madrissas at Dacca and Rajshahye, and the result of his observation has convinced him that neither from an educational nor political point of view is it advisable longer to maintain these institutions. The instruction conveyed in them is unsuited to the wants of the Muhammadan community of the present day, being rather calculated to inspire useless regrets for an irrevocable past than to prepare boys for the competition and trials of modern life. The Lieutenant-Governor believes that the desire of the Muhammadan community generally at the present day for education of a purely oriental type has been overrated. However strong that desire may once have been, it now shows manifest and growing signs of decay. The quickening of *quasi*-national feeling apparent in the Presidency town which finds every hope for Muhammadan regeneration "in the spread of English education and the diffusion of Western ideas through the medium of the English language" is not without its response in the interior of the province. The abolition of the mofussil Madrissas, and the appropriation of the funds on which they subsist to the support of a Muhammadan college in Calcutta, would, the Lieutenant-Governor believes, be hailed with satisfaction by all intelligent Muhammadans, and he would be glad to learn that any action taken in this direction would meet with the approval of His Excellency the Viceroy in Council.

15. It only remains to say a word on the desire of the Association that steps may be taken in order that the income of educational endowments generally, and of the Mohsin Fund* in particular, should be applied with due regard to the intention of the founders. So far as the Lieutenant-Governor is aware, there is no need for greater care in this respect than is already taken in regard to all funds under Government control. It is possible that this portion of the Association's appeal is due to the idea that the Mohsin Fund was not well administered. A reference to the letter of the Director of Public Instruction, to which allusion has already been made, will show the erroneousness of any such idea. A real necessity does, however, exist for the exercise by enlightened Muhammadans of pressure on their less forward co-religionists who administer funds of this description, and, to the same end, it is greatly to be wished that the members of the National Muhammadan Association should use their powerful influence to counteract the retrograde policy adopted by those who oppose the spread of English education. It is only by the cordial acceptance of the advantages which our administration offers that the Muhammadans in India can hope to regain the position which they have certainly lost by their past indifference; and as Government service as well as positions of unofficial emolument and influence are open to public competition, it is worse than useless for Muhammadans now to plead that Government should show any favour to a particular class or section of the community. In every department of the Government of this Province the want of qualified Muhammadan candidates alone prevents the wider employment of persons of that faith. Where such keen competition exists for every vacancy, it is not surprising that in the interest of administration the fittest should be selected irrespective of creed or race.

* The fund especially mentioned in the article in the *Nineteenth Century*.

From C. A. Wilkins, Esq., Officiating Registrar of the High Court of Judicature at Fort William in Bengal, to the Secretary to the Government of Bengal, Judicial, Political, and Appointment Departments,—No. 1457, dated Calcutta, the 12th June 1882.

The Judges having had under their careful consideration the memorial of the National Muhammadan Association, a copy of which was forwarded with your letter No. 1152J., dated the 8th March last, I am directed to communicate, for the information of His Honour the Lieutenant-Governor, the following remarks, *first*, as to whether candidates at the pleadership examination should, at their option, be allowed to be examined in the vernacular of the district; and *secondly*, on the several points raised in paragraphs 19, 22 and 26 of the memorial, as requested in your subsequent letter No. 1485J., dated 27th idem.

2. The question as to the language in which the pleadership examination should be conducted is by no means a new one. Its importance has never been overlooked, the less so because it is intimately connected with the efficiency of the subordinate judicial service, for which a previous training as a pleader is, and for many years has been, an indispensable qualification. So long as there were two grades of pleaders, the necessity for conducting the examination in English was restricted to those of the higher grade, from whose ranks alone the candidates for Munsifships have been, from so far back as 1850, selected, and it was this consideration which no doubt led to the passing of Rule 5 of the rules made by the Government of Bengal under section 6 of Act XX of 1865, to the effect that "the examination of candidates for pleaderships of the higher grade shall be conducted in English." But I am to remind you that the new rules framed by the High Court under the Legal Practitioners' Act XVIII of 1879, recognize but one grade of pleaders, whose examination is of the standard originally prescribed for pleaders of the higher grade under the previous rules. If, therefore, it be a *sine quâ non* that a judicial officer should have a sufficiently accurate knowledge of English to enable him to understand and apply the law as laid down in the various enactments, and as interpreted by the rulings of the Privy Council and of the High Court, it necessarily follows that he should be in possession of such knowledge at the time when he enters upon his career as a pleader, in the hope of ultimately serving Government as a judicial officer.

3. It may be now taken as a recognized principle that, before a man can be permitted to practise as a pleader, he must have acquired a sufficient knowledge of the principles of law and jurisprudence. The necessity for this was recognized by the Government of Bengal in 1853,* and in November† of that year the Sudder Dewani Adawlut selected certain English text books for the pleadership examination. The fact that these books never formed the subject of an examination for pleaderships was due to the then prevailing ignorance of English amongst the natives, both Hindu and Muhammadan, of this country—a defect which a special committee, appointed in 1860, attempted to remedy by devising a scheme for the "translation into Bengali and Urdu of all the most useful text books and manuals, and the establishment of vernacular law lectures."

* No. 1376, dated 30th July.
† No. 1934, dated 23rd November.

4. However sufficiently this scheme may have met the difficulty for the first few years after it was put into practice, it is clear that, by the year 1866, the absolute necessity for a knowledge of English in the higher grade of pleaders and in the subordinate judicial service became manifestly apparent. It is perhaps immaterial to trace the causes which led to the passing of Rule 5 of the rules of the Government of Bengal already mentioned above. It is sufficient to state that, at the present time, the acquirement of any accuracy in the knowledge of the law is, without a knowledge of English, absolutely impossible. No translations of such enactments as the Negotiable Instruments' Act, the Evidence Act, the Contract Act, the Specific Relief Act, and the Transfer of Property Act, can possibly convey the full meaning of the originals. Far less could a pleader, whether a candidate for judicial employment or not, understand commentaries explanatory of these or of other laws; or, what is of still greater importance, acquire any intelligent knowledge of the judgments of the Privy Council or of the High Court which expound the law, and which the Judges believe are not translated.

5. There is also reason to doubt whether the Muhammadan community would itself be benefited by a relaxation of the present rule in their favour. It is to be presumed that the memorialists, in asking that a candidate for a pleadership may, if he choose, be examined in the vernacular, aim at securing a substantial benefit for such Muhammadan gentlemen as would be enrolled under the relaxed rule. But, in the opinion of the Judges, the privilege would be no more than a nominal one. That a Muhammadan, without a fair knowledge of English, would acquire no title or no footing in the profession, is evident from what is known to have occurred in Behar, where, notwithstanding that Urdu or Hindee continue to be the language of the courts, the Muhammadan pleaders, who some 10 or 12 years ago had a fair share of the business of the courts, have been entirely displaced by English-speaking Bengali vakils.

6. But even if the point be conceded that a sufficient acquaintance with the law can be acquired and maintained without a knowledge of English, the Judges would still be averse to relaxing the rule on another ground. So far as regards paid employment in the public service, the Government, as trustee of the State funds, is bound to procure the best officers it can for the money. So far as regards employment by suitors or others, in respect of which the Judges are by law required to make rules in order to the protection of the employers against the inefficiency of professional men, in whose hands their interests would suffer, the Court is charged with a trust which can only be exercised by the admission and recognition of the most efficient. Efficiency in either case is not secured by a mere knowledge of the law alone. Both the Government and the Court must have some guarantee that a candidate has received a sound general education, and the Court cannot agree with the memorialists that such an education can, except in very rare instances, be secured in a Muhammadan seminary or college, as these institutions are at present conducted. The education that they confer is necessarily one-sided and oriental, and the slight knowledge of Muhammadan law which can be acquired therein would be of little advantage to the student in his career as a pleader or a munsif.

7. On this part of the subject, therefore, the opinion of the Court is distinct. The Judges are quite unable to advise that such a retrograde step should be taken as the return to the vernacular for pleadership examinations would imply, or to recommend that the progress of education and of learning should be stayed until one, and only one, portion of the community can overtake it.

8. The position of the memorialists is the more untenable when it is recollected that the system which they desire to subvert has, with considerable general advantage to the administration of justice, been in force for sixteen years, so that the younger portion of the memorialists, who would most benefit by the change, have had the fullest opportunity to comply with the system from the earliest years of their educational career.

9. The Judges altogether dissent from the assertion of the memorialists as to the frequent miscarriage of justice owing to the "insufficient acquaintance generally possessed by English and Hindu Judges with the principles of Muhammadan law." The statement to that effect in the memorial appears to be entirely unsupported by evidence or illustration; and the Judges are unaware of there being the least justification for such a serious imputation upon the administration of justice. Of course errors constantly occur in the administration of all laws, but so far as the Judges are aware, the Muhammadan law is quite as well understood by the courts as any other; and the errors which are committed in administering it are neither more numerous nor more flagrant than those which occur in administering English, Hindu, or any other laws.

10. The complaint made by the memorialists of the abolition of the office of Mufti and Kazi-ul-Kuzzat would, if based upon a true foundation, apply equally in the case of Hindus, for the office of Pundit, or Hindu law officer, co-existed with that of Mufti or Muhammadan law officer. It may not, perhaps, be known to the memorialists that the abolition of both these offices was initiated by so eminent a Judge as Sir Barnes Peacock. In December 1862, Sir Barnes Peacock, when submitting to the Government of India a list of clerks and ministerial officers required by the new High Court of Judicature, expressed his opinion as to the utility and worth of such law officers in the following emphatic terms:—

> "We do not require the Pundit or Hindu law officer, or the Kazi-ul-Kuzzat or Muhammadan law officer. They are kept up for the purpose of answering questions of Hindu and Muhammadan law referred by mofussil courts. They have never been consulted by the Judges of the High Court, and I think it is very objectionable that they should be referred to by the mofussil courts for opinions. * * * * It cannot but be admitted that the practice cannot be free from the risk of opening a wide door for the exercise of undue influences."

11. The Government of India having fully concurred in this opinion, the office of law officer was abolished by Act XI of 1864, and the reasons which led to its abolition have the entire concurrence of the Judges.

12. The memorialists, in paragraph 22 of their memorial, ascribe the numerical inferiority of Muhammadans in the subordinate judicial service to the conditions laid down in the year 1865 or 1866, which have become still more stringent as regards the raising of the standard of qualification for a higher grade pleader and for a munsif. The conditions laid down in 1865 or 1866 are presumably those contained in Rule 5 of the rules of the Government of Bengal made in 1866 under section 6 of Act XX of 1865. Their increased stringency, as regards munsifs, was, it is presumed, the qualification mentioned in the High Court's Notification No. 3344 of the 16th December 1868, by which the Court, after consulting the Government of Bengal, declared that it would nominate to the office of munsif "none but those who have obtained the degree of B. L., or who have passed the senior grade pleadership examination or some other examination equivalent thereto;" and as regards pleaders, the qualifications declared necessary in the rules of the 2nd May 1866, made by the High Court under section 4 of Act XX of 1865. With the question of English as the language for the high grade pleadership examination, this letter has already dealt. As to the second question, I am to point out that

there exists notwithstanding this notification and these rules, no "hard-and-fast rule" regarding the qualifications necessary for entering the judicial service, except that the candidate must be a member of a recognised legal profession. It is true that, before nominating any one for the post of munsif, the Court satisfies itself that the candidate is fitted for employment on the bench. He must have a certain knowledge of law, and he must also be a person of liberal education, and in the majority of instances a certain course of University education, and the acquirement of a degree in law, are taken as a guarantee of the candidate's fitness. But these qualifications are by no means indispensable, and instances have not so long ago occurred in which Muhammadan gentlemen, possessing neither of these qualifications, have been nominated to the Government for employment as munsifs. That more of such nominations are not made is due, not to the existence of a hard-and-fast rule, but to the lamentable scarcity of Muhammadan gentlemen of sufficient position and education to make them eligible for such appointments, even when a degree in law or a knowledge of English is not an indispensable portion of their acquirements.

13. Paragraph 26 of the memorial deals with two suggestions—*first*, the appointment of Assessor Judges in the mofussil, to expound Muhammadan law; and, *secondly*, the appointment of a Muhamamdan Judge in each High Court, to assist the other Judges in administering Muhammadan law.

14. The result of carrying into effect the first of these suggestions would be to revert to the system of Muhammadan law officers which has already been condemned as useless, if not mischievous. There exists no reason why a trained judicial officer, whether English or Hindu, should not be as well acquainted with Muhammadan law as Muhammadans themselves; and however necessary it may have been to employ Muhammadan experts to interpret Muhammadan law at a time when it had not been fully studied except by Muhammadans, such necessity has ceased to exist since the general study of law has progressed, the standard for judicial employment has been raised, and text books in English, dealing very fully and ably with Muhammadan law, have become common. There exists, therefore, no necessity for the appointment of Muhammadan Judges, either in the mofussil or in the high courts, on the ground suggested by the memorialists. Whether Muhammadan gentlemen will ultimately be appointed in any numbers as Judges, either in the High Courts or in subordinate Courts, must depend, not on the supposed ignorance of those who at present administer the law, but upon the Muhammadans themselves acquiring the qualifications necessary to justify the Government in raising them to such appointments.

15. I am in conclusion to say that, in dealing with the various points which have been referred for the opinion of the Court, the Judges have endeavoured to treat the memorialists with all the respect and consideration which the great importance of the subject deserves. The memorialists seem to be honestly of opinion that their community has been reduced to an inferior position and a lower scale in social and political life through causes over which they have had no control. The Judges fully recognize that every honest effort made by them to improve their position should be heartily encouraged, and not the less so because the memorialists themselves have, in the opinion of the Court, failed to appreciate the true causes of their own decline. But they would remind the memorialists that to depreciate the more industrious and learned and successful portion of the Indian community would result, not in the improvement of their own status, but in the deterioration of the entire community of which they form a part.

From A. W. CROFT, Esq., Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 5609, dated Calcutta, the 9th September 1882.

I HAVE the honour to submit the report called for in your letter No. 411, dated 17th August 1882, on the statements made in the 23rd and 24th paragraphs of the memorial by the National Muhammadan Association.

2. The policy by which the Government of Bengal has hitherto been guided in dealing with the question of Muhammadan education, and more particularly with Mohsin endowment, is briefly described in the 3rd paragraph of the Government letter No. 93, dated 8th February 1881, to my address. In accordance with that policy, two separate departments, namely, the Arabic and the Anglo-Persian department, have been instituted in the Calcutta Madrasa, while the income of the Mohsin endowment has been devoted in nearly equal degrees to the promotion of Arabic and of English education. But in all the measures that have been taken, it has been assumed as a principle that Arabic learning should occupy the first place. The study of English was in no way to be discouraged; but we were directed in effect not to go in advance of, but to follow after, the demand for instruction in that language. The Madrasas were to be essentially Arabic Madrasas, and English classes were to be added only if the students showed (as they have showed) a considerable desire for English education. In all this it was supposed

that we were acting in accordance not only with the intentions of the founder, but with the actual wishes of the vast majority of the Muhammadan population, or at any rate of the literate classes among them.

3. The Government letter above-quoted was issued in reference to a pamphlet by Syed Ameer Hossein, who advocated the closing of all the Bengal Madrasas except that of Dacca, and the conversion of the Calcutta Madrasa into a college for Muhammadans only, teaching to the B. A. degree. The Government orders gave expression to the opinion that the author of the pamphlet had to some extent underrated the desire of the Muhammadans for a purely oriental education, and that it was as yet premature to attempt any change of system. I am bound to observe, however, that since the date of the publication of that pamphlet, events appear to me to have tended more and more in the direction of the reforms which it advocated; so much so, at any rate, as to shake appreciably my own confidence in the wisdom of adhering to the policy which has hitherto been followed. At the sittings of the Education Commission, I was much struck with the opinions enunciated by the Hon'ble Syed Ahmed, C.S.I., on this point. He said: "The Calcutta Madrasa, established by the Government of Bengal long ago, does not meet the object (that of spreading English education among the Mussulmans) satisfactorily. It neither imparts English education to an adequate standard, nor makes that education compulsory, and the result has been that some three hundred (yearly) of the Muhammadan scholars reading in it have remained destitute of English education......... The Government of Bengal, too, established several schools for the benefit of the Muhammadans from the income of the Mohsin endowment and Calcutta Madrasa funds; but I hear that a considerable number of the students of these schools have not received the benefit of English education." Again, in reply to a statement of the failure that had attended previous efforts to introduce Western science into the Calcutta Madrasa owing to the indifference or the hostility of the pupils, and to a question whether in these circumstances he was in favour of making the study of English compulsory in the Arabic department, Syed Ahmed stated emphatically: "In my opinion, the Arabic department should be abolished. The system of English education should be continued, and Arabic made compulsory as a second language. The Madrasa then should be raised to the status of a college for Muhammadans only. And in reply to another question, he added: "My opinion is that, wherever, in any Madrasa, Arabic is taught coupled with a little English, harm is done to both studies." And lastly we have the present petition of the National Muhammadan Association, advocating precisely similar reforms.

4. The poverty of the respectable middle classes of Muhammadans is a fact patent to every one who will take the trouble to enquire. It is obtruded on my notice in many ways; partly by the disappearance of Muhammadan boys from school before they reach the standard of the entrance examination, owing to the inability of their parents to pay schooling fees any longer; partly by the frequent demands made upon me for aid from the Mohsin Fund in order to enable students who have passed the entrance or the first arts examination to continue their studies. The following figures relating to boys' schools in Bengal are eloquent: In lower primary schools, Muhammadan pupils are to Hindus as 1 to 3; in upper primary schools, as 1 to 5; in middle schools, as 1 to 7; in high schools, as 1 to 10; in colleges for general instruction, as 1 to 24; in colleges for professional instruction, as 1 to 43. The returns of the University tell the same tale. Of candidates from Bengal who passed the last entrance examination, 35 out of 1,026, or 3½ per cent., were Muhammadans; at the first arts examination, the proportion was 12 out of 295, or 4 per cent.; but at the B. A. examination, out of 95 successful candidates, not one was a Muhammadan. It is useful to remember that Muhammadans compose 31 per cent. of the whole population of Bengal.

5. I believe that the almost exclusive cause of this progressive decline in the number of Muhammadan students in proportion as the standard, and therefore the cost of education advances, is their poverty. It is not that they stand aloof from our system of education, for a feeling of that kind would keep them out of even primary schools. Very considerable success has attended our recent efforts, chiefly in Eastern Bengal, to bring the *maktabs* of the country within the general system of primary education, by requiring them, as the conditions of receiving aid, to teach arithmetic and the vernacular in addition to their traditional subjects of study. In the Mohsin Madrasas, students who join with the object of pursuing a course of Arabic study, show a steadily increasing desire to learn English, and in the Dacca Madrasa there is now an independent class reading for the entrance examination. The number of Muhammadans, whether of the higher or of the lower classes, who are irreconcileably averse to the Government system of education, is, I am persuaded, decreasing year by year in a rapid and remarkable degree. But along with this awakening, they find to their dismay that the reluctance of their fathers to abandon the ancient ways has re-acted with fatal effect upon themselves. It has not only kept them out of the race, but now, when they wish to enter it, they cannot afford the training. The new generation is eager for better things; but the fathers have sinned, and the children suffer.

6. Since, therefore, the question at issue is in fact whether the policy pursued by Government with regard to Muhammadan education is not wholly wrong, at least in the present rapidly changing circumstances of that community, and as a guide to the future, I am of opinion that the course suggested in the second clause of the 24th paragraph of the memorial is the right one to follow. As it appears to me, it is only by the appointment of a Committee of Inquiry that the views and wishes of the Muhammadan community can be fully known. It is of course understood—and it is this consideration which introduces the chief elements of difficulty—that the question is not merely what the general body of the community wish for in matters of education, but what they ought to wish for, *sua si bona norint*, and what the Government, having regard to their best and most permanent interests, ought to do for them. The request made in the 23rd paragraph, that special educational facilities should be afforded to Muhammadans, would naturally come under the consideration of such a Committee, as also would the suggestion made in the last clause of the 24th paragraph, with regard to the fuller utilization of the Mohsin and other Muhammadan endowments. As to the first point, I would invite attention to the following remarks made by the Hon'ble Syed Ahmed, in his evidence before the Education Commission :—

"The system of education established by Government is equally open to all sections of the population; and Government cannot, and should not, show any partiality for a particular class or section. The failure of the Muhammadans to derive an adequate share of benefit from it is their own fault. They should now abide by the consequences of that failure, and must thank themselves for their backwardness in the race of progress. In consideration, however, of the exceptionally unfortunate condition of the Muhammadans, and of their deplorable ignorance and poverty, Government would only be according an indulgence to them if it should be pleased to consider the subject of Muhammadan education as a special case."

And in regard to the second point—the fuller utilization of the endowments,—I may observe that the accumulations of the Mohsin Fund, which the memorial describes as "vast," are stated in your letter No. 134, dated 25th February 1882, to amount to no more than R42,487, of which it was proposed to invest R40,000 for the benefit of the Fund.

7. A separate letter on the subject of the disposal of the yearly surplus of the Mohsin Fund, as called for in your No. 134 above quoted, will shortly be submitted.

From the Officiating Secretary to Government, North-Western Provinces and Oudh, to the Secretary to the Government of India, Home Department,—No. 1401, dated Camp Lucknow, the 16th April 1883.

I AM directed to acknowledge the receipt of your letter No. 4—183, dated 8th March 1882, forwarding a memorial from the National Muhammadan Association at Calcutta, and calling for a report on the allegations and prayers of the memorial, so far as these are applicable to the position and claims of the Muhammadan community in the North-Western Provinces and Oudh.

2. On receipt of your letter the Lieutenant-Governor and Chief Commissioner addressed the High Court and all Heads of Departments and Commissioners of Divisions in these Provinces, in order that those officers who, from their personal knowledge and experience, are competent to give a reliable opinion might be consulted; and I am directed to submit a summary of their reports, with the following remarks.

3. The memorial begins with some general allegations in regard to the circumstances, historical and political, attendant upon the early period of the establishment of the British Government of India, and to the effect upon Muhammadans of the changes that then supervened. The Lieutenant-Governor does not understand it to be the desire of the Government of India that these allegations should be closely examined; and indeed it would be difficult for a Local Government to criticise them properly, since the memorial does not always show exactly to what provinces of India some of the allusions are meant to apply. There can, however, be no doubt that throughout Upper India, so long as the chief ruling dynasties were Muhammadan, the proportion of Muhammadans employed under these rulers was exceedingly large. They almost monopolised all high and lucrative offices, and it is but natural that this proportion should have since been diminished. But the chief source to which the memorial traces the alleged impoverishment of the middle class Muhammadans under the British Government is the introduction of vernacular dialects for official writings and business generally. And on this point it is to be observed that, in these Provinces at any rate, no disadvantages to the Muhammadans have flowed from that source; since the memorial itself admits the official language of the North-Western Provinces and Oudh (Urdu) to be identical with the vernacular of the Muhammadans.

4. The definite issues of fact suggested by the memorial are, chiefly, whether Muhammadans receive their proportionate share of employment under the State; whether they are

obstructed or otherwise unfairly hindered in their candidature for public offices; and whether the application of educational tests places Muhammadan candidates at any special disadvantage which ought to be specially removed. There is also the question whether any endowments in the Provinces under the control of Government, or with the management of which Government could interfere, might be better administered for promoting Muhammadan education.

5. The first and perhaps the most important question is, whether fewer Muhammadans than other religionists are employed under this Government, in proportion to the Muhammadan population of the Provinces. The proportion of Muhammadans to Hindus (with whom alone comparison need be made) varies in different parts of the Provinces; and while some of the officers consulted have taken these varying local standards, others have adhered to the general provincial proportion in dealing with the subject. It seems to the Lieutenant-Governor and Chief Commissioner that the general proportion, which is, approximately, about 86·75 per cent. of Hindus and 13·25 per cent. of Muhammadans, may be accepted as representing fairly, for all parts of the Provinces, the relative proportion of Muhammadans and Hindus in the North-Western Provinces and Oudh. Again, it would appear from the statistics of the recent census that while the proportion of literate persons in the whole male population of these Provinces is 5·14 per cent., the proportion among the Muhammadan male population is 4·41 per cent. against 5·05 amongst the Hindus. From the returns submitted by the officers consulted, an abstract of which is appended to this letter, it appears that out of the 54,130 native officials holding appointments under this Government, 35,302 are Hindus and 18,828 Muhammadans, being 65·22 per cent. Hindus and 34·78 per cent. Muhammadans, as against 86·75 and 13·25 in the general population. It would thus appear that, not only as far as the proportion of Muhammadans in the general population is concerned, but also with reference to the proportion of literate persons among the Muhammadans, the allegation of the memorialists as to the exclusion of Muhammadans from a fair share of Government patronage, seems not to be applicable to these Provinces. On the contrary, the figures indicate that, compared with their numbers, Muhammadans have a large share of the appointments in the subordinate executive and judicial services, while an analysis of the returns shows that of the better-paid among these appointments the distribution is equally favourable to the Muhammadans In short, it may be unhesitatingly affirmed that of the probable number of persons of all creeds fitted for service of the better sort under Government, the proportion of Muhammadans holding office is not unfair. "By the last census," say the Board of Revenue in their reply on this subject,—

"the Board understand that the Muhammadans are between a sixth and a seventh of the Hindu population of these Provinces. The return of Deputy Collectors from 1859 shows that the number of Muhammadan Deputy Collectors has actually in many years exceeded that of Hindus. It has always been out of all proportion to the total number of the Muhammadan population. The same is the case to a still more marked degree with tahsíldárs. In 1882 there were 95 Muhammadan tahsíldárs agaist 76 Hindu ones."

And similar facts will be found stated in the 6th paragraph of the High Court's letter appended to this letter.

6. The next question is, whether Muhammadans are fairly treated in their candidature for public employ. The facts and figures given in the preceding paragraph form of themselves an adequate reply to this question, since it is obvious that if Muhammadans have a large share of State employment in proportion to their numbers, an adverse bias of the kind referred to in the memorial can scarcely exist. The unanimous reply of all consulted officers is in accordance with this view; and it may be said without hesitation that the work of the State is now carried on at such a high pressure, that the main object of controlling officers is to secure the most capable men, irrespective of sect, caste, or religion.

7. Upon the question of relaxing or altering the present educational tests, the opinions of the officers consulted are unanimously adverse to any relaxation of the prescribed tests in favour of Muhammadans. It is argued that special treatment of them in respect of educational qualifications would be contrary to the general principle of equal treatment in such matters for all sects and classes, and would be detrimental to the interests of the Muhammadans themselves. It cannot be said that undue regard is paid in these Provinces to University degrees, for very few of our native officers have thus qualified. And I am to point out that at present the only compulsory test for candidates for miscellaneous Government employ in these Provinces is that prescribed by Notification No. 1494 A., dated 16th July 1877, copy of which is appended to this letter. In terms of this notification, candidates for employment on salaries of R10 and upwards are required to pass the middle class examinations, which represent a very moderate standard of efficiency. It may be observed that the test is so simple that its removal would not advance the interests of any class, and would only be a retrogressive step in the interests of sound elementary education. With regard to judicial offices, it is stated in the High Court's letter on the subject that there is nothing unfavourable to Muhammadans in the rules as to the qualifications for the appointment of Munsif; and on the

whole the Lieutenant-Governor believes that the qualifications of candidates for public employ in these Provinces are judged, as the memorial would have them judged, by an independent standard. That Muhammadans do qualify for Government employment, under existing circumstances, is shown by the facts that so large a proportion of appointments is held by them and that the legal profession, as yet the only learned profession practised to any large extent in these Provinces by natives, is to a large extent recruited from Muhammadan families; while the fact that out of the male Muhammadan population of these Provinces the proportion under instruction is 2·18 per cent. against 1·33 among the Hindus and 1·48 per cent. in the whole male population, may be taken to indicate that the Muhammadans, on the whole, take no less advantage of the existing system of public education than the Hindus.

8. In regard to the question whether there are any endowments under the control or open to the interference of Government that are not properly utilised in the interests of Muhammadan education, I am to say that no such endowments are to be found in these Provinces, and that the allegations regarding waste or confiscation of charitable endowments or scholastic foundations do not accord with any specific facts known here. It is questionable, moreover, whether the best interests of the Muhammadans could be served by special provision for their education, or whether any such arrangement could be adjusted to the present scheme of public instruction. But the Government of these Provinces has always shown an earnest desire to aid and encourage real education among Muhammadans; and any movement among the Muhammadans toward this end has received, and will receive, substantial support, upon the general principles laid down for the State's co-operation. The success of the Anglo-Oriental College at Aligarh has already proved that in these Provinces the Muhammadans are so far from being in a backward or depressed condition everywhere, that they have taken the lead in introducing an excellent and most efficient system of high education, in which they have been liberally supported by this Government.

9. The reply of the Hon'ble Chief Justice and Judges of the High Court to the reference addressed to them in accordance with the 2nd paragraph of your No. 4—183, dated 8th March 1883, will be found appended to this letter. It will be observed by His Excellency in Council that in the opinion of the High Court there is no foundation in fact, as far as these Provinces are concerned, for the complaints of the memorialists.

ABSTRACT OF RETURNS SUBMITTED BY HEADS OF DEPARTMENTS AND OFFICERS CONSULTED.

Office or Division.	Total number of Muhammadan employés.	Total number of Hindu employés.	Percentage of Muhammadans to total employés.
Commissioner, Kumaon	Not given.	Not given.	[illegible]
Surgeon-General, North-Western Provinces and Oudh	377	[illegible]	[illegible]
Meteorological Reporter, North-Western Provinces and Oudh	[illegible]	18	21·75
Government Press, North-Western Provinces and Oudh	[illegible]	[illegible]	[illegible]
Sanitary Commissioner, North-Western Provinces and Oudh	[illegible]	421	18·14
Postmaster-General, North-Western Provinces	[illegible]	[illegible]	[illegible]
Commissioner, Jhánsi	[illegible]	383	[illegible]
Public Instruction, North-Western Provinces and Oudh	2,0[illegible]	5,593	27·23
Deputy Commissioner, Rae Bareli	[illegible]	89	[illegible]
Deputy Commissioner, Partabgarh	169	215	43·[illegible]
Deputy Commissioner, Sultanpur	29	113	[illegible]
Judicial Commissioner, Oudh	238	304	35·70
Board of Revenue, North-Western Provinces	[illegible]	[illegible]	42·15
Registration, North-Western Provinces and Oudh	[illegible]	224	[illegible]
Police, North-Western Provinces and Oudh	9,257	[illegible]	[illegible]
Agriculture and Commerce, North-Western Provinces and Oudh	[illegible]	[illegible]	[illegible]
Accountant-General, North-Western Provinces and Oudh	[illegible]	190	[illegible]
Prisons, North-Western Provinces and Oudh	[illegible]	[illegible]	41·37
Deputy Postmaster-General, Oudh	[illegible]	1,213	[illegible]
Commissioner, Meerut	[illegible]	[illegible]	[illegible]
Ditto, Agra	[illegible]	632	[illegible]
Ditto, Lucknow	201	[illegible]	[illegible]
Ditto, Rohilkhand	Not given.	Not given.	[illegible]
Ditto, Benares	[illegible]	[illegible]	[illegible]
Ditto, Fyzabad	[illegible]	[illegible]	[illegible]
Ditto, Allahabad	[illegible]	[illegible]	[illegible]
Ditto, Sitapur	[illegible]	791	[illegible]
High Court, North-Western Provinces	[illegible]	[illegible]	61·75
TOTAL	[illegible]	[illegible]	[illegible]

SUMMARY OF REPORTS BY HEADS OF DEPARTMENTS AND OFFICERS CONSULTED.

(1.) *Government Press.*—Here, out of 840 employés, 428 (or 51 per cent.) are Muhammadans.

(2.) *Sanitation and Vaccination.*—Of 792 employés, 365 (or 46 per cent.) are Muhammadans.

(3.) *Post Office.*—Superior grades only are alluded to; and here there are 108 Muhammadans to 879 Hindus, or 11 to 89 per cent.

(4.) *Education.*—Of the 7,693 non-graded appointments, 2,097 are held by Muhammadans, *i.e.*, 27·25 per cent.

(5.) *High Court, North-Western Provinces.*—Of the 84 Subordinate Judges and Munsifs in the North-Western Provinces, 47 are Muhammadans and 37 Hindus. The Bar is largely recruited from Muhammadan families. The only Native Judge who ever sat on the Bench was a Muhammadan. It is unnecessary, and would practically be impossible, to have Muhammadans sitting as assessors in the trial of Muhammadan cases, with English and Hindu Judges. Muhammadan law, so far as it is applicable, is carefully administered.

(6.) *Judicial Commissioner, Oudh.*—As regards ministerial establishments, where there are 806 employés, 36·4 per cent. are Muhammadans. Of presiding officers, the only Native Judge is a Muhammadan. Of Subordinate Judges and Munsifs, 17 are Hindus and 18 are Muhammadans. Among the Pleader class, there are 81 Muhammadans to 75 Hindus. In every sphere, the Muhammadans have far more than their due—on the population basis.

(7.) *Revenue Department.*—

(*a*) *North-Western Provinces.*—The return of Deputy Collectors from 1859 onwards shows that the Muhammadans of this class have in many years exceeded the Hindus, and have always been largely in excess of the population proportion. The Civil List of 1st January 1883 shows 42 Hindus and 28 Muhammadans, of the class of Deputy Collector and Extra Assistant Commissioner in the proportion of 60 to 40 per cent. In 1882 there were 95 Muhammadan to 76 Hindu Tahsíldárs (56 to 44 per cent.).

(*b*) *Oudh.*—The Civil List of 1st January 1883 shows that in the Commission there are 2 Muhammadans and 1 Hindu. Of Extra Assistant Commissioners, 19 are Hindus and 15 are Muhammadans. Of Tahsíldárs, 26 are Hindus and 29 are Muhammadas.

(8.) *Registration.*—In the North-Western Provinces, of Sub-Registrars and Registration Clerks (omitting Tahsíldárs), 167 are Hindus and 121 Muhammadans. In Oudh, of a total of 120, 57 are Hindus and 63 are Muhammadans. In the united provinces, therefore, the percentages are Hindus 55, Muhammadans 45.

(9.) *Police Department.*—There is no Hindu Assistant District Superintendent of Police, but 2 Muhammadans hold this post. Of 134 employés on R100 per mensem and over, there are 70 Muhammadans to 64 Hindus. Of superior posts below this class the details are—

Muhammadans	2,015
Hindus	2,382

In the lower grade (constables) there are 13,615 Hindus to 7,170 Muhammadans, in the proportion of 65½ to 34½ per cent.

(10.) *Agriculture and Commerce.*—The Director writes that the Muhammadans average 19 per cent. in *all* grades of employment, and 26 per cent. of grades on R60 per mensem and upwards: in both cases far above the population percentage. Of 659 kanúngos (who are usually Hindus), 121 are Muhammadans.

(11.) *Accounts Department.*—Of Superintendents and Clerks, there are 5 Muhammadans to 124 Hindus and Bengalis. Of menial employés, there are 30 Muhammadans to 18 Hindus.

(12.) *Jail Department.*—In the superior service there are 105 Muhammadans to 201 Hindus; in the inferior grades 504 Muhammadans to 646 Hindus.

(13.) *Medical Department.*—The returns show 377 Muhammadans against 378 Hindus in this Department, each having 50 per cent. of the whole number of appointments. In the great class of Hospital Assistants, there are 149 Muhammadans to 72 Hindus; of Compounders 118 to 104. There are only two Muhammadan Assistant Surgeons against 54 Hindus—here a distinct curriculum (at the Medical School) is essential.

Commissioners of Divisions: Jhansi.

(1) Here the substance is that while in population the Hindus are to Muhammadans as 21 to 1, the proportions of superior employés are only 3 to 1, and of inferior about equal.

(2) The three district reports are submitted. The Commissioner gives no summary, but discusses the general question as affecting the provinces, pointing out that in the North-Western Provinces and Oudh the Muhammadans have no grievance. Accepting the figures given by the District Officers the results are as under for the division:—

Rae Bareli.

Hindus	410
Muhammadans	244

or about 63 to 37 per cent. respectively.

(3) The numbers given are 1,633 Hindus and 1,189 Muhammadans—out of all proportion on any basis. The disproportion is visible in all grades and classes, and in all offices, except English offices and treasuries, where Hindus largely predominate.

Meerut.

(4) The statistics given for this division show 628 Hindus and 372 Muhammadans; the latter being 35 per cent. of the total, out of all proportion to the population figures.

Agra.

(5) Of a total of 934, 633 are Hindus and 301 are Muhammadans, the latter being thus about 32 per cent., out of all proportion.

Lucknow.

(6) No divisional abstract is given, but district summaries show that Muhammadans have more than their share of State employment, especially in the better-paid posts.

Rohilkhand.

In Moradabad—Muhammadans hold more than one-third of superior appointments.

In Budaun—The Muhammadan employés about equal the Hindus.

In Bareilly—Muhammadans hold 36 per cent. of superior posts.

In Pilibhit—The Muhammadan employés are 20 per cent. of the total number.

In Bijnor—There are 176 Hindus to 146 Muhammadans (presumably in superior service), or about 55 and 45 per cent. respectively.

In Sháhjahánpur—The Muhammadans have 29 per cent. of State posts in the district offices.

(7) The figures given here are 1,904 Hindus to 1,205 Muhammadans, or about 61 to 39 per cent.; while the Hindus outnumber the Muhammadans (in general population) by over 9 to 1.

Benares.

(8) Of 2,179 employés, 680 (or 31 per cent.) are Muhammadans.

Fyzabad.

(9) Of the 720 employés referred to, 33 per cent. is in the hands of Muhammadans, although their population percentage is between 9 and 10 only. As examples, the following are the Muhammadan percentages in this division:—

Allahabad.

Deputy Collectors	37½
Tahsíldárs	58
Naib Tahsíldárs	72
Others (the great majority)	28½

(10) The statement given excludes gazetted officers and menial servants: it shows that Muhammadans hold 23 per cent. of Government appointments against a population percentage of 11, and that Muhammadans enjoy a full share of State patronage, much in excess of what they might fairly expect.

Sitapur.

(11) Here the circumstances are exceptional; the population is entirely Hindu: Urdu is unknown, and there are no Muhammadans.

Kumaun.

From Registrar, High Court of Judicature, N.-W. Provinces, to Secretary to Government, N.-W. Provinces and Oudh,—No. 1022, dated Allahabad, the 11th April 1882.

I am directed to acknowledge the receipt of your letter No. 1028, dated the 29th March 1882, in the General Department, in which you ask for an expression of the views of the Hon'ble the Chief Justice and Judges on certain portions of a memorial presented to His Excellency the Governor General by the National Muhammadan Association at Calcutta.

2. The complaints of the memorialists are—

(1) That there is frequent miscarriage of justice occasioned by the insufficient acquaintance of English and Hindu Judges with the principles of Muhammadan law, and that since the abolition of the offices of Mufti and Kazi-ul-Kuzzat, Muhammadan law has practically ceased to be administered; and

(2) That in the subordinate judicial service Muhammadans are numerically inferior to Hindus.

The memorialists recommend, in order to improve the administration of Muhammadan law, that Muhammadan Judges be appointed in the mofussil to sit as Assessor Judges in the trial of Muhammadan cases.

3. There is no foundation in fact for these complaints.

4. By section 24 of the Bengal Civil Courts Act, 1871, Muhammadan law governs the decision of questions regarding succession, inheritance, marriage, or any religious usage or institution, in cases where the parties are Muhammadans, and Hindu law where the parties are Hindus; and in other cases the decision is to be governed by justice, equity, and good conscience. This practically confines the application of principles peculiar to Muhammadan law to a small class of suits, while in respect of the rest there is a general agreement as to the principles on which they should be decided between the Muhammadan and other systems of law.

In practice, also, it has not been found that justice has miscarried from the want of acquaintance of the Judges with Muhammadan law. More than half the Subordinate Judges and Munsifs in these Provinces are Muhammadans, and the Bar in all the courts is largely composed of Muhammadans, so that Muhammadan exponents of that law are always to be found, and, as a matter of fact, the decisions of English and Hindu Judges, even in cases to which Muhammadan law is peculiarly applicable, compare well with decisions of Muhammadan Judges.

5. The proposed appointment of Assessor Judges to sit with English and Hindu Judges is not only unnecessary, but practically impossible, and with as much, and indeed more, reason might the Hindu community ask for the appointment of such assessors.

It is open to question whether persons with the needful attainments could be found, and certain that, if found, they would not be superior to the English and Hindu Judges who preside in our courts.

It is doubtful if the Muftis and Kazis referred to by the memorialists were, in the majority of instances, persons on whose knowledge of Muhammadan law much reliance could be placed.

6. In regard to the second complaint, as to the numerical inferiority of Muhammadans in the subordinate judicial service, I am to say that of the 84 Subordinate Judges and Munsifs in the North-Western Provinces, 47 are Muhammadans and only 37 Hindus.

Of the 57 Subordinate Judges and Munsifs now serving, who have been appointed since the establishment of the High Court in June 1866, there are 29 Muhammadans.

Of the 22 Munsifs appointed during the five years ending the 31st March 1882, 12 are Muhammadans and only 10 Hindus.

There is nothing in the rules in force in these Provinces as to the qualifications of persons to be appointed to the office of Munsifs which unfavourably affects Muhammadans.

General Department, Notification No. 1494 A., dated Naini Tal, the 16th July 1877.

THE Lieutenant-Governor has had for some time under consideration the question of the expediency of insisting on the possession, by persons admitted into Government service, of a fair standard of general education. In pursuance of this object, His Honor is pleased to lay down the following rules, and to publish them for general information:—

I.—From 1st January 1879 no person shall receive an appointment in the public service to which a salary of ₨10 and upwards is attached, except under the following conditions.

II.—If the office is one in which a knowledge of English is required, the person appointed, if a native, must hold a certificate of having passed the middle class anglo-vernacular departmental examination, with Urdu or Persian as second language; and if a European or Indo-European, of having received a fair educational training. If the office is one in which a knowledge of the vernacular only (Urdu or Hindi) is required, the person appointed must hold a certificate of having passed the middle class vernacular examination in that form of the vernacular which is required.

III.—In both cases the possession of the University entrance examination certificate, with Urdu or Persian as second language, will be held a superior qualification.

IV.—The standards of the examinations mentioned in Rule II are those current in the Department of Public Instruction, subject to revision by order of Government and after due notice given. The certificates must be in the prescribed form, and bear the stamp and signature of the head of the office.

V.—Compliance with the above conditions will not exempt the person appointed from passing any special examination which may be required by the rules of the department to which he is attached.

VI.—For the present these rules will not apply to the Police Department, nor to any appointments (*a*) the salaries of which are not paid from Imperial, Provincial or Incorporated Local Funds, or (*b*) to which special departmental rules are already applicable; nor to nominations which require the sanction of the Lieutenant-Governor and Chief Commissioner.

VII.—The regulations in force for the conduct of the examinations mentioned in Rule II with detail of standards and mark system, will be revised by the Director of Public Instruction, North-Western Provinces and Oudh, and published for general information, and provision will be made in them for the admission to the examinations of persons privately educated who wish to attend.

By order, &c.,

C. ROBERTSON,

Offg. Secy. to Govt., N.-W.P. and Oudh.

From W. M. YOUNG, Esq., Secretary to Government, Punjab and its Dependencies, to the Secretary to the Government of India, Home Department,—No. 916, dated Lahore, the 19th April 1883.

YOUR letter No. 4, dated 8th March 1882, forwarded copy of a memorial from the National Muhammadan Association at Calcutta, and called for a full and careful report on the allegations and prayers of the memorial so far as they should be applicable to the position and claims of the Muhammadan community in the Punjab. It was also requested that the opinion of the Judges of the Chief Court might be furnished on paragraphs 19, 22 and 26 of the memorial as far as these paragraphs apply to the system in force in the Punjab.

2. I am now desired by the Lieutenant-Governor to submit copies of the communications marginally noted, containing the opinions of the Judges of the Chief Court, the Director of Public Instruction, the Anjuman-i-Punjab, and the Anjuman-i-Islamya on the several points contained in the memorial, and to furnish the opinion of the Lieutenant-Governor on the subject.

From Registrar, Chief Court, Punjab, No. 2406, dated 4th August 1882.
From Director, Public Instruction, No. 1263, dated 29th September 1882.
From Secretary, Anjuman-i-Punjab, Nos. 27 and 36, dated respectively 10th and 31st August 1882.
From Secretary, Anjuman-i-Islamya, dated 5th August 1882.

3. The memorial deals with the following matters:—

(1) The impoverished condition and general decadence of the Muhammadans of India.

(2) The existence of a feeling of dissatisfaction among Muhammadans with the present state of things.

(3) The impossibility of remedying it by any measures of reform adopted within the community.

4. The reasons for the decadence are stated as follows:—

(1) The share of State patronage enjoyed by them is very small. This is said to be largely in consequence of the substitution of Urdu for Persian in Behar, the North-Western Provinces and the Punjab, and of the vernacular dialects and the vernacular character for Persian in other Provinces.

(2) The Bengal order passed in 1864, whereby candidates for munsiffships were required to pass their examinations in English instead of a choice being left between Urdu and English.

(3) The resumption proceedings of the East India Company in 1828, which lasted for 18 years, and ruined a large number of ancient Muhammadan families, as well as the educational system of the Mussulmans, which was almost entirely maintained by rent-free grants.

5. It is further stated that a feeling of dissatisfaction and distrust among the Muhammadan population in India has arisen from the frequent miscarriage of justice, occasioned by the insufficient acquaintance generally possessed by English and Hindu Judges with the principles of Muhammadan law.

6. The memorialists pray—

(1) For a restoration of the balance of State patronage between Hindus and Muhammadans, and particularly that in making appointments (*a*) no regard should be paid to mere University degrees, and (*b*) separate examinations may be instituted for appointments to the subordinate judicial service without the candidates being required to submit to the preliminary condition of passing the B. A. examination of the Calcutta University.

(2) That the order issued by the Lieutenant-Governor of Bengal substituting the Nagri character for the Persian in the Behar Courts, should be withdrawn.

(3) That a Commission should be appointed in Bengal to examine the whole question of Muhammadan education, and to devise a practical scheme for that purpose.

(4) That a Commission should be appointed to enquire into the nature of the existing Mussulman endowments and accretions, to decide whether they should or should not be applied to promote Muhammadan education, and that Act XX of 1863 should be amended in accordance with the suggestions of such Commission.

(5) That a number of Muhammadan Judges qualified to expound the Muhammadan law should be appointed in the mofussil, and should, in fact, sit as Assessor Judges in the trial of Muhammadan cases.

(6) That in the High Courts of Calcutta, the North-Western Provinces, Madras and Bombay, as well as in the Chief Court of Lahore, a Muhammadan Judge should be appointed to assist the European and Hindu Judges in administering properly the Mussalman law.

7. The second prayer of the memorialists does not apply to the Punjab. Urdu is the language of the courts in this Province, and Muhammadans are under no disqualification in this respect in regard to appointments connected with the judicial system. The further petitions of the memorial will now be considered *seriatim*.

8. *State patronage.*—According to the last Punjab Civil List, appointments held by the Hindu and Muhammadan officials of the higher classes in the Punjab were distributed as follows :—

Appointments.	Muhammadans.	Hindus.
Extra Assistant Commissioners	54	38
Tahsîldárs	50	72
Munsiffs	28	46
Superintendents of Settlement	9	15
Total Administrative and Judicial appointments	141	171
Executive and Assistant Engineers, Public Works Department	2	18
Assistant Surgeons	13	52
Professors and Headmasters, Educational Department	4	22
Forest Rangers, Forest Department	8	9
GRAND TOTAL	168	272

The Muhammadans of the Punjab number 10½ millions, and the Hindus, Sikhs and others 8½ millions. It will be generally admitted that the Muhammadans have their full share of high uncovenanted appointments in the Province. Until recently the appointments to the post of Extra Assistant Commissioner have been made on the recommendation of the Judges of the Chief Court and the Financial Commissioner, without any element of competition, the persons so appointed being required to pass examinations after they had been nominated to the office. In regard to these appointments, therefore, the evidence of fitness preceding appointment is incomplete. The number of Muhammadan Extra Assistant Commissioners exceeds the number of Hindus. In making appointments to the post of Tahsîldár or Munsiff, regard is paid to the fact that the candidate has passed the prescribed examination, and the fitness of the candidate is in each case more closely scrutinized. Here Muhammadans, although possessing a considerable share of the appointments, are less in number than the Hindus. When we come to consider appointments to departments which need a special and technical education, the Muhammadans at once fall into an insignificant minority as shewn by the figures of the Public Works, the Medical and the Educational Departments. With regard to non-official employment, we find that out of a total of 154 pleaders only 27 are Muhammadans, while 127 are Hindus. Thus, in an open profession, to which any one with the requisite qualifications can be admitted without partiality or favouritism, the Muhammadans are largely in the minority.

9. These facts conclusively show that the Government has not been behindhand in affording opportunities to members of the Muhammadan community to distinguish themselves as servants of the State; on the contrary, if the energy displayed respectively by Hindus and Muhammadans in the scientific and legal professions be taken as a test of their respective fitness, an undue share of patronage has been bestowed upon the Muhammadan section of the community. Colonel Holroyd observes that the failure of Muhammadans to secure high appointments in the Educational Department is owing to the want of a knowledge of English which prevails in the community. But there is no rule in the Punjab, as in Bengal, demanding

a knowledge of English as a qualification for the post of Extra Assistant Commissioner, Tahsíldár or Munsiff, and this fact has no doubt contributed in a large measure to swell the share of these appointments held by the Muhammadans.

10. With regard to the third petition of the memorialists, namely, for the appointment of a Commission to examine the whole question of Muhammadan education, the Lieutenant-Governor is of opinion that the conclusions which may be framed by the Education Commission, recently appointed under the orders of the Government of India, will be applicable to the Muhammadan community, and that no special commission need be convened. The Punjab is perhaps the last Province where the infringement of the principle of self-help by affording special class facilities in education by way of State aid to Muhammadans could be justified. The reply to several of the statements made in the memorial on this head has been anticipated in the last Educational Review of this Province, copy of which is herewith appended. It is proposed to introduce in this Province the system of payments by results, capitation fees at so much for each pupil passed being granted according to the results of public examinations. Under this syetem (paragraph 16) religious education could be freely given in Muhammadan schools, and the extension of this principle is now under the consideration of the Lieutenant-Governor. In paragraph 7 of the Review it is shown that the object of this Government is to remove "artificial obstructions to the rise of natural ability from all ranks of the people, even the lowest, without distinction of caste, race, colour or creed." University scholarships (paragraph 31) have been thrown open to vernacular as to other students, and are tenable in aided as well as in Government Colleges. In accordance with paragraph 30, the Director of Public Instruction has devised a scheme for the award of open scholarships to boys distinguishing themselves in the primary and middle school examinations, and the scheme has been referred for the opinion of the Senate of the Punjab University. It is open to the Muhammadan community to found close scholarships for Muhammadans by private subscription. When these and other measures sketched in the Review are carried into effect, it will be exclusively the fault of the Muhammadans themselves if any disability continues to attach to them. It will then be open to them, if they please, to study in our schools or (if they so prefer) to establish their own schools, receiving grants-in-aid proportioned to their merit; they will be able to compete with others for Government scholarships, or, if they prefer, to establish exclusive scholarships of their own.

11. Self-help is needed to remedy the condition of the Muhammadan community in regard to education as it is sketched in the memorial; yet this remedy appears to be put out of the question as impossible by the memorialists themselves. In connection with this subject Colonel Holroyd observes that Muhammadan boys come to school later and leave it earlier than Hindus. Parents send their children to learn the Koran at schools attached to mosques, and when they have spent some years in learning passages of the Koran by rote, they then begin their general education. If this, as appears to be the case, is one of the main reasons for the backwardness of the Muhammadan youths in taking advantage of the opportunities for advance in education which are offered to the general public, it rests with the Muhammadans to arrange for combining the religious education on which they justly lay so much stress with general tuition in other subjects. The entire postponement of general instruction until a considerable period has been passed in purely religious education, which in many cases forms a mere *memoria technica*, can hardly be deemed necessary by enlightened Muhammadans any more than by other races of the world.

12. Passing now to the fourth prayer of the memorialists, it is only necessary to observe that the number of Mussulman endowments in the Punjab is extremely small, and the only case of importance is that of the Itmad-ud-Doula fund. So far as can be gathered from the documents which exist in regard to this fund, the trust was formed for the purpose of promoting education in the city of Delhi. The fund is devoted to the maintenance of an Anglo-Arabic school, attended by Muhammadans both of the Suni and Shia persuasion, but in which religious instruction has not hitherto been given. The fund is managed by a Committee composed mainly of Native gentlemen, presided over by the Commissioner of the Division. With this exception, the subject of Muhammadan endowment is one which calls for no action so far as this Province is concerned.

13. Under the fifth head I am desired to refer to the opinions of the learned Judges of the Chief Court, from which it will be seen that the statements of the memorialists are, so far as the Punjab is concerned, founded upon a misapprehension of facts. So far from our courts of law having failed to appreciate the intricacies of the Muhammadan law owing to the abolition of the office of Kazi and the non-appointment of Muhammadan Judges, it appears that when the Punjab was annexed a great deal was done to preserve the traditions both of Hindu and Muhammadan law, but that the Muhammadan community have largely overlaid the provisions of "Shara" by custom, and as the passing of the Punjab Laws Act gave custom the first place as the basis of decision in civil cases, the Muhammadan law has to a

large extent given way to custom by the action of the Muhammadans themselves. It is further shown, owing to the publication of several excellent English text books on Muhammadan law, that ample opportunities are afforded to English officers for its study, and the guidance, which is thereby afforded, is of a much more reliable kind than could be obtained by the association of Muhammadans of the Kazi and Maulvi class as assessors of the Courts. The promotion of the study of Muhammadan law is, however, a matter which may properly engage the attention both of the Government and of the literary bodies which exercise an influence on the studies of the community, and the subject is one which the Lieutenant-Governor believes will shortly be brought before the Law Faculty of the Punjab University for consideration.

14. The general conclusion which the Lieutenant-Governor would draw, after a full consideration of the prayers of the memorialists, is that the Muhammadan community, and not the Government, is responsible for the state of things which is depicted in the memorial. Such an appeal cannot fail to call for commiseration and for attention to any measures which may reasonably be taken with a view to removing obstacles in the path of Muhammadan progress, or affording additional inducements to such advance, similar to those offered to the community at large. But it is not for the Government to confer special privileges upon any one class of its subjects when they have failed to avail themselves of the opportunities freely offered to all. So far from the Muhammadans having incurred any disabilities under British rule, they were int he Punjab freed at the British annexation from a thraldom which placed them in a position inferior to the Hindus; and it was equally open to them to take full advantage of the just rule and universal toleration of the British Government. If they have failed to do so, the blame must lie at their own door, and for the future the remedy lies in their own hands.

From G. W. Rivaz, Esq., Registrar, Chief Court, Punjab, to the Secretary to Government, Punjab,—No. 2406, dated Lahore, 4th August 1882.

In reply to your No. 799, dated 6th April last, I am directed to forward, for the information of Government, copies of the Minutes recorded by the Judges on the points represented in paragraphs 19, 22 and 26 of the memorial from the National Muhammadan Association at Calcutta to the Government of India.

Opinion of Mr. Justice G. R. Elsmie.

The chief allegation in paragraph 19 is that the frequent miscarriage of justice occasioned by the insufficient acquaintance generally possessed by English and Hindu Judges with the principles of Muhammadan law has given rise to a certain feeling of dissatisfaction and distrust among all classes of the Mussulman population in India. I doubt much whether this assertion is founded on fact, so far as the Punjab is concerned.

2. I do not know that I can recall a single instance of miscarriage of justice in this Province which has been due to the cause alleged. Cases involving difficult questions of Muhammadan law are rare in the Punjab, and it is but seldom that the parties to suits invite the Courts to decide between them according to strict Muhammadan law. Cases, however, do occur in which there is no doubt that Muhammadan law must be the rule of decision. The most important of such cases have during the last 16 or 17 years been reported in the Punjab Record, and I suppose it would be easy for the memorialists to point out those in which failures of justice have occurred.

3. It is asserted further, however, that the Muhammadan law has practically ceased to be administered. This statement is not without some foundation in the Punjab. A few years after annexation the treatise called the Punjab Civil Code was promulgated for the guidance of the Courts, and was virtually the substantive law administered by the Civil Courts from 1854 to 1872. Section III, clause 1 of that Code ran as follows:—"The Hindu and Muhammadan Codes and the *Lex loci* or local custom or other sytems of law obeyed by any tribe or sect may be followed in all matters of civil right and social importance which are not opposed to morality, public policy, or positive law, and which may not have been provided for by any specific rule." Clause 5 was as follows:—"Whenever it may appear that the Hindu, Muhammadan or other law has been in any district superseded by local usage, and that both the parties would ordinarily be bound by custom rather than by law, the Court may ascertain the custom from competent and experienced persons and decide according to it."

4. Now, the latter clause which I have quoted appears to have proceeded on the assumption that originally the Hindus and the Muhammadans of the Province were guided by Hindu and Muhammadan law, which might possibly in the lapse of time have been superseded by customs. On this view the Courts for many years, to my personal knowledge, acted, and I

think I may say that in the great majority of cases regarding inheritance, marriage, betrothal and such like, the Courts applied the simple principles of Hindu and Muhammadan law as laid down in the subsequent sections of the Punjab Civil Code. The Courts did not go out of their way to search for customs, and the people were not, in the majority of cases, ready to allege their existence. But there were doubtless many well-established local customs at variance with Muhammadan and Hindu law which were in some cases followed in preference.

5. When, however, the Punjab Laws Act was passed on the 26th March 1872, the Legislature* at the last moment, at the suggestions of Sir George Campbell, accepted an amendment to the Bill as approved by the Select Committee, which had the effect of inverting the relative positions of the clauses of the old Civil Code which I have quoted. Under that Code, and according to the long practice of the Punjab Courts, Hindu and Muhammadan law came first and customs second. But Sir George Campbell said that the object of his amendment was that officers in the Punjab in administering the law might not mistake that custom came first and that Hindu and Muhammadan law only came when custom failed. And so Section 5 of the Punjab Laws Act took its present form.

* See Tupper's Customary Law, Vol. I, page 128.

6. I for one have never been convinced of the wisdom of the change, and my personal opinion is that it would have been better to have accepted the old Civil Code with its simple exposition of the leading principles of the Hindu and Muhammadan law, which the experience of 18 years have shown to be suited to the requirements of the Province, than virtually to invite a search for supposed customs in every case. Of one thing I feel perfectly certain, *viz.*, that the increase of litigations, and more especially of appeals to the higher Courts of the Province, in recent years may to a considerable extent be accounted for by the law which has made custom the first "rule of decision."

7. Sir George Campbell, however, seems to have gone upon the supposition—and possibly he was right—that clause 5, Section III of the Civil Code was founded on a fiction when it referred to the Muhammadan and Hindu laws having been "*superseded*" by custom. Sir George Campbell seems to have doubted whether Muhammadan law had ever prevailed in the Punjab. "He believed that comparatively few of the Punjab Muhammadans were governed by pure Muhammadan law. It had always seemed to him that the Muhammadan law was a law, not for a settled place, but for a wandering people, possessed of flocks of sheep and herds of cattle, which were divided amongst their descendants by rule of arithmetic."

"Not one out of ten, perhaps not one out of a hundred, persons in the Punjab was governed by the strict provisions of * * Muhammadan law."

8. I am disposed to doubt whether these assertions were strictly correct in 1872, more than 20 years after annexation, during which time the Courts had been trying to administer the principles of the Hindu and Muhammadan laws as contained in the Civil Code, and only enquired into custom when its existence was alleged and urged upon their notice by the people themselves. But Sir George Campbell's description may very possibly have been correct if applied to the Punjab at the time of annexation, and it can easily be understood that the vast body of Punjab Muhammadans, who are the descendants of Hindus who had been converted to Islám, would have adhered to Hindu law or customs in regard to inheritance and kindred questions, rather than adopt the Civil law as well as the religion of foreigners.

9. Under this view, and if Sir George Campbell was right, it would seem that the English Government in the first 20 years of its rule, instead of superseding Muhammadan law, did a great deal to introduce it into a country where it was practically unknown. But the Legislature was convinced by Sir George Campbell's arguments that custom should be the first rule of decision; and there can be no doubt that one of the effects of the Punjab Laws Act has been to give less prominence to the Muhammadan law in the Punjab Courts than it formerly enjoyed. I am far from saying, however, that this fact has, so far as I know, given rise to dissatisfaction or distrust among the Muhammadans of the Province.

10. Passing on to paragraph 22, I doubt much whether it can be said, with truth, that there is a numerical inferiority of Muhammadans in the subordinate judicial service of the Punjab. The Bengal condition, that no one should be appointed a Munsiff except the holder of a University degree, has no counterpart here. I find that about half of the Extra Assistant Commissioners and officiating Extra Assistant Commissioners are Muhammadans, while the other half are Christians and Hindus. Amongst the Munsiffs, 28 are Muhammadans to 46 Hindus; while of Tahsíldárs, 57 are Muhammadans and 68 are Hindus. Amongst Pleaders there are only about 22 Muhammadans to 95 Hindus. So it would appear that in a profession which is practically open to all, Muhammadans avail themselves of this career in the proportion of 1 only to 4 Hindus. Comparing this proportion with the proportion between Muhammadan and Hindu Extra Assistant Commissioners, Tahsíldárs and Munsiffs, it would seem that Government is far more ready to help Muhammadans than they are to help themselves. At all events, according to my experience in the Punjab, I think there is no tendency whatever to push on Hindus at

the expense of Muhammadans, and I have never heard it said that Muhammadans do not get fair play in this matter from Government officers who have any power of patronage.

11. After what I have written it seems unnecessary to say anything in regard to paragraph 26, which seems to me to have little or no bearing on the present state of things in the Punjab.

Opinion of Mr. Justice D. G. Barkley.

With reference to the remarks in paragraph 19 of the memorial, it may be observed that the offices of *Mufti* and *Kázi-ul-Kazzát,* as authorised expositors of Muhammadan law, were not found in existence in the Punjab at annexation, and have never been introduced. But in the earlier days of our judicial administration in the Province, when works of reference on Muhammadan law were rarely accessible to the Courts, it was not uncommon to refer points, which appeared to present any difficulty, to non-official Kázis, in whose *fatwas* the parties had confidence, and this course is still occasionally resorted to, especially by Native officers, in frontier districts. There is, no doubt, in the case of many of our judicial officers, European and Native (not excluding Muhammadans), a very imperfect acquaintance with the principles of Muhammadan law, which sometimes lead to erroneous decisions, but, with the facility which exists for appeal, such decisions, if the error is important, are almost certain to be brought to notice and corrected. And there cannot be said to be much difficulty in ascertaining from standard authorities what the Muhammadan law upon most questions of ordinary occurrence really is.

The question how far the Muhammadan law is modified or superseded by custom is one of much more difficulty when one party to a case alleges that it is governed by Muhammadan law and the other that a custom, differing from that law, prevails. There is no doubt that in questions of inheritances over the greater part of the Province, the Muhammadan law is very widely departed from. Husbands and widows, daughters and sisters rarely succeed to the shares allotted to them by that law, though widows, in the absence of sons, often succeed, on an estate resembling that of a Hindu widow, to the whole of their husbands' property. In the frontier Divisions of Peshávar and the Derajat, and in the Ráwalpindi Division, Muhammadan law is oftener referred to than elsewhere as constituting the rule of succession, but even then the departures from it are very numerous. (See Tupper's Punjab Customary Law, Vol. II, Sections IX, X and XII to XVI.) The difficulty usually felt in this Province is, therefore, not so much to ascertain what the Muhammadan law is as to discover how far it is followed. When not entirely superseded by custom, it may be followed in regard to some points, while it is disregarded as respects others.

Under these circumstances, it can scarcely be said that want of acquaintance on the part of the Court with the principles of Muhammadan law has given rise to much dissatisfaction among all classes of the Muhammadan population in the Punjab. Except the small class who have made a special study of the Muhammadan law, the Muhammadan community have little acquaintance with its rules, except in regard to matters to which they are habitually applied, and would be more likely to feel aggrieved if their customs were made to give way to Muhammadan law than when that law is not administered, because they have never been accustomed to observe it.

With reference to the statement that the major portion of the Muhammadan law regulating the domestic relations is not recognised by the courts of justice in India, some explanation of what the petitioners mean would be desirable. The Muhammadan law in regard to marriage, divorce, dower* and family relations is administered in all cases to which it is applicable. The Muhammadan law in regard to slavery is not, because slavery has been abolished by law, and there is therefore nothing upon which it can operate.

I have nothing to add to Mr. Justice Elsmie's remarks on paragraph 22 of the memorial.

With reference to paragraph 26, the demand for the appointment of Assessor Judges to sit with others in the trial of Muhammadan cases is one which is not required for the purpose of improving the administration of Muhammadan law, and is probably made in order to furnish an opening for the employment of those who have made a study of that law. But there would be just as much reason for the Hindus to demand the appointment of Assessor Judges to sit with others in the trial of cases governed by Hindu law, and if the Muhammadan candidates for superior employment have added to their knowledge of Muhammadan law some knowledge of other laws and a good general education, they will have no difficulty in

* In the Punjab an exception exists where extravagant amounts of dower have been stipulated for, which were never intended to be enforced, but which are thought to be essential to the honour of the family from which the brides are taken. In such cases the dower is fixed at what appears a reasonable amount with reference to the circumstances of the parties. But this correction of an abuse, the existence of which the Muhammadan law never contemplated, is not likely to be viewed with dissatisfaction.

finding employment either in the Subordinate Judicial Service or at the Bar, from which they may, if they show superior qualifications, rise to much more dignified and responsible positions than that of an Assessor sitting with a Judge to assist him in a single department of his duties.

In the case of the High Courts and of the Chief Court of the Punjab, Muhammadans, equal in point of qualifications to the distinguished Hindu Judges who have been raised to the Bench in the Presidency towns, would no doubt be readily appointed to the Bench by Government, but they must be possessed of equal qualifications, and not be merely men of superior attainments in Muhammadan law, so that they may be fitted to take their due share in all the work of the Courts. If they were only to assist in cases in which the Muhammadan law applied, there would be little for them to do, and they would occupy an inferior position to their colleagues. Their presence in the Court would also, in that case, be quite unnecessary, as the works of authority on Muhammadan law are the best guide when any question of real difficulty arises. Any encouragement to the study of Muhammadan law which is considered necessary should be given, *not by* creating special appointments in connection with the Courts for professors of that law, but by appointing lecturers on Muhammadan law in our colleges and granting scholarships for special proficiency in it. It would thus be associated with a superior education in other subjects, want of acquaintance with which forms one of the chief obstacles to Muhammadans attaining to superior employment.

In some parts of the Province, at least, it is a source of inconvenience to Government that so few Muhammadans qualify themselves for employment in the public offices, and that these are in most cases so imperfectly educated as to be unable to discharge the duties of the higher posts in these offices Special arrangements in the Educational Department may be desirable to stimulate higher education amongst Muhammadans, but the chief obstacle to their employment at present is, not a want of openings for them, but that so few candidates are available who can compete on equal terms with Hindus and others.

Opinion of Mr. JUSTICE W. H. RATTIGAN.

THE assertions made by the memorialists in paragraph 19 of their memorial are of a very sweeping character, and, so far as my experience goes in this Province, extending over a period of twenty years, they are not consistent with the actual facts. In the first place, the offices of *Mufti* and *Kázi-ul-Kazzát* have never been recognised in the Punjab since the British administration of the Province began, though it has been the practice in cases involving difficult questions of Muhammadan law to examine persons skilled in that law to aid the Court in a correct exposition of its principles. As a rule, however, the existing text books in English afford a sufficient, and often a more reliable, guide to the solution of questions relating to Muhammadan law than would be secured if the decision of such questions were left to the interpretation of *Muftis* and *Kázis*; for, as it was observed long ago with regard to the *baiwasthas* of Pandits, that it was an easy matter for them to support any given proposition out of the ocean of materials which the Hindu law supplies, so it may be said of the *Shara* that it would be equally easy to quote the opinion of some Muhammadan doctor in support of the contention advanced by either party in the course of a judicial controversy. With such books, however, as Macnaghten's *Principles of Muhammadan Law*, Neil Baillie's *Digest of Muhammadan Law*, Hamilton's *Hidaya*, Sir W. Jones' *Sorajeyya*, Almaric Rumsey's *Muhammadan Law of Inheritance*, and Syad Amír Ali's *Personal Law of the Muhammadans*, available to all judicial officers who have a knowledge of English, while Urdu translations of many of these works are also available to Native Judges who are not acquainted with English, it is scarcely likely that the attempt to administer the Muhammadan law can have proved so completely unsuccessful as the memorialists represent. Errors no doubt have occurred in the decision of points of *Shara* as in those connected with most other departments of law, but I think it a gross exaggeration to say that these have resulted in the frequent miscarriage of justice, which has produced a certain feeling of dissatisfaction and distrust amongst all classes of the Mussulman population. Nor do I believe the statement to be accurate that, since the abolition of the offices of *Mufti* and *Kázi-ul-Kazzát*, the Muhammadan law has practically ceased to be administered. In this Province the Muhammadan law, it is true, has not gained a general prevalence even amongst classes professing the Muhammadan religion, but the reason for this is not that assigned in the memorial. The real fact is that a large proportion of Muhammadan agriculturists in the Punjab are descended from Rajpút and other families converted from Hinduism, and amongst them, though the outward ceremonials of the Muhammadan religion are observed, many of the old Hindu customs relating to the devolution of property are nevertheless preserved. Thus it frequently happens that the widow of a deceased Muhammadan is permitted to succeed, like a Hindu widow, to the entire estate of her

husband; in other cases again, she is entirely excluded, and is only deemed entitled to suitable maintenance; while as often daughters and other female heirs who are recognised in the *Shara* are likewise excluded. So, again, in village communities the necessities of communal life and communal ownership are not unfrequently found to displace the supremacy of the strict Muhammadan law in regard to matters connected with inheritance. To this extent then it is true that the Muhammadan law has practically ceased to be administered, but this effect has resulted from the adherence of the people themselves to a different system, while in regard to pre-emption the Legislature has regulated the limits within which the right can be claimed. But in matters connected with domestic relations, such as marriage and divorce, the Muhammadan law is naturally more strictly observed, and in all such matters, except where local custom has prescribed a different rule, Courts in this Province endeavour to administer the principles of Muhammadan law to the best of their ability, and I am certainly not aware that their efforts to do so have caused a frequent miscarriage of justice.

2. Passing to paragraph 22 of the memorial, whatever foundation there may be for the complaint contained therein in other parts of India, the Muhammadans have certainly no reason to complain of the numerical inferiority of their co-religionists in the subordinate judicial service in this Province. For, in the highest grade of that service there are at the present time 41 Muhammadan Extra Assistant Commissioners to 29 Hindus and Sikhs, while in the next grade there are 57 Muhammadan Tahsíldárs to 68 Hindus. Nor does the condition that a Munsiff should have taken the B. L. degree regulate similar appointments in the Punjab. But with the spread of higher education and the equal facilities which Muhammadans enjoy with their fellow Hindu subjects for taking advantage of that education, the Muhammadans, if they desire successfully to compete with Hindus, must exert themselves to qualify in an equal measure for the coveted posts; for it can scarcely be reasonably expected that Government will encourage those who lag behind in the race of intellectual progress.

3. As to the necessity of improving the administration of the Mussulman law, I do not think the association of Assessor Judges would effect the desired object. I have already pointed out that several useful treatises exist on Muhammadan law, with the aid of which Courts presided over by English officers can dispose of most questions which come before them with little or no difficulty, while a considerable number of the Courts of original jurisdiction are already presided over by Muhammadan Judges. A far more efficient way, in my opinion, of securing the desired improvement would be by establishing a systematic and professional teaching of the Muhammadan law in our colleges, and by encouraging the study with scholarships and prizes. Another method would be by encouraging the translation into English of some of the principal Arabic treatises of admitted authority on Muhammadan law, such as the *Shara-ul-Vikayah*, the *Durr-ul-Mukhtar* and the *Tanvir-ul-Absar*, as well as of selections from such works as the *Fatawa-i-Kázi Khan* and the *Fatawa Alamgiri*. There is no doubt that the study of the Hindu law has been greatly facilitated by the translation of the leading Sanskrit Codes and Commentaries, and if similar efforts were made to render some of the original Arabic treatises on Muhammadan law of acknowledged merit accessible to our Courts, through the medium of carefully prepared English and Urdu translations, the administration of the Muhammadan law would be placed on as satisfactory a footing as could be desired. But such efforts cannot be successfully accomplished without substantial aid from Government, and if such aid could be given, it would go a far way to remove the ground for any complaints, such as are embodied in the present memorial, of indifference on the part of Government to the administration of the Muhammadan law.

Opinion of Mr. Justice R. T. Burney.

The matter has been dealt with so fully by my colleagues that only a few remarks seem necessary from me. I conclude that the writers of this memorial will scarcely assert that there is the great difference between the position of a Muhammadan in the Punjab and that of a Hindu. The statistics given in the memos. of my colleagues show that Muhammadans hold almost as many of the high appointments under Government in the Punjab as Hindus do. As regards appointments in district offices, there are several districts near Lahore in which at this moment the Superintendent is a Muhammadan. In the course of my own experience, whenever I have had opportunities of giving promotions or appointments in district offices and elsewhere, I have never thought that a Hindu had a superior claim simply because he was a Hindu; and I believe that the generality at least of officers hold the same opinion. Even in a Native State where I served a few years ago, in which the Rája and nine-tenths of the population were Hindus, some of the highest and best paid posts in the administration had been given by British Superintendents to Muhammadans. The state of things as described

in the quotation from Dr. Hunter's work in paragraph 11 of the memorial certainly does not exist in the Punjab, and there is no prejudice that I am aware of in favour of a Hindu.

2. With regard to the statement made in paragraph 19, the memorialists have not given instances of miscarriage of justice, but it is well known that the Muhammadans of the Punjab have themselves superseded law by custom, or rather that they have in many respects retained their ancient customs, and have never held themselves bound by the strict Muhammadan law. If an Assessor were appointed, as suggested by the memorialists, to assist the Judges of the High Courts in applying Muhammadan law, he would find himself confronted by a number of customs varying in different parts of the Province which had quite overruled the strict Muhammadan law. It is probable that no Muhammadan gentleman has made a complete study of all these customs in all parts of the Punjab, and even if he had done so, it is doubtful whether there would be any advantage in appointing to a Judgeship a man who was conversant with one subject only. When a Native gentleman has shown himself a thoroughly competent Judge like Mr. Syad Mahmúd in the North-West, let him by all means have a fair chance of winning a seat on the Bench of any of the High Courts.

From Lieutenant-Colonel W. R. M. HOLROYD, Director of Public Instruction, Punjab, to the Junior Secretary to Government, Punjab,—No. 1263, dated Lahore, the 28th September 1882.

WITH reference to your letter No. 800, dated 6th April 1882, giving cover to a memorial from the National Muhammadan Association, I have the honour to report as follows.

Director's memo. on the education of Muhammadans in 1871-72, and the measure taken.

2. In the year 1871-72 I submitted a memorandum on the same subject to which it may be useful briefly to refer. I showed that though a population with strong religious feelings could perhaps hardly be expected to avail themselves, to the same extent as Hindus, of a system of purely secular education, the conditions under which Government schools had been established in this Province were of such a nature as to attract a large proportion of the sons of Muhammadans. When vernacular schools were first organised the teachers of indigenous Persian schools, amongst whom Muhammadans greatly preponderated, were very largely employed, and again when the branch school system was introduced, the same principle was kept in view, and many of those whose interest it had been to oppose the Government system of education received appointments in the primary schools that were established in all the quarters of large cities to serve as feeders to the central institutions. The Persian language and literature were eagerly studied by both Hindus and Muhammadans, and formed indeed the only subject of literary education of any kind that extended beyond the very narrowest limits, and to the Persian language and literature a prominent place was assigned in the curriculum of Government schools.

Results of the measures.

3. The result of these measures was to make our schools popular with Muhammadans; and I showed by statistics that in many districts the percentage of Muhammadans attending vernacular schools was either a little below or equal to or a little above the percentage of Muhammadans on the whole population. North of the Sutlej the percentage of Muhammadans attending schools was generally lower than the percentage on the population. This, however, was to be expected, the Muhammadan population being to a great extent agricultural, whilst the trading classes, who are always more alive to the benefits of education, consisted chiefly of Hindus. It was to be expected also that in some of the wilder and more fanatical parts of the frontier the Muhammadans would necessarily hang back. On the whole, however, it was found that the Muhammadan population was ready to receive the vernacular education that was offered to them quite as readily as could be expected.

Proportion of Muhammadans in English schools was lower than in vernacular schools: the cause.

4. In English schools the proportion of Muhammadans was very much lower than in vernacular primary schools. This was not due to a greater readiness on the part of Muhammadans to attend vernacular as compared with English schools. Those willing to attend Government schools of any description would be quite ready to learn English if they had the opportunity. Where, however, the Muhammadan element most preponderates there were few English schools, and those that did exist were situated in towns where the Hindus naturally congregate.

Proportion in the college smaller still.

5. Whilst the proportion of Muhammadans attending English schools was comparatively small, that attending the college was smaller still, and out of 102 students enrolled in the Lahore and Delhi Colleges, six only were Muhammadans.

English education necessary to main tain the position of Muhammadans in the Government service.

6. In connection with this subject I expressed my belief that unless a fair proportion of Muhammadans should receive an English education of the highest order, men of that religion would be unable to maintain their position in the service of the State. English offi-

cers were already beginning to appreciate the advantages of a superior English education even in the case of candidates for appointments that had been bestowed, until recently almost exclusively, on men who were not acquainted with English; and I thought that nothing could arrest this tendency.

Remarks made in 1871-72 are applicable at the present time.

7. The remarks which I made on this subject in 1871-72 are equally applicable at the present time, though there has been some improvement in the proportion of Muhammadans attending Government and aided schools. In 1870-71, 35·8 per cent. of the scholars enrolled in Government and aided institutions of all kinds were Muhammadans; and 1881-82, 37·9 per cent. were Muhammadans.

Proportion of Muhammadans in English primary and English and vernacular secondary schools.

8. In vernacular primary schools for boys the Muhammadan element is sufficiently represented, though the attendance is necessarily small in some of the wilder parts of the country, especially on the frontier. In primary schools for girls the number of Muhammadans is very much larger than the number of Hindus, and the schools are generally more successful. In English primary schools, however, and in schools for secondary education both vernacular and English, the proportion of Muhammadans is comparatively low.* The chief reason, as I have already explained, is that the bulk of the Muhammadans are agriculturists, and it may be added that those who live in towns do not belong, as a rule, to the wealthy classes.

Proportion of Muhammadans in English primary and English and vernacular in College.

9. If the proportion of Muhammadans who receive a secondary education is comparatively small, it is still more remarkable how few join college, whilst still fewer complete the University course. There has been no doubt a decided improvement; for in 1870-71 there were, as we have seen, 6 college students only out of 102, whereas at the close of the year the Lahore College contained 103 students, of whom 13 were Muhammadans. Still the latter number is very low.

Scholarships won by Muhammadans in the last middle school and the entrance examinations.

10. It is remarkable also that though out of 2,671 students attending English middle schools 703 only were Muhammadans, the latter won no less than 37 out of 92 scholarships awarded by open competition in the last middle school examination, thus showing that the Muhammadan boys are quite able to hold their own. On the other hand, 1 only of the 13 scholarships awarded in accordance with the results of the Punjab entrance examination and tenable at college was gained by a Muhammadan; the reason being no doubt that few Muhammadans were willing to enter on a University career.

Number of Muhammadans in the English class of the Central Training College.

11. Again, amongst the students attending the English class of the Central Training College at the end of last year, 4 only were Muhammadans.

Position occupied by Muhammadans in the establishments of the Educational Department.

12. The result of this state of things so far as regards the Educational Department must inevitably be that all the higher appointments tend to fall into the hands of others. We find accordingly that the three officers at present employed as Assistant Inspectors are Hindus. In district schools some very excellent Muhammadan scholars are employed as Oriental teachers, and a few as English masters, but none of these draw more than R80 per mensem. Out of 36 appointments ranging in value from R90 to R400 not one is held by a Muhammadan. The three higher appointments are at present held, it is true, by Europeans, but they would probably be filled in case of a vacancy by Hindus. Amongst District Inspectors paid from Local Funds, Muhammadans are better represented, as 8 out of 21 on salaries varying from R100 to R180 are Muhammadans. The Muhammadans employed in this capacity, however, are mostly men of long service, who were employed when English scholars possessing the requisite qualifications were not procurable. One of the senior District Inspectors is a Muhammadan, who has received an English education, and he is officiating now as Head Translator on R·00, but this is quite an exceptional case. The following statement shows at a glance the number of appointments paid

* The percentage in each case is noted below :—

	Total No.	No. of Muhammadans.	Percentage.
Vernacular primary schools for boys	70,641	28,378	40·1
Ditto for girls	9,066	4,235	46·7
Vernacular middle and high schools	2,736	947	34·6
English primary schools for natives	23,019	7,178	31·1
Ditto middle ditto	2,671	703.	26·3
Ditto high ditto	453	91	20·1

from the Provincial revenues in the Educational Department which are held by Muhammadans and by natives of India of other persuasions exclusive of Europeans :—

	R200 AND ABOVE.		R150 AND BELOW R200.		R100 AND BELOW R150.		R50 AND BELOW R100.		R30 AND BELOW R50.		BELOW R30.	
	Others.	Muhammadans.	Others.	Muhammadans.	Others.	Muhammadans.	Others.	Muhammadans.	Others	Muhammadans.	Others.	Muhammadans.
Inspection	3	...	...	..	...	...	3	...	...	...	5	1
Colleges	2	...	...	1	..	...	1	1	...	...	...	2
Normal Schools	1	...	...	1	1	...	1	2	2	3	...	...
District Schools	4	...	7	...	11	...	36	20	42	37	9	15

Few appointments held by Muhammadans in the Educational Department: causes of this.

13. It will be seen, in short, that very few of the higher appointments in the Educational Department are held by Muhammadans. This is due neither to favouritism of any kind, nor to want of intellectual power or of physical energy on the part of the Muhammadans, for many of those employed in the Department are men of great energy and ability; but simply to the fact that so few Muhammadans are available who have received an English University education.

The best posts will gradually fall into the hands of English scholars.

14. The same cause must inevitably exercise the same effect in other departments: a University education in English will carry more and more weight, and all the best posts will, in my opinion, gradually fall into the hands of English scholars.

Reason why Muhammadans relinquish their studies so early.

15. The reason why the number of Muhammadans attending English schools and also vernacular schools for secondary education is comparatively small as compared with the number attending vernacular primary schools I have explained already. The question, however, why those who do attend English schools relinquish their studies so early and seldom join a college still remains to be explained, and it is this which is the more important question.

16. One reason, I believe, is that Muhammadan boys, especially those of the better classes, are frequently taught portions of the Korán by rote and other religious exercises either at home or in a mosque before they are sent to a school for secular instruction. In this way, as I pointed out in 1871-72, several years are expended, and the result is that the boy becomes a man before his education is thoroughly completed. Another reason is that the parents of the Muhammadan boys are not generally in affluent circumstances, and this causes Muhammadan youths to seek for employment at the earliest opportunity.

How should Muhammadans be induced to send their children to school at an earlier age.

17. The first problem to be solved, if we desire that the Muhammadans shall not be unduly depressed, as has been the case in Bengal, is not how Muhammadans who now hold aloof can be attracted to our schools, though this is a matter of importance, but how those who send their children to school can be induced to do so at an earlier age. The second is how Muhammadan boys can be induced to join a Government college.

The plan for effecting ditto suggested in 1871-72.

18. I pointed out that it was not to be expected for a moment that the Mussulmans could, unless in very exceptional cases, supply half the cost of really good English schools even in localities where there might be room for such schools, without a ruinous waste of power. I observed that the circumstances of different localities and the feelings and prejudices of the inhabitants varied greatly, but I thought that in all cases where there is reluctance to send children to a Government school at an early age, endeavour should be made to convince the people of the advantages to the Muhammadan community of a superior English education, and to induce them to maintain vernacular, and possibly, in some cases, Anglo-vernacular schools in which they might provide for instruction in their own religion, after their own fashion; such schools being aided by Government, and invariably so organised as to prepare the pupil at a given age to join a Government school of some particular grade, at some particular point in the course of study.

The Director holds the same opinion.

19. I still hold the same opinion on this subject. During the last few years, however, some schools have been established that might probably fulfil such a purpose; but the ruling of Government that grants-in-aid of vernacular schools are not to be given from Provincial revenues prevented the Depart-

ment from rendering them any assistance. Such schools have been eligible for aid from Municipal Funds, but on no fixed principles. The new arrangements in connexion with local self-government will, no doubt, afford an opportunity for the more systematic encouragement of such schools.

Encouragement should be given to Muhammadans to provide stipends to induce promising boys to continue their studies.

20. I think further that encouragement might be given to the Muhammadan community to provide stipends in connexion with schools of every grade, with the view of inducing the most promising boys of that community to prosecute their studies to a higher standard. If such stipends could be offered, in addition to any open scholarships that may be won in the ordinary way, to boys of respectable families who appear to need assistance, it is probable that such a measure would greatly tend to increase the number of Muhammadans who seek for a University education.

Higher education essential for Muhammadans to secure more lucrative appointments.

21. It will be seen that I am very strongly impressed with the belief, which I have held for many years, that higher English education is absolutely essential to enable the Muhammadan community to obtain a fair share of the more lucrative appointments under Government, and I feel, also, a very strong conviction that it is most desirable for many reasons that they should obtain an adequate share of such appointments. If his Honour the Lieutenant-Governor should consider that this view of the matter is a correct one, and that in order to hold their own it is essential that the Muhammadans should be adequately represented in English colleges, it would, I think, be easy to impress this on the leaders of the Muhammadan community generally, and induce them to make an effort for the removal of the present inequality.

The two essential points to help in effecting the object.

22. To effect this object it is essential (1) that Muhammadan boys should begin their general education at an early age, and (2) that students of high schools should be induced to complete their education at college.

From Pandit Amarnath, Secretary to the Anjuman-i-Punjab, to the Secretary to the Government, Punjab,—No. 27, dated Lahore, the 10th August 1882.

With reference to your No. 802, dated 6th April last, and subsequent reminders, forwarding for opinion a memorial from the Muhammadan community of Calcutta regarding the condition of Muhammadans in India, I have the honour to inform you that the papers received were published and circulated among the members for opinion, but no definite opinion has yet been received. A general meeting of the Anjuman will be convened shortly, and the opinion of the Society communicated to you probably in about a week's time.

2. In the meantime I beg to submit herewith a statement of the opinions of certain Muhammadan gentlemen as elicited by the Punjab Government in 1872 on a similar question.

P.S.—The memorial alluded to does not seem to be applicable to this Province, as will be evident from the Classified List of Judicial, Executive and other Civil Officials, which contains no less than 250 names of gazetted Muhammadan employés.

MUHAMMADAN EDUCATION.

The opinions of the Muhammadan members of the Senate of the Punjab University College and of certain Moulvis and others on the subject of Muhammadan education and of the condition of the Muhammadan community in general in the Punjab, which were elicited by the Punjab Government in 1872, are now republished, together with other papers bearing on the same question, with the view of forming a starting-point for the expression of further opinions with special reference to the points in the memorial of the National Muhammadan Association of Calcutta, to which the Punjab Government have recently directed the attention of the Senate of the Punjab University College and of the Anjuman-i-Punjab.

Memorandum on Muhammadan education in India, by Rahim Khan, "*Khan Bahadur,*" *Medical Fellow and Member of Senate, Punjab University College,—dated Lahore, the 17th April 1872.*

Before entering into the aims and objects of education as seen from a Muhammadan standpoint, I would first briefly describe the educational constitution of the Muhammadan society in India.

The Muhammadan society consists of three classes—the upper, middle, and the lower. The upper class consists of nawábs, jagirdárs, and rich zemindárs; the middle comprises maulvis,

moonshis and respectable Government servants; and the lower includes tradesmen, such as carpenters, blacksmiths, book-binders, &c., &c.

The members of the upper and lower classes are, as a rule, quite indifferent as regards the education of their children; the first on account of immense wealth they possess, and the last for fear of breaking through the time-honoured custom of the country, keep aloof from education. This assertion of mine might seem unique, but that it is a fact no one who has an opportunity to mingle with every class of the Muhammadan community can deny.

It is the members of the middle class who are intensely anxious about their children's education; for they, as the saying goes, all belong to the "profession of the pen" (قلم پیشہ). Thus it will be seen that the upper or the richer class of Muhammadans, on account of their wealth, and "lest their children get ill through intense study!" do not trouble themselves to educate them, but delight in seeing them whiling away their time in frivolous pursuits, such as kite-flying, cock-fighting, gambling, &c., &c. The lower class of the community is, as a rule, always anxious to bring up their children to their ancestral professions.

But the middle class men, having no riches and no other profession than "that of the pen," devote their heart and soul to the education of their offspring.

Having thus briefly stated the educational constitution of the Muhammadan community, I next propose to bring to light the Muhammadan views on the aims and objects of education. By educating their children, then, the Muhammadans mean to fulfil two objects,—one religious (معاد), the other worldly (معش). To obtain the first (if means permit), they employ a maulvi or send their children, generally at the age of four or five years, to a neighbouring mosque (where a mullah or a miájee always resides, supported by the residents of the mohalla) in order to receive religious instructions, in the shape of reading the Korán, studying Persian, learning the different forms of prayers, and the rules to observe the Rumzán fasts, &c., &c. These instructions the children continue to receive till the age of eight or nine years, when the father considers that he has, "under the blessings of God," fulfilled one of the highest obligations of the Muhammadan religion (فرض). This, then, constitutes a Muhammadan lad's religious education.

The sensible father next becomes anxious as to the means whereby his son may be enabled to earn a respectable living. This subject so engrosses his attention that he passes sleepless nights and is tormented by day dreams. Night and day, in fact he broods over it, discusses the subject of Arabic and Persian education, and says to himself that suppose I give to my son a thorough Oriental education, what will be the result? Will he by acquiring a proficiency in those languages be able to do well in the world? His daily experience of the world emphatically says No! Then he continues his soliloquy, and questions his experience further, which says that if you make your son a maulvi or a munshi, his highest monthly income will not exceed R5 or 6; how will your son support himself with this paltry sum? The same experience again tells him that people will rebuke you for making education the means of acquiring "rupees, annas and pies." These men in saying so, depart from the path of honesty; for no honest man can gainsay the fact that the chief and primary object for which he has received education is that for which he rebukes you, namely, to earn a comfortable livelihood: every thing else is subservient to this great end

The father then gives up all idea about Arabic or Persian, and brings before his mind's eye the brilliant picture of English education. He discusses its benefits and calculates upon the blessings it is likely to confer upon his son. He dilates upon the picture, and finds that a common "kirani" (an English copyist, so called by the natives), who can scarcely compose two lines of English correctly, earns R50 or R60 a month; while a maulvi or a munshi, kneeling at his feet on the sofa, and with clasped hands (دست بستہ) addressing the "kirani" as *hazúr* and *guríb purwar* simply to copy out for him, in English, certain accounts or vernacular papers prepared by him for the inspection of the sahib. This picture enchants the father so much that he forthwith falls on the ground and offers a heart-felt prayer to the Almighty (الله) who has so benignly put him to the right way of educating his son. Instantly he leaves home and carries his son to an English school. There if he finds Oriental element predominant, he leaves it with disgust in search of one which professes to give a thorough English education, with a respectable knowledge of the Oriental languages, though it be managed on missionary principles. The Lahore Mission School, I am happy to say, fully supports my position on this score. From the time his son gets admitted into the school he begins to entertain great hopes for his future greatness. At times he makes him a Civil Servant, at others a Doctor of Medicine, then a Lawyer and an Engineer. But alas! all this proves a mirage; for in the midst of his joy, he finds that for want of pecuniary means he is constrained, very reluctantly, to remove his son from the school, being unable to defray the expenses for his higher education, and dooming him for life to the mean state of "kiranidom." Thus it will be seen why "Muhammadans stand aloof from active co-operation with Government educational system, and lose the advantages, both material or social, which other

(the Hindus generally richer than Muhammadans) enjoy." Our Government regrets to find the Muhammadans in the back ground of education, and believes that "secondary and higher education conveyed in the vernaculars, and rendered more accessible than now, coupled with a more systematic encouragement and recognition of Arabic and Persian literature, would be not only acceptable to the Muhammadan community, but would enlist the sympathies of the more earnest and enlightened of its members on the side of education."

From what I have delineated above, I am sorry to say Government will not only fail in achieving its beneficient object, but also alienate its Muhammadan subjects from the system of education it is going to inaugurate; for, from an experience of more than a century, the Muhammadans are now fully convinced that nothing but a liberal English education can raise them to the scale of civilization, and make them appreciate the innumerable benefits which the English Government so liberally offers its subjects. Some would believe that Muhammadans on account of religious prejudices and apathy neglect the education of their children, or do not co-operate with Government system of education. Such a state of things might have existed years and years back, and may still exist in the lower order of the community; but to include the really earnest and enlightened members of the Muhammadan community under this category would be a dire injustice.

It is for want of pecuniary means that Muhammadans cannot cope with their Hindu fellow-subjects in reaping the benefits which the paternal Government offers them in matters educational; for it is an admitted fact that Muhammadans are generally poorer than the Hindus, because they are generally more extravagant,—be it spoken to their shame,—than the latter. Innumerable instances can be brought forward to show that Muhammadan gentlemen who are really earnest and enlightened and possess means do co-operate with Government system of education.

If Government really means to raise the status of its Muhammadan subjects, which it no doubt does, and requires them to sympathise and co-operate with its system of education, then it should not change its present educational policy—a policy which is appreciated by every right-thinking and really earnest and enlightened Muhammadan gentleman.

In order to encourage Muhammadans to partake more freely of the blessings which the present system of Government education offers, I would most humbly beg to suggest that a certain number of stipends be established in every Government school and college, and especially reserved for such Muhammadan lads only who are for want of means unable to prosecute their studies up to the higher branches of education, and who are really earnest to acquire knowledge and qualify themselves for the higher academic honours. If such inducements be offered to Muhammadans, many who are now on the back ground of education will in a short time appear on its vantage ground.

It is by giving such pecuniary aids to Muhammadans that Government will succeed in achieving its noble object, and not by encouraging Arabic or Persian at the sacrifice of higher English education. My opinion on the subject of education might seem unique, and some might even charge me with taking a mean advantage of education, but I must honestly say that I have faithfully portrayed the real feelings of the most earnest and enlightened Muhammadans, and that I have formed this opinion after a mature consideration, and from materials collected by me during a course of 14 or 15 years by mingling with every class of the Muhammadan community, and, by virtue of my profession, learning the secrets of every heart which would be difficult, nay almost impossible, for any other person to know.

Views of the Muhammadan Members of Senate.

That the Government system of education can never be thoroughly popular with the Muhammadans, as it ignores their religious teaching, and that it is well worth the attention of Government to consider whether it would not be wise to attach a teacher of religion for every denomination attending the Government schools. [The spiritual instructions being enjoyed separately by each denomination, whilst the secular instructions be given, as hitherto, to all denominations in common.] Other Christian Governments have no hesitation in providing for the religious instruction of the various denominations under their rule, and the Indian Government would most closely identify its interests with those of the people if such a measure were adopted. Many parents, anxious for the spiritual and moral welfare of their children, think that sending them to Government schools makes them immoral and atheists, and therefore keep them at home till they are old enough to resist these influences, but have no time left to fit themselves for employment.

2. If the above measure cannot be adopted, it seems but just that grants-in-aid be given to Muhammadan schools in which secular instruction is given, just the same as *grants-in-aid* are given to missionary schools, quite irrespective of the religious teaching. The creation of such schools should be encouraged by Government, and the Executive Committee is quite

prepared to stimulate scholast[illegible] vate enterprise among Muhammadans and others. Since the letter to Muhammadan gentlemen has been circulated, one school has already sprung into existence at Lahore; another is proposed; but it is best not to hurry on the establishment of these schools by official action. The matter should simply be put on the ground of the solicitude of Government for its subjects, and no money on any account should be collected through an official agency. The rules for the granting of the Government equivalent should be interpreted by the Educational Department in a liberal spirit. There is no doubt that, as worded, these rules *already* offer assistance to such schools; but this *must be explained* to the people who have never thought of interpreting them in their favour. The establishment of these schools may eventually tend to relieve the Government of half of its expenditure on education, but in the meanwhile it will convince the people that the Government is prepared not only to *take* but also to *give* money for their improvement. This is the ground upon which the matter should be put.

3. The establishment of middle class examinations at the Calcutta University, and the greater prominence to be given by that body to Oriental classics, will not draw the learned classes of this country to our side. On the contrary, to give to their learning the subordinate position of "middle class" will rather increase the breach. To pass the lowest Oriental examination (*e.g.*, at the Punjab University College) requires infinitely more study than to take the B. A. degree of the Calcutta University, and to consign native scholars, many of whom could teach the most eminent European Orientalists, to a position of inferiority is neither just nor expedient. The Muhammadan members, therefore, propose that in this Province the Maulvis who obtain the diploma of the first grade should rank at least with B. A.'s, and that the opportunity to create a learned body imbued with European enlightenment from among them should not be neglected.

4. Unless this is done, the Chiefs of this Province will not look either upon Government institutions or even the Punjab University as truly national, and bequests from them cannot be expected. Whilst on this subject, the Muhammadan members would press on the attention of Government the desirability of devoting all the educational funds bequeathed by natives, such as the Nawáb Itmád-ud-dowla Fund, *entirely* to purposes which would have been approved by their donors. Those funds might fitly be applied by the Punjab University College, which will scrupulously respect the conditions of the donations. The Itmád-ud-dowla Fund, *e.g.*, might appropriately be applied through the agency of the University College.

5. The appointment of Kázis will, no doubt, please the Muhammadan population if men of learning, piety and probity are appointed by Government.

6. The Muhammadan members of the Senate of the Punjab University College, after a very minute enquiry, are convinced that the Muhammadan youths in general cannot, for want of means, devote themselves to the acquisition of knowledge, and that many parents who are desirous, and even very anxious, to give their children a good liberal education cannot do so on account of poverty, and are consequently compelled to remove their children from schools before they have received a thorough and noble education. The Muhammadan members are, therefore, of opinion that, unless some sort of pecuniary aid be given to the Muhammadans, the object of Government to better the prospects of their Muhammadan subjects cannot be attained. They therefore most respectfully suggest that pecuniary aid, in the shape of scholarships, stipends, &c., be especially reserved in all the Government colleges and schools for such Muhammadan youths as are deserving and really stand in need of such help, in order to enable them to prosecute their studies for the higher departments of knowledge.

Opinions of Sunni Maulvis on Education and Kázis.

I.—The Mussulman Grant-in-aid question.

Q.—It is proposed to encourage Muhammadans to establish schools on the grant-in-aid system. In these schools instruction is to be given in subjects now taught in Government schools with due regard to the Government rules. Such schools would be entitled to a grant-in-aid by the Government in the same way as the Mission schools, irrespective of their religious teaching. Would the Muhammadans like this, and, should Government approve of the proposal, what are the means to carry it out?

A.—The proposal is highly praiseworthy, and calculated to do immense good to the Muhammadans, if adopted. It is the real want of the Muhammadans, and you will receive the sincere thanks of the Muhammadan population of India should you become the medium to remove the want. Hundreds, nay thousands, of students would enter these schools, and their parents would assist Government in money, according to their means, for the maintenance of such institutions. Should such schools be established, Government will have to devote much less money for educating its subjects than it now does. In a few years such an affection

would spring up between the rulers and the ruled that it is sible now to judge it. The doubts now entertained by the people of the intentions of Government would be at once removed, and they would be convinced that Government wishes to do them good both in this world and the world to come.

Another answer.

This step is proper, provided the subjects take it of their own accord; but the Muhammadans have become very poor, and will scarcely be able to start these grant-in-aid schools.

A third answer.

It is unobjectionable to teach the sciences علوم مروجه in Muhammadan schools with a view to worldly advantage.

II.—Religious education in Government Schools.

Q.—Another proposal is that in Government schools religious teachers be appointed for the religious instruction of the Muhammadan students. This is, however, against the existing Government rules; but should it be approved of, to what extent would it be profitable to you?

A.—Should the proposal obtain the approval of Government, it would impart a new life to the people of India. It would be a fact unprecedent in the annals of the Muhammadan rulers of India, and would be regarded as a gift never before obtained. People would give up the talk about the former rulers of the country—nay, they would publicly say, "When did the Muhammadan rulers of India do such things for the people of India as are now being done by the English?" The proposal is calculated, indeed, to do good to the people both in this and the next world. It is indeed opposed to the existing rules of Government, but the Government can easily change the rules, as a change can do no harm to the Government; on the contrary, there would be incalculable benefit to the people of this country, who would love their rulers more than they do their own parents, since the Government would be their spiritual father.

In conclusion, I have to remark that should the proposals meet with the approval of Government, committees should be appointed in all the towns, &c., to call upon the people to carry out the scheme and to assist in money for the realization of the object as far as their means will permit them.

Another answer.

This is still better. In this way the sciences, both general and religious, will prosper. Experience has shown that most Muhammadans complain that religious instruction is not imparted in Government schools. When this ground of complaint will be removed, it is certain that the students will increase in number and make much more progress than hitherto.

A third answer.

Religious instruction to Mussulman pupils will prove highly beneficial, if only there be no obstruction in the way.

III.—The question of the appointment of Kázis.

Q.—If the Government of a country (be it either a Muhammadan Government or not) wishes to appoint a Kázi, can it do so according to your law?

A.—Yes; any Government, of whatever religion or faith it may be, can make the appointment of Kázi, and it is lawful for the latter to accept the appointment when offered. A Kázi must make his decisions according to the *Shara* of the Prophet. He must be able to consult the Korán and the *Hadis*, and must himself be a pious and just man. Any person who possesses these qualities can be called a Kázi, a Mufti, or a Mujtahid, regardless of the fact whether he is or is not appointed by a Muslim Government, whether his decisions are or are not acted upon by the people, and whether he has or has not the *powers* of a Kázi. The commands for us are to obey any person in whom the qualities above described may be found, and to act according to his orders. We are bound to obey him in the same manner in which we now obey the Mujtahids, who are consulted on matters relating to fasting, prayer, and other religious questions.

Q.—What is the rule according to the *Shara* for the appointment of Kázis—should Government make the selection, or should the people elect the man for that office? Can a Kázi thus appointed pass his decisions according to the local custom of the country when it overrules the Muhammadan law?

A.—Government may appoint any person to the post of Kázi who possesses the qualities described above, and it can make such appointment whenever it likes. It is not necessary that the people should make the selection. Any person having the ability to give a *fatwa* is a Mujtahid and a Kázi. It is beyond the competency of a Kázi to pass any orders opposed

to the *Shara* of the Prophet. He is bound to act as provided in the *Shara*, and cannot go beyond that. Should he in any instance act against Muhammadan law, his decision must not be acted upon, and he must lose his position if he does so.

Q.—Is the presence of a Kázi considered of essential importance among the Muhammadans on occasions of marriage, &c.? To what extent have such affairs suffered where there are no Kázis?

A.—Government will much oblige the people if it appoints Kázis who are able to decide according to the Muhammadan law. Although it is very easy to read a *Nikah*, and any person able to read a Nikah can perform the marriage ceremonies as provided in the *Shara*, yet the appointment of Kázis will much facilitate the decision of questions relating to matrimony, divorce, gifts, bequests, inheritance, &c. The Courts would get material assistance in deciding such cases should Kázis be appointed; and these cases would then be disposed of without the slightest difficulty. What is there now except perplexity and embarrassment in such cases where there are no Kázis?

Answers—another set.

(1) It is legal and even meritorious for a non-Muhammadan Government to appoint Kázis with full or limited powers if there be no unjust interference in the matters that are entrusted to them.

(2) The subjects should select a just, learned, and pious person for the post of Kázi, and then Government approve and make the appointment.

(3) It is *necessary* to have a Kázi to celebrate the nuptials of minors who have no heirs, but it is also proper and advisable to have one in other cases of marriage, and in those of divorce and in the distribution of property left. In this country and in these days most nuptials and the division of property take place contrary to the dictates of the Muhammadan law, and thus occasion disputes and hostilities. When a Kázi will be appointed, and it will be proclaimed that the above description of cases will be considered null if performed without his knowledge, then these grievances will at once be put a stop to. The Kázi shall decide according to the letter of the law even where opposed by custom, and to such custom he shall not be bound at all.

Answers—another set.

(1) The reigning king, whether he be just, oppressive, a believer or not, has the power to appoint a Kázi; and whoever is fit for the task can accept the dignity under him, provided there be no improper interference in the discharge of his duties, as it has been mentioned in the following passages:—

قال فی الدرالمختار في كتاب القاضي — ويجوز تقلد القضاء من السلطان العادل و الجائير و لو كافر
لا اذا كان يمنعه عن القضاء بالحق فيحرم —

قال فی الفتاوی العالمگیریته — ويجوز تقلد القضاء من السلطان العادل و الجائير و لكن انما يجوز
من السلطان الجائير اذا كان يمكنه من القضاء بالحق — ثم قال و الاسلام ليس شرط فيه اے
ی السلطان الذي يقلده

(2) The Kázi is appointed by the king, and not by the subjects, although he may have been deciding differences among them. This is proved by the following passage:—

قال فی الباب الخامس من كتاب ادب القاضي من الفتاوي المذكورة و اذا اجتمع اهل بلدة
على رجل وجعلوه قاضيا يقضي فيما بينهم لا يصير قاضيا —

(3) Although the celebration of nuptials and the proclamation of divorce can be done without a Kazi, yet in disputed cases and on questions regarding the nullity of marriage, and the separation of parties joined by matrimony, his presence is indispensably required. Hence the absolute duty of appointing a Kázi, and the duty کفایه =*i.e.*, discharging others from the same obligation) of accepting the office, as it has been stated in the following passage:—

قال فی الباب الاول من الكتاب المذكورة من الفتاوي المذكورة — نصب القاضي عوض كذا
فی البدايع وهو من اهم امور المسلمين واقوى —
و قال فيه ايضا — والاصل ان القضاء فريضته محكمته و سنته مقضيته قد اخرء الصحابته والتابعين
ومضي عليه الصالحين و لكنه فرض كفائته —

بسم الله خيرالاسماء

(۱) — پادشاه كو واجب هی كه احكام سلطنت كو موافق شريعت كے فيصل كريں
قال الله تعالی يا داود انا جعلناک خليفه فی الارض فاحكم بين الناس بالحق — و قال الله تعالی

نا انزلنا عليك الكتاب بالحق فاحكم بين الناس بما اريك الله و قال عزوجل و اشهدو اذا عدل منكم — اسلئے بادشاہ اسلام کو واجب ہی کہ قاضي جامع الشرايط مقرر کرین —
دوسرے جانب مین قاضي جامع الشرايط کو بھي قضا کا قبول کرنا واجب ہی مگر بوجوب کفائي فی الشرايع تولی القضاء مستحب لمن يثق من نفسه بالقيام بشرايط ور بما وجب و وجوبه علی الکفائية —
و فی القواعد — و يستحب التوليته لمن يثق من نفسه بالقيام بشرايطها علی الاعيان و يجب علی الکفاية — و في شرح لمعة الدمشقی وهو واجب کفائته في حق الصالحين —
اور غير مسلم حاکم اگر قاضي کو کہے کہ تم اپني شرع کے بموجب فتویٰ دو تو اس حکم کي تعميل بھي قاضي کو جايز ہی — چنانچہ جامع عباسي مين ہی — جايز است از جانب حاکم جابر قاضي شدن ہرگاہ دانند کہ احکام شرع را بطريق حق جاري ميتواند ساخت — اور قواعد مين ہی ولا يجوز الولايته من قبل الظالم الا اذا عرف في نفسه انتمکن من الحکم بالحق فان لم يعلم لم يحل له الا مع الالزام فيجوز الا انيکون الحکم في قتل من لا يحل قتله فيحرم مطلقا — اور اسيطرح دروس مين ہی — ولاريب في جوازه للبحاير الموائق بمراعات الشرايط — يہہ بھي واضح ہو کہ اگر امام موجود ہو تو قاضي کا مقرر کرنا حکم امام پر منحصر ہی چنانچہ شرايع الاسلام مين ہی — و ايضاً يشترط في ثبوت الولايته اذن الامام عليه السلام اومن نوض اليه الامام وان استقفي اهل البلد قاضيا لم ثيبت ولايته — ولولم يعرف به الامام وجب ان يعرف نفسه لان القضاء من باب الامر بالمعروف ليکن جب امام موجود نہ ہو تو جو شرايط امام نے بتائي ہين انکا ہونا قاضي کے لئے واجب ہی چنانچہ شرح لمعہ مين يہہ حديث منقول ہی تنظروا الي رجل منکم قدروئي حديثنا و عرف احکامنا فاجعلوه قاضيا فاني قد جعلته قاضيا فتحاکموا اليه و في بعض الاخبار فارضوا به حاکما فاني قد جعلته عليهم حاکما و اذا حکم بحکمنا فلم يقبل منه فانما بحکم الله استخف و علينا ردوالراد علينا راد علي الله وهو علی حد الشرک بالله عزوجل پس معلوم ہوا کہ غير جامع الشرايط کو اگر حاکم بھي قاضي کردين تو وہ قاضي نہين ہوسکتا البتہ حاکم تحقيقات کرکے ايسا شخص بہم پونچاے کہ جس مين شرايط قاضي کے پائے جائين تاکہ اسکي فتویٰ کو سب شريعت کا حکم سمجھکر قبول کرلين —
(۲) — شريعت اسلام بلکہ ہر مذہب مين يہي ہی کہ شريعت رسوم ملک کي تابع نہين ہوسکتي — بلکہ شريعت ناجايز رسمون کے توڑنے والے ہی اسواسطے جو قاضي جامع الشرايط ہوگا وہ رسوم ملک کا وہين تک لحاظ رکھيگا کہ جہانتک شريعت متحمل ہوگي —
علاء الدين بادشاہ ہندوستان اس خودرائي کے سبب سے اہل تاريخ مين مورد طعن ہی اکبر بادشاہ نے براہ مصلحت انديشي اتنا زيادہ کيا تھا کہ شيخ مبارک يعنے ابوالفضل اور فيضي کے باپ سے ايک محضر لکھوايا اور جو جو علماے وقت تھے اونسے جبراً مہرين کرواليں — خلاصہ اس محضر کا يہہ تھا اگر کوئي مسئلہ اختلافي ہو تو بادشاہ وقت بموجب اپنے راے کے اسمين مناسب وقت مسئلہ کو ترجيح دے سکتا ہی چنانچہ اسوقت بھي سب لوگون نے اسبات کو بہت برا جانا تھا اور اہل تاريخ نے بطور شکايت اپني کتابون مين لکھا ہی نکاح مين قاضي کا ہونا شرط نہين ہی البتہ جو اور تنازع باہم واقع ہوتے ہين انکے لئے اور مسايل ميراث وغيرہ کے لئے قاضي کي ضرورت ہوتي ہی اور اسمين بھي شک نہين کہ امر بالمعروف اور نہي عن المنکر جو اہم مسئلہ شريعت کا ہی اور عقلاً اور نقلاً جسقدر کہ ممکن ہو ہر شخص پر واجب ہی — پس اسپر نظر کرکے جسقدر حکم شرعي کہ کوئي پوچھے انکا بموجب شرع کے بتانا چاہئے —
بعد ان سب باتون کے يہہ بھي کہنا ضرور ہی کہ ہندوستان کے اہل اسلام مين دو فرقے ہين ايک شيعہ اور ايک سني اور دونون کے اصول و فروع مين اختلاف کلي ہی اسلئے نہايت

مناسب هی که انکا قاضي سرکار سے علیحده مقرر هو — چنانچه لکهنو مین باوجودیکه حکومت اهل تشیع کي تهي مگر مفتي اهل تسنن کے علیحده مقرر تهے — اس طرح کابل مین اگرچه عملداري اهل تسنن کي هی مگر شیعون کے قاضي علیحده هین —

جواب سوال اول — هر گورنمنٹ کو خواه کسي مذهب و ملت مین هو اهل اسلام سے قاضي مقرر کرنا ممکن هی چنانچه فتاوي درمختار مین لکها هی ویجوز تقلدالقضاء من السلطان العادل والجایر ولوکافر الا اذا یمنعه عن القضاء بالحق فیحرم — اور فتاوي تاتارخانیه مین هی الاسلام لیس بشرط فیه ای من السلطان الجایر اذا کان یمکنه من القضاء بالحق پس ایسا گورنمنٹ اگر قاضي مقرر کرے اور قوم راضي هو تو درست هی چنانچه ردالمحتار حاشیه درالمختار مین هی — اذا ولي الکافر علیهم قاضیا ورضیه المسلمون صحته تولیته بلاشبهته تامل —

جواب سوال دوم — شرع شریف مین قاضي مقرر کرنیکا یهه قاعده هی که جس جگهه گورنمنٹ غیر مسلم هو تو مسلمانونکو چاهئے که ایک شخص جامع شرایط قضا کو منتخب کرکے پیش کرین که گورنمنٹ اوسکو منظور کرے چنانچه ردالمحتار مین هی — واما بلاد علیها ولاة کفار فیجوز للمسلمین اقامته الجمع والاعیاد ویصیرالقاضي قاضیا بتراضي المسلمین فیجب علیهم ان یلتمسو اوالیا مسلما منهم لیکن قاضي مقرر کرنے مین نهایت احتیاط اور حزم چاهئے جب تک صفات مفصله ذیل و تحقیقات کامله سے اوسمین ثابت نهولین هرگز قاضي نکیا جاوے یعنے بالکتاب دانسته عادل متقي پرهیزگار متدین غیر متهم هو اور عقل کامل اور فهم مستقیم رکهتا هو اور آثار صحابه رض اور اقوال آیمه سلف رح سے بخوبي واقف هو — اور اگر درجه اجتهاد کا بهي رکهتا هو تو اولی هی شرط نهین والاجتهاد شرط الا ولویته درالمختار اور لازم هی که اعلم اور اعرف اور حلیم اور صابر علي ما اصابه من الناس اور سب سے اولي هو بقوله علیه السلام من قلد انسانا عملا وفي وعیته من هو اولي منه فقد خان الله و رسوله و جماعته المسلمین اور چاهئے که فی الجمله غنا بهي رکهتا هو قال فی المحیط یستحب لاانام ان یقلدالقضاء من له ثروة وغنیة کیلا یطمع في اموال الناس کذا فی العالمگیریته — اور کسیکي سفارش سے یا رشوت کے ذریعه سے بهي قاضي نهو کذا في درالمختار — اور ایسا قاضي برخلاف شرع محمدي کے رسوم مروجه کے مطابق قضا کرنیکا شرعاً مجاز نهین هی قال الله تعالی ومن لم یحکم بما انزل الله فاولیئك هم الظالمون —

جواب سوال سوم — نفس معاملات نکاح و مهر و طلاق و بیع و شرا و هبه اور اسکي امثال مین مذهب اهل سنت و جماعت مین قاضي کا هونا ضرور نهین هی ان معاملات کو هر نیک مسلمان موافق قواعد شریعت کے کرسکتا هی لیکن مقدمات نکاح و مهر و طلاق و نکاح ثانی و انتظام اموال قیامي و احکام آیمه مسجد و احکام اوقاف وغیره اور بهت سے امور کے لئے جنکا اهتمام بجز ایسے شخص کے جو قواعد شرعیه سے بجوبي واقف هو کوئي نهین کرسکتا قاضي کا هونا ضرور هی بسبب نهونے کئي جگهه بڑے بڑے جرم اور فسادات شرعیه مثلاً عدت طلاق مین اور محرمه رضاعي سے نکاح کرنا وقوع مین آئے هین شرع شریف مین قاضي کا مقرر هونا اهم امور اور اقوے ضروریات بلکه فرض هی چنانچه فتاوی عالمگیریه مین هی نصب القاضي فرض کذا فی البدایع و هو من اهم امورالمسلمین و اقوے واوجبه علیهم ،

جواب سوال چهارم — یهه امر نهایت متحسن و مفید هی اگر گورنمنٹ مدراس اسلامیه مین مدد منظور فرماوے تو اجراے تعلیم علوم مروجه حسب پابندي قواعد سرکاري ممکن هی چنانچه اس مجلس نے بهي اصول اجرائے مدرسه اسلامیه هذا مین تعلیم علوم مروجه کي تجویز کي هوئے هی جسکے واسطے مدرس ریاضي مقرر هوگیا هی ،

جواب سوال پنجم — اگر مدارس سرکاري مین اطفال اسلام کی تعلیم کے لئے ایک ایک مدرس واسطے تعلیم علوم دینیه کے بهي مقرر هوجاوے تو اسمین بهت فایدے متصور هین ،

اول — طلباء کا مہذب اور دیندار متقی پرہیزگار ہونا ؛

دویم — حق شناسی خدا و رسول جو مدار رضامندی پروردگار ہی ؛

سوم — امید اطاعت والدین اور حکام جو سعادت عظمیٰ اور عافیت کبریٰ اسپر موقوف ہی ؛

چہارم — کمی مقدمات اور قضایا کی جس بلا مین ایک عالم گرفتار ہی اور ایسے واہیات مین اپنے اوقات عزیزہ کو برباد کر رہا ہی ؛

ظاہر ہی کہ موجبات اور تنازعات علی‌العموم دو امر ہین ؛
۱ — ایک جہالت احکام شرعیہ دوسرا طمع نایز
اور علوم کی تعلیم ان موجبات کے زایل کرنے مین سریع‌الاثر ہی ؛

پنجم — اسرافات مصارف رسوم ناجایزہ شادی و غمی سے احتراز کرنا کہ یہہ اسراف وبائ ایسے بلاے عظیم ہی جسکو حقیقتہ اصل‌الجرایم وام‌السیات کہنا چاہئے لوگون نے واسطے فخر نام آوری کے شادی اور غمی مین بہت سے بیجا خرچ جو شرعاً و عرفاً ممنوع ہین ایجاد کر رکہے ہین اور اون اخراجات کے پورا کرنیکے لئے کیا کیا ظلم اور گناہ اور فریب در حرام خواری اور حق تلفی ہی جو نہین کرتے — اور ایسے بری بری نتایج اور خرابیان نکلتی ہین جو موجب ذلت و رسوائی دوجہان کے ہوتے ہین مثلاً ہزارہا لڑکے اور لڑکیان غریب لوگون کے جب بالغ ہوجاتے ہین اونکی شادی بسبب افلاس والدین کے جو ادائے مرسومات عرفیہ کے طاقت نہین رکہتے سالہا سال تک ملتوی رہ جاتی ہی اور وہ لڑکے بمقتضاے غلبہ نفس بری بری گناہون مین جو عندالشرع والحکام مذموم ہین ایسے گرفتار ہوتے ہین کہ آیندہ انکی صلاحیت کی امید بہی نہین رہتے — اور اگر بالفرض کوئی غریب اپنے اولاد کے شادی ملتوی نہ بہی کرے تو بہ سبب اداے مرسومات کے ایسے قرضہ مین دب جاتا ہی کہ مدت‌العمر اوس سے رہائی نہین پاتا اور بعد انتقال کے وہ قرضہ اپنی اولاد کے ذمہ بطور وراثت چہوڑ جاتا ہی — مسلمانون مین یہہ سارے بلا بیعلمی کی شامت سے پہیلی ہوئی ہی اگر اونکے بچے خوردسالی مین ہی احکام شرعیہ سے واقف کئے جاوین تو امید ہی کہ بڑی ہوکر اس وبائے مہلک سے نجات پاوین فقط

المرقوم ۳ ماہ رمضان شریف سنہ ۱۲۸۸ ہجری مقدس ؛

Memorandum by MUHAMMAD LATIF, *Editor, Journal of the Anjuman-i-Punjab, and Secretary of the Arabic Journal Nafa-ul-Azim, on Muhammadan* education in India.*

THE subject has attracted the attention of the Supreme Government, and a few remarks with reference to Government Resolution on the subject are hereby respectfully offered.

Government has justly sympathised with its Muhammadan subjects who, as its says, "do not, with the exception perhaps of the North-Western Provinces and Punjab, adequately, or in proportion to the rest of the community, avail themselves of the educational advantages that the Government offers." Why the case is such demands our first consideration.

India has peculiarities of its own which no country in the world can perhaps possess. The different forms of religion which Indians follow, the numerous customs which they hold sacred, and which they respect, as well as their religion, and the various religious thoughts and notions by which they are actuated, make Indians quite a distinct race when compared with the rest of the people.

Notwithstanding the great variety of religious forms and beliefs for which India is characterized, no section of the community is inspired with more religious zeal than are the Indian Mussulmans. In matter of custom the Muhammadans of India would as much respect the custom observed by their antecedents and elders of the family as they would respect their religion, and it is in the former point that they differ from the rest of their brethren in more remote parts of the world. The Prophet commands the followers of Islam to do four things for their children before they can claim to have pleased God, and to become affectionate parents,—1st, they should circumcise them; 2nd, inform them of the principles of their

* The subject was more exhaustively treated in the Journal of the Anjuman, dated 2nd January 1882.—M. L.

religion; 3rd, educate them properly; 4th, when they reach at proper age, marry them. These religious precepts have never been overruled by custom, and are strictly observed by all classes of Muhammadans in India. It is this religious command that compels Muhammadans to instruct their children in Korán* and other religious books. After receiving this preliminary instruction in religious books which absorbs a good deal of their time, they are sent to schools, and, as the time now becomes too scarce for them to receive a liberal education, they are sent there to receive such instruction only as may be necessary to procure for them a means of livelihood suitable to their future position in life, and with no other object. It would thus appear that for one reason they are sent to schools too late (*viz.*, after they have undergone a course of study in religious books), and that for the other (*viz.*, worldly motives) they are taken out from schools too early. Among the Hindus there is no such religious obstruction in the prime of their life, and therefore they have more opportunity to be benefited by schools than their fellow countrymen the Mussulmans.

* In India people read the Korán without understanding the meaning. The exceptions are very few.

Muhammadan education in India reached the highest degree of advancement during the reign of the Muhammadans, especially the Moghal Emperors of India. The reason simply was that it then received encouragement which it never before and never after did. The Muhammadans then from education in Arabic and Persian used to acquire religious as well as worldly objects. Now but only one object can be attained by that education, and as the other (*viz.*, worldly object) is but imperfectly realised, people are obliged to read English, although at a period of age which, compared to the Hindus, is too late. The consequence is that in neither Arabic and Persian nor English do the Muhammadans *complete* their education. They acquire only so much of education in Arabic and Persian as is necessary to meet their religious wants. Persons placed in peculiar circumstances may acquire more, but we speak here of the majority. On the other hand, for the reason pointed out, they learn English so much only as would become means of procuring for them a livelihood. They neglected their own classical literature, because it never as yet received any encouragement from the reigning Government, while during the former rules it evidently did. They do not receive higher English education because much of their time is taken away by instruction in religious books and primary instruction in Arabic and Persian, and because circumstances oblige them to leave school in search of employment sooner than they ought to leave it.

The following statistics, which have been obtained from the Department of Public Instruction, will show that in the case of the Punjab the number of the Muhammadans reading in superior, lower, and middle class schools is much inferior to that of the Hindus. As a proof that Muhammadans are deprived of higher education, it would appear that while in the lower schools the proportion of Muhammadans to the Hindus is 2 to 3, in superior schools it is 1 to 3, and in colleges as far low as 1 to 15. The case is not such with the normal and female schools; in the latter the proportion of Muhammadans to the Hindus is 5 to 1, and in the former 1½ to 1. The reason of the increase of Muhammadans in this instance clearly is that in these schools vernacular subjects are treated on more liberal scale, and, as they are suited to Muhammadan taste, the proportion increases:—

Names of institutions.	Hindus.	Muhammadans.	Others.	Total.	Remarks.
Colleges	91	6	5	102	This excludes the number of teachers, and relates only to schools supported by Government.
Superior class schools	141	46	6	193	
Middle ditto	5,809	2,744	658	9,211	
Inferior ditto	23,074	16,445	3,727	43,246	
Female schools	571	2,576	27	3,174	
Jail ditto	1,128	2,437	562	4,127	
Normal ditto	82	121	4	207	
TOTAL	30,896	24,375	4,989	60,260	

In my humble opinion, to make our schools more popular than the present, and to afford Muhammadans a full opportunity of learning their own classical literature and obtaining education in higher branches of knowledge, the following measures should be adopted:—

1. Let Muhammadans create schools of their own and obtain assistance from Government in grants-in-aid. In these schools they should be permitted to instruct their children in Korán and such other religious books as they are bound by their religion to read, provided these books do not in any way affect the religion of others, and are not calculated to interfere with the intentions of Government as respects order, public peace, &c., &c. Text books can therefore be chosen to fulfil this object, or extracts of the books made by excluding such portions of them as are unsuitable.

2. Let extracts from the books on Fikah (theology) and Hadis (traditional sayings of Muhammad) be introduced in Government schools, subject to the provisos mentioned above. Books on morals and other useful branches of knowledge by learned Muhammadans of olden times in Arabia, India, Turkey, Egypt, &c., should also be introduced. Should this be done, there is no reason why a pupil of the college in Bokhara, or even a pupil of the school of the old Akhúnd of Swát, would not like our schools as well as his—nay more, why he would not like our Government as well as he does his own? However, the restriction mentioned in ground 1st should be strictly acted upon before the privilege can be granted.

3. Let higher subjects in Arabic and Persian be taught in schools and colleges, and the present low standard of Arabic and Persian literature changed for a higher one. Let, as the Government says, "higher education be conveyed in the vernacular and rendered more accessible than now." But I agree with Mr. George Campbell of Bengal that English should not at the same time be neglected, and that it is English alone in which education of a higher standard can be given.

4. I consider it worth mentioning more prominently that mere introduction of a higher Arabic and Persian instruction will never prove a stimulus for the Muhammadans to avail themselves of the advantages of education Government offers. Above all, it is necessary, in my humble opinion, that Government should give them strong hopes of *patronage*, as unless this is done no effort to improve their status can prove of any avail. To encourage the people of the Punjab in this respect, Government should at once raise certain most distinguished students of the Punjab University to Tahsíldárship and other honourable employments.

In conclusion, I beg leave to submit that if Government wishes to encourage Muhammadan education, it should see what are the *real* wants of the Muhammadans, and come forward to help them as true friend; and if they are helped in point of education in the manner I have submitted (and which need not infringe the fundamental principles of the present educational system), it would be shown in due course of time that Indians have still the capability of turning out a Fyzi of the times of Akbar, a Khusrou and Abulfazl, and men of their renown and celebrity.

From PANDIT AMAR NATH, Secretary to the Anjuman-i-Punjab, to the Secretary to Government, Punjab,—No. 36, dated Lahore, the 31st August 1882.

IN continuation of my letter No. 27 of the 10th instant, I have the honor to forward herewith a copy of the proceedings of the Anjuman-i-Punjab held on the 14th instant, in paragraph 3 of which you will observe the steps the Anjuman has taken for eliciting further opinion on the alleged wants of the Muhammadan community.

PROCEEDINGS OF THE ANJUMAN-I-PUNJAB.

A Meeting of the Anjuman-i-Punjab was held in the Senate Hall on Monday, the 14th August 1882, at 5 P. M.

PRESENT:—Nawáb Abdul Majid Khan, in the Chair; Nawáb Fateh Jang of Jhajjar; Maulvi Abdul Hakim; Maulvi Ghulám Mustafa; Sheikh Sande Khan; Barkat Ali Khan, Khan Bahádur; Hakim Ghulám Nabi, Zubdat-ul-Hukma; Diwán Butta Singh; Lála Harkishen Dás, *Members*: and Mr. T. C. Lewis; Dr. Rahim Khan, Khan Bahádur; Dr. Amír Sháh; and Babu Navina Chandra Rai, *Secretaries*.

1. The proceedings of the last meeting were read and found correct.

2. The following gentlemen at the proposal of Babu Navina Chandra Rai, which was seconded by Dr. Amír Sháh, were elected members on the ground of their long and intimate connection with the works of the Anjuman:—

Lála Jagan Nath, Lála Sardari Láll, Munshi Hafiz-ud-din, and Munshi Karam Eláhi.

3. The letter of the Under-Secretary to Government, Punjab, No. 802, dated 6th April 1882, forwarding a memorial of the Muhammadan Association of Calcutta, was read again and copies of the translation of the latter, together with those of the opinions of certain Muhammadan gentlemen of the Punjab elicited in 1872, were laid before the meeting and circulated among the members present. The opinion of the President on the above was also read, and the meeting was informed that reminders had been received from the Secretary to the Government calling for an early expression of opinion of the Anjuman. Dr. Amír Sháh then expressed the following opinions on behalf of the Muhammadan members of the Society.

Referring to paragraph 19 of the memorial alluded to above, he said that English Judges do not sufficiently insist upon those points of Muhammadan law which deal with domestic questions, such as the relations between husband and wife, inheritance, &c., and the Muhammadans do not wish to be judged by any other than their own law on these points.

Referring to paragraph 22 of the above, he said that the same inferiority in higher appointments, at least amongst Extra Assistant Commissioners, is not suffered by Muhammadans in the Punjab as in Bengal, but in other subordinate appointments they are very inadequately represented considering the large proportion of the population which consists of Muhammadans. The reason why more Muhammadans are appointed to Extra Assistant Commissionerships than Hindus and Christians in the Punjab was, he believed, to be that such appointments are considered desirable for political reasons in a frontier Province situated as the Punjab is.

Referring to paragraph 26 of the memorial, he said it would be enough for the present if a Kazi were appointed in each district and also to the Chief Court upon a moderate salary (which in the case of the Chief Court should not be less than R200 per mensem) to advise Judges on points of Muhammadan law; but in domestic and social questions between Muhammadans (such as marriages, divorces, funerals, inheritance, &c.) the above-named legal advisers should have legal powers assigned to them with recognized fees.

These views received the general support of the Muhammadan members present, but Muhammad Barkat Ali Khan did not approve of the proposal of the appointment of a Kazi to the Chief Court. Dr. Rahím Khan, in supporting Muhammad Barkat Ali Khan, proposed that a select committee of the following Muhammadan members of the Anjuman be formed to consider carefully and minutely the memorial of the Muhammadan Association of Calcutta, and then to submit a report to the Anjuman on the whole question:—Nawáb Abdul Majid Khan, Khan Bahádur; Barkat Ali Khan; Dr. Amír Sháh; Sheikh Sande Khan; Maulvi Abdul Hakím; Maulvi Ghulám Mustafa; and Dr. Rahím Khan, Khan Bahádur. Babu Navina Chandra Rai pointed out that it was inadvisable to delay the expression of the Society's opinion in the matter, but the majority being in favour of Dr. Rahím Khan's proposal, it was carried.

4. The Secretary then read the following passage from a letter of Mr. W. Coldstream, Deputy Commissioner of Simla, an honorary member of the Anjuman, to the President of the Society:—"Why do you not start in connection with the Anjuman a provincial show-room of art manufactures, keeping articles for sale?......... ....It would help on the country somewhat. Did not the Anjuman take up the idea two years ago?" The meeting was of opinion that the establishment of such a show-room was very desirable. In fact, the Anjuman already contemplated establishing one, but the difficulty was a suitable hall for the purpose. Some members suggested that the Government might be asked to lend room in a wing of the local Museum, but the question was reserved for consideration in a future meeting.

5. The Secretary informed the meeting that the President had received an offer from the Agricultural Department of Government of India for supply of papers giving and eliciting information regarding agricultural processes and improvements, and that these papers when received will be regularly translated and published in the Urdu, Hindi and Gurmukhi journals connected with the Anjuman and the Punjab University College; and they will also be published in the English journal of the Anjuman, and that the President hoped that the rich land-owners who are members of the Society and of its branches, as well as others, will make the experiments that may be suggested and that may prove profitable to them, and that the agriculturists will communicate information regarding indigenous processes with the view of their being adopted elsewhere, or being improved by simple methods based on what is immediately practicable rather than what may be theoretically desirable. The Society was thankful to the Agricultural Department, and intended to do its best to promote the laudable objects with which the information would be supplied.

6. The meeting then dissolved with a vote of thanks to the Chairman.

From Muhammad Barkat Ali Khan, Khan Bahádur, Secretary to the Anjuman-i-Islámya, Lahore, to the Under-Secretary to Government, Punjab,—dated Lahore, the 5th August 1882.

I herewith beg to submit ten copies of the report of the Anjuman-i-Islámya, Lahore, in connection with the memorial of the National Muhammadan Association, Calcutta,

and hope that you will kindly lay it before His Honor the Lieutenant-Governor of the Punjab.

2. Please excuse the necessary delay which has occurred in preparing the report above-mentioned.

From the Secretary, Anjuman-i-Islámya, Lahore, to the Under-Secretary to Government, Punjab,—dated Lahore, the 1st August 1882.

(1). Letter of the Secretary to the Government of India, No. 2-184, dated 8th March 1882.
(2). Six copies of the memorial of the National Muhammadan Association, Calcutta.

In reply to your letter No. 803, dated 6th March 1882 (along with its annexures as per margin), the members of the Anjuman-i-Islámya of Lahore offer their heart-felt thanks to the Government of the Punjab and its Dependencies for consulting it on such an important matter on which depends much of the welfare of the Muhammadan community. From this it is evident how anxious our paternal Government is to ameliorate the condition of its Muhammadan subjects.

2. Your letter and the annexed memorial of the National Muhammadan Association, Calcutta, were read in a general meeting of the Society on the 21st of April 1882; and it was at once resolved that the memorial be translated and printed, and copies of it, along with the opinions of the Society, be circulated among different Anjumans and influential Muhammadans of the Province: and the following is the substance of the opinions received.

Before, however, expressing its views upon paragraphs 19, 22 and 26 of the memorial (to which special attention is invited), the Anjuman begs to offer its remarks on the whole tenor of the memorial.

3. The memorial in question appears to deal with the four following subjects:—

(*a*). Muhammadans at the commencement of the British rule.
(*b*). Their present condition.
(*c*). The causes that have led to their decay.
(*d*). The measures to be adopted to prevent their further decay.

The Anjuman begs to deal *seriatim* with each of the above subjects.

4. The statements contained in paragraphs 9 and 10 of the memorial might be true so far as the Bengal Muhammadans are concerned, but they cannot hold good in case of Muhammadans of this Province; because ever since the advent of the British in the Punjab the Muhammadans, subjected as they were to untold oppressions during the anarchy that prevailed, hailed the British rule with joy. Indeed, they regarded it as God-send, delivering them from the thraldom of the preceding reign, and bettering their condition. Therefore the Muhammadans, more than any other section of the Punjab population, are cordially thankful for the blessings that have been conferred upon them by the British rule throughout the length and breadth of the Province.

5. The condition of the Muhammadans, as depicted in paragraphs 3, 5, 6 and 13 of the memorial, the Anjuman is sorry to admit, is too true—nay, the condition is much worse and more pitiable, as especially in the Punjab, where the Muhammadans predominate over the population by more than 60 per cent., it is seen how few employments under Government (excepting the Extra Assistant Commissionerships, which are given to Muhammadans for services on the frontier or for political reasons) are given to Muhammadans: the attention of the Government should be directed to this disparity.

The Anjuman begs to refer to the following list of servants in the different Government offices in the Punjab. From this it is clear that the Muhammadans are conspicuous for being fewer in number than the other sections of the population. The list is not complete, as the Anjuman has failed to obtain the complete list of Educational Department, and the lists of Christians serving in the Irrigation Department. Moreover, all the employés of Deputy Commissioners' offices in the Punjab are not included in the list: only the number of employés in offices of the Deputy Commissioners of Delhi, Lahore and Peshávar is given, as it is in these districts only that Muhammadans predominate over the general population; but even in these districts the Muhammadans are much worse off. Although the list is incomplete, yet it is prepared with great care, and, in the opinion of the Anjuman, is sufficient to show how comparatively few Muhammadans are employed in Government offices. As the Government

...sesses the means to make a thorough investigation in the matter, the Anjuman prays that ...e Government will kindly direct its attention to it:—

The List.

No.	Office or Department.	Christians.	Hindus.	Muhammadans.	Total.
1	Secretary to the Government, Punjab, Office	20	19	8	47
2	Military Secretary to the Government, Punjab, Office	4	5	...	9
3	Private Secretary " " "	...	3	1	4
4	Financial Commissioner's Department	13	9	1	23
5	Chief Court, Punjab, Office	19	19	6	44
6	Covenanted and Uncovenanted Assistant Commissioners.	88	2	2	92
7	Extra Assistant Commissioners	15	28	40	83
8	Tahsíldárs	1	74	58	133
9	Munsiffs	...	47	28	75
10	Advocate, Government, Punjab, Office	1	2	...	3
11	Meteorological Department	1	5	...	6
12	Offices of Inspector-General, Police, and Deputy Inspectors-General, Punjab.	11	15	1	27
13	Accountant-General, Punjab, Office	16	59	6	81
14	Currency Notes' Department	...	14	...	14
15	Punjab Prisons	4	124	72	200
16	Inspector-General, Registration Department, and Registration Offices, Punjab.	1	70	24	95
17	Punjab Post Offices	...	375	128	503
18	Punjab Settlement Commissioner's Office	1	6	1	8
19	Punjab Settlement Departments	...	300	116	416
20	Surgeon-General, Punjab, Office	1	5	...	6
21	Punjab Commissioners' Offices	31	62	16	109
22	Offices of Deputy Commissioners, Delhi, Lahore, and Peshâwar.	5	146	33	184
23	Irrigation Department	...	295	177	472
24	Public Works Department	75	233	76	384
25	Indus Valley State and Punjab Northern State Railways Police.	5	19	9	33
26	Offices of Director of Public Instruction, Inspector of Schools, Lahore Circle, and the Principal, Lahore College.	3	25	8	36

6. When one looks back to the condition of the Bengal Muhammadans at the commencement of the British rule, and on that of the Punjab Muhammadans a century before the advent of the British, and also at their present condition, then one cannot but ask "what are the causes that have brought on such an evident change?" Are the Muhammadans themselves the factors of the change, or is the change brought on by causes over which they had no control?

Before, however, giving its opinion on the different causes enumerated by the memorialists that have depressed the condition of the Muhammadans, the Anjuman expresses its regret at the Bengal memorialists putting all the blame on the shoulders of the Government and exonerating their co-religionists; as in reality the Muhammadans themselves are also to blame to some extent for their present wretched condition. The Muhammadans silently acquiesced in all administrative changes that were detrimental to their interests without protest, and instead of loyally demanding that justice should be done to their rights, which had escaped the attention of the Government, entirely depended on the expectation that Government would itself make arrangements for them. On the other hand, Government naturally inferred from their silence that the Muhammadans are quite satisfied with all the changes that have been introduced, and that, like the other sections of the population, they would also derive benefit from those changes; and thus their position continued to grow worse and worse. The Anjuman begs to assure its impartial Government that the accusation of "sitting with their arms folded" which is generally brought forward against them is entirely based on the above statement.

7. The first cause which brought the ruin of the Muhammadans in Bengal, as is mentioned in paragraph 11 of the Calcutta memorial, is entirely true. The order that was promulgated in 1837 was that office business should from that time be conducted either through English or the Provincial dialects. This order, the Anjuman also concurs, has thrown those out of employment who had from a long time learned to write in Persian; but fortunately for the people of *this Province*, Persian which was the language of the Courts and offices, was substituted by Urdu, which is written in Persian character and resembles much more the different dialects in this Province than any other Indian vernacular; and it is this fact which has made Urdu the popular language of the whole Province, and Muhammadans as well as Hindus have become so far familiar with it that it has almost become their mother tongue.

8. The second cause of the decline of Muhammadans, as is given in paragraph 12 of the Calcutta memorial, requires special attention of the Government. The Muhammadans in this Province have also suffered from it; because here also from the very commencement of the British rule Mission schools were established. Indeed, even now in many parts of the Province none but Mission schools exist. Hindus who since a long time had been accustomed to adopt the language, manners and customs of their conquerors, regarded these institutions as a great boon; while the Muhammadans, to preserve their religion and religious views, naturally stood aloof from them, and subsequently when Government schools were opened they also did not attract them, because the effect of the Missionary education had led them to the conclusion that English education consisted in teaching Christianity, but happily since a short time ago some able, patriotic and liberal-minded Muhammadans have by precepts and practice pointed out their mistake, and demonstrated to them the urgent necessity of English education; so now they are making attempts to acquire it, but poverty stands in their way to success.

9. If the circumstances above mentioned be calmly considered, then the truth of what has been alluded to in paragraph 18 of the Calcutta memorial will be established. This allegation cannot be said to have no connection with this Province. When the Hindus had run the race of education and left the Muhammadans far behind, the natural consequence of this was that the former have monopolised almost all the State appointments. This Anjuman from its personal experience can, as far as this Province is concerned, corroborate the assertion of the memorialists that "with every avenue to public employment already jealously blocked up by members of a different race, it is almost impossible for a Muhammadan candidate to obtain a footing in any Government office."

In paragraph 5 of the report the detached list clearly shows that, notwithstanding the preponderance of the Muhammadans over the Hindus in general population, the latter occupy, especially in the English offices, not only all the lower posts, but the higher ones are also filled up by the Hindus and the Bengalis; therefore they exercise greater influence over the heads of those offices than any other person, and consequently the Muhammadans can scarcely obtain a footing in these offices.

10. The Anjuman entirely concurs with what has been stated in paragraph 15 of the Calcutta memorial as one of the chief causes which has reduced the Muhammadans to their present pitiable condition, and begs to assure Government that the Muhammadans of this Province have also suffered considerably from the same cause. In this Province the resumption proceedings came into operation about a century before the British took possession of the country and ruined many ancient families. As in Bengal, so in this Province also, the educational system of the Mussulmans was almost entirely supported by rent-free grants; consequently on the resumption of those grants Muhammadan education received its death blow, differing only in this that in Bengal these proceedings came into operation since the last 50 years, while in the Punjab they were introduced much earlier, and therefore they have not pressed so heavily in Bengal as in this Province.

11. The 16th paragraph of the Calcutta memorial, which speaks of the poverty of the Muhammadans, has failed to depict it in its true color, inasmuch as the poverty spoken of is manifold greater than the memorial attempts to describe. The Anjuman is also unable, for want of adequate terms, to describe the miseries that have been brought on by poverty on the Muhammadans.

The Government is well aware that every undertaking, whether it be educational or professional or commercial (except perhaps Government employment), requires money. This being the fact, it is no wonder that Muhammadans, in preference to any other pursuits, should hunt after Government employment; and they cannot be blamed for it.

It is perfectly true, as has been asserted by the memorialists, that in the majority of cases Muhammadan students are compelled, from sheer want of pecuniary aid and poverty of their parents, to give up their studies at the very moment when a few years further study would complete their education. In this Province there exists a large number of Muhammadan youths who, if liberally aided with means, could prosecute their studies up to the college career with success, and become the pride of their nation and country; but unfortunately for want of means they are obliged to leave schools early, in order to find some employment which would enable them to support themselves and their poor parents. When any section of a loyal subject is reduced to penury for scarcely any fault of its own, then, in the opinion of the Anjuman, it is incumbent on Government to help it; therefore the Muhammadans deserve every help from their paternal Government. Both the laws of humanity and political reasons demand that Government should hold out a helping hand to its Muhammadan subjects.

12. In the latter part of paragraph 21 the memorialists complain that the noble intentions of His Excellency the Viceroy and other high officers are treated as dead-letter by those

officials in whose hands lie the dispensation of the State patronage. This, the Anjuman is sorry to admit, is also the case in this Province. It is therefore incumbent on Government to see that their orders are carried out, and that their noble intentions bear some practical fruit. To substantiate the above allegation, the Anjuman begs to point out that there are at present in this Province several Muhammadan graduates and under-graduates either of the Calcutta or the Punjab Universities who are not at all provided for; while the Hindu graduates have been admitted as Tahsildárs and Extra Assistant Commissioners. The Anjuman bitterly complains of this circumstance. These Muhammadan graduates and under-graduates, who, in the face of all sorts of difficulties in their way, have reached their goal, ought to have received some special favors at the hands of Government which would have acted as a stimulus to others, and it would not have been contrary to the just and impartial policy of the Government.

The Anjuman most respectfully begs to suggest that Government might ask the Director of Public Instruction to submit a list of Muhammadan students passed the University degree examinations and who are desirous to enter Government service; and also direct the District Officers and Heads of Departments to give places to educated Muhammadans in their districts and offices commensurately with the proportion the Muhammadans bear to the general population.

13. In the opinion of the Anjuman the prayer of the memorialists as contained in paragraph 23 should be granted and the suggestion carried out, as thereby justice would be done both to the Muhammadans of Bengal and the Punjab.

As the Government has made special provisions for educating the Eurasians in order to better their condition; and as this favor is shown to them in conformity to the Statute of 1833 and the Royal Proclamation of 1858, which graciously enjoins to do away with every distinction of caste, creed and color; and as the Muhammadans stand in a worse predicament than their Eurasian fellow-subjects, so the Anjuman ventures to think that they also deserve some special favor which would improve their condition.

As for the protection of the endowments prayed for by the memorialists (in the same paragraph 23), the Anjuman thinks that some special arrangements should be made for this also.

14. The memorialists in paragraph 24 of the memorial pray for the appointment of a Commission to inquire into the whole question of Muhammadan education, and to frame some such scheme of education which would remove the obstacle which at present stands in the way of a Muhammadan youth's prosecuting his studies up to the University curriculum.

The Anjuman is of opinion that such a Commission as prayed for should be appointed, because the present Education Commission is limited in its scope, inasmuch as it has principally to deal with the primary education of the masses, but has scarcely anything to do with the higher education of the Muhammadans.

15. The memorialists have fully pointed out in paragraph 25 of their memorial how injuriously has the order to substitute Hindi in Nágri characters for Urdu in Persian characters acted upon the Behari Muhammadans. And the Anjuman most respectfully begs to draw the attention of Government to the movement that is at present going on in this Province which aims a death-blow to the prospects of the Muhammadans. It means the agitation that has been raised by some *foreigners*, and joined by designing and "prejudiced" (as they call themselves) Hindus of this Province, to substitute Hindi in Nágri characters in place of Urdu in Persian characters. These designing men have through their emissaries spread the revolutionary movement throughout the length and breadth of the Province. The Anjuman is perfectly confident that our wise Government will soon extinguish this wild fire, and pay no heed to the memorial that has already been submitted by some "prejudiced" Hindus through the instigation of the agitators; yet it thinks advisable to place this fact before the Government, as the agitation is a blow maliciously aimed at the Muhammadans—aye, it is directed against the whole Punjab, and is calculated to do mischief which centuries will not be able to repair. In order to corroborate the above assertion, the Anjuman begs to adduce the miserable plight in which the Behár people (specially Muhammadans) are thrown in consequence of the change of characters and language. This miserable condition of the Beharís, the Anjuman thinks, will soon move the Government to restore the former order of things.

16. The Anjuman now begs to notice the paragraphs 19, 22 and 26 of the Calcutta memorial separately:—

1stly, para. 19.—About a century before the British rule, this Province was divided into a number of independent states. During this *régime*, among other things, although the system of Kazis and Muftís suffered a great deal, yet these officers used to be consulted in cases relating to Muhammadan law. But as soon as the Government of the Province came into the hands of the British, and English Courts of law established, except in some minor cases only, as for instance the execution of bond, &c., the counsel of a Kazi was utterly ignored—but the

exception spoken of has also been done away with on the establishment of the Registration Department. The Anjuman is at one with the memorialists in thinking that the abolition of the offices of Kazis and Muftís has seriously injured the prospects of the Muhammadans, not only of Bengal, but of the Punjáb also.

Although by the recent Act XII of 1881, Kazis have been nominated in certain parts of the Province, and the Act has, to some extent, remedied the evil, but a mere nomination of the Kazis, without powers to act, cannot remove the grievances complained of by the memorialists. In order to administer justice efficiently in cases of complicated nature, relating to personal law of Muhammadans, the English Courts of Justice, in the opinion of the Anjuman, do require the advice of a Kazi.

2ndly, para. 22.—The Anjuman is very glad to find that like their co-religionists of Calcutta (as stated in para. 22 of the memorial), the Punjab Mussulmans have no complaint to protest against, and therefore do not require to suggest any remedy to remove complaints which do not find place in this Province. The rules for filling up civil employments in this Province are, for political reasons and frontier relations, good and just.

3rdly, para. 26.—Anent the statement made in this paragraph, the Anjuman most respectfully begs to suggest that in civil cases concerning Muhammadans, the Kazis and Muftís should be consulted, in order that the Muhammadan law in such cases be faithfully interpreted and justly administered; and in order to keep them above corruption these officers should be paid.

The Anjuman begs to offer its heart-felt gratitude to Government for the justice that has been done to the Muhammadans by raising one of their co-religionists to the Bench of Allahabad High Court, and hopes that the same justice would be done to competent Muhammadans in other provinces of India, as this will remove the complaint that is sometimes made by Muhammadans of their cases not being decided according to Muhammadan customary law in the High Courts of India.

17. A careful review of the Muhammadan question will show that they are not much to blame for their own downfall, but supposing they are, then a benevolent and paternal Government like Her Majesty's should not leave them to their own fate: and as the permanance and good name of a Government depend upon the prosperity of its subjects, so a kind and just Government should not allow an important section of its subjects to go on from bad to worse, but take pity on it and supply means for the improvement and amelioration of its condition.

18. In conclusion, the Anjuman begs to offer its heart-felt gratitude to Government for the innumerable blessings that have been conferred upon the various sections of its subjects without regard to caste, creed or color, and prays that some special favor be shown to its loyal and poor Muhammadan subjects, whose condition is growing more and more pitiable, as is stated in the memorial of the National Muhammadan Association, Calcutta, and in whose behalf the Anjuman begs to submit this present report.

The Anjuman believes that a just Government like ours cannot remain unmindful of the backward condition of its Muhammadan subjects, nor is it probable that our more advanced and learned Hindu fellow subjects will view with apathy the pitiable condition of the Muhammadans with whom they are so inseparably connected in most social and political matters.

From A. H. L. FRASER, Esq., Officiating Secretary to the Chief Commissioner of the Central Provinces, to the Secretary to the Government of India, Home Department,—No. 3438—186, dated Nagpur, the 4th September 1882.

I AM directed to acknowledge receipt of your letter No. 4—185, dated 8th March last, calling for a full and careful report on the allegations and prayers contained in a memorial from the National Muhammadan Association at Calcutta, so far as they are applicable to the position and claims of the Muhammadan community in this province.

2. The allegations contained in the memorial may be briefly summarised as follows:—

(*a*) the Muhammadans stand at disadvantage as compared with the Hindus in respect to State patronage;

(*b*) the education of Muhammadans has fallen into the background, and is neglected, as compared with that of Hindus; and

(*c*) Muhammadan law is not duly administered.

I am directed to deal with these points briefly and separately.

3. In the first place, I am to point out that according to the recent census the number of Hindus in this province is 7,971,254, and of Muhammadans 275,773, *i.e.*, the Hindus bear to the Muhammadans the ratio of 100 to 3·46. The Chief Commissioner has obtained statistics

from the heads of all civil offices and departments as to the number of officials of both classes employed under them; and these have been abstracted with the following result:—

	Hindus.	Muhammadans.	Percentage of Muhammadans to Hindus.
Total population of the province	7,971,254	275,773	3·46
Government officials whose monthly pay exceeds R200	34	9	26·47
" " " " 100	107	23	21·49
" " " " 50	303	78	25·74
" " " " 10	2,442	763	31·24
" " " does not exceed R10	11,038	4,238	38·34
Total number of officials employed in Central Provinces	13,924	5,111	36·70

4. It is unnecessary to criticize these figures in much detail. The ratio of Muhammadans employed under Government to Hindus is more than ten times as great as the ratio of the former to the latter class in the total population of the province. In this connection it must of course, be borne in mind that the Muhammadan element is stronger in our towns than in our rural districts; but after all consideration has been given to this fact, it will be plain from the above figures that the Muhammadans of the Central Provinces have no reason whatever to complain of their share of office under Government. State patronage is certainly not unjustly exercised in favour of Hindus to the disadvantage of their Muhammadan fellow-subjects.

5. Turning now to the second point raised in the memorial, the figures for this province may be shown as follows:—

Grade of school.	Class of school.	Number of Hindu boys.	Number of Muhammadan boys.	Percentage of Muhammadan to Hindu boys.
Primary Schools	Government	47,700	4,013	8·41
	Aided	15,518	1,223	7·87
Secondary Schools	Government	1,735	206	11·87
	Aided	409	24	5·89
High Schools	Government	137	12	8·76
	Aided	161	5	3·10
Total number		65,660	5,483	8·35
Number learning English		4,307	537	12·47

6. Let it be remembered that the ratio of Muhammadans to Hindus in this province is only 3·46 to 100; and it will be seen at a glance that the Muhammadans take their full share of the educational advantages offered in our schools. It is to be noted also that the proportion of Muhammadan boys attending Government schools is greater than that of those attending aided schools. This shows that the Muhammadans of this province do not consider a special scheme of education necessary for themselves; the Government schools supply what they want. It also, especially in regard to high schools, shows that they have a stronger religious objection to mission schools than their Hindu fellow-subjects. Another very noteworthy feature in these

figures is the large proportion of Muhammadan boys learning English. This is certainly not in accordance with the allegations of the memorial now under consideration.

7. I am now to pass on to the third point raised in the memorial, *viz.*, the administration of Muhammadan law. As requested in the second paragraph of your letter under reply, the Chief Commissioner invited an expression of the views of the Judicial Commissioner on this point. I am to append copy of his Registrar's letter No. 621, dated 18th May 1882, in which these views are communicated. It is unnecessary for the Chief Commissioner to comment on them. I am only to draw attention to the fact that Muhammadans have a great deal higher proportion of our judicial offices than the ratio of the Muhammadan to the Hindu population would lead us to expect. The following figures extracted from the last Quarterly Civil List for the province show this :—

Office.	Hindus.	Muhammadans.	Percentage of Muhammadans to Hindus.
Assistant Commissioners	...	1	...
Extra Assistant Commissioners . .	27	5	18·51
Tahsildars	36	16	44·44

8. Muhammadans have certainly no grievance in respect to this matter.

9. It is thus, in the Chief Commissioner's opinion, pretty clear that the allegations on these three points contained in the memorial under consideration have no proper application to this province. It seems unnecessary to discuss the general principles laid down and claims made in the memorial. If they have any basis in fact and sound reason elsewhere, they certainly have none here. The experience of this province tends to show that the Muhammadan can quite well hold his own with the Hindu in the battle of life, when he enters on that battle on equal terms and in a manly spirit.

From the Registrar, Judicial Commissioner's Court, Central Provinces, to the Secretary to the Chief Commissioner, Central Provinces,—No. 621, dated the 18th May 1882.

I AM directed to make the following reply to your endorsement No. 982—48, dated 22nd March 1882, upon letter No. 4—185, dated 8th March 1882, from the Officiating Secretary to the Government of India in the Home Department, on the subject of a memorial from the National Muhammadan Association at Calcutta.

2. The paragraphs in the memorial in question, to which the attention of the Officiating Judicial Commissioner has been specially drawn, are those which contain the following suggestions. Firstly, it is urged that the Muhammadan law is either misunderstood, or has practically ceased to be administered by our Courts of Justice, and that, therefore, Muhammadan Judges should be appointed to sit as Assessor Judges (paragraphs 19 and 26 of the memorial); and in the second place it is urged that the fact of a Mussulman candidate not having obtained a University degree should not be made a bar to his obtaining a pleader's certificate, or an appointment in the subordinate judicial service.

3. With regard to the first of these two suggestions, the Officiating Judicial Commissioner desires me to say that, owing to the fact that the number of Muhammadans in these Provinces is very small, and that of this number a considerable proportion have adopted Hindu principles of inheritance, questions of Muhammadan law come very rarely before the Courts. The population of the Nagpur and Chhattisgarh Divisions is (with exception to the head-quarter towns) almost wholly free from Muhammadan intermixture; and it has been laid down as an ascertained fact by this Court that the Muhammadan of the Satpura plateau have allowed their law of succession to be influenced by Hindu practice (Special Appeal No. 194, dated 21st September 1878). It is mainly in the Nerbudda Valley, therefore, that Muhammadans of the true type are to be found, and, as before stated, their numbers are not considerable.

The registers and returns do not furnish figures for a statement of the number of cases in which questions of Muhammadan law have been raised during the last twenty years. Such a statement could only be prepared after a lengthy examination of the records of the different Courts, but from the fact that, out of nearly four hundred rulings made by this Court during that period upon questions of inheritance, contract and family relationship, only a dozen relate to Muhammadan law, it would appear that there would be little work in these Provinces for even a single Mussulman Assessor.

4. It would seem that the memorialists are under misapprehension as to the extent to which the law of British India requires the Muhammadan law to be administered. In the Central Provinces it is provided by the Central Provinces Laws Act, 1875, section 5, that in questions regarding inheritance, special property of females, betrothel, marriage, dower, adoption, guardianship, minority, bastardy, family relations, wills, legacies, gifts, partitions, or any religious usage or institution, the rule of decision shall be the Muhammadan law in cases where the parties are Muhammadans, except in so far as such law has been by legislative enactment altered or abolished, or is opposed to the provisions of this Act. The description in this section of the cases in which Muhammadan law is to be applied is wider than that found in some of our other local laws. For instance, Regulation IV of 1793, section 15, mentions only suits regarding succession, inheritance, marriage and caste, and all religious usages and institutions as the class of suits in which Muhammadan law is to be applied with respect to Muhammadans. But the Central Provinces Laws Act does impose a substantial limitation on the applicability of Muhammadan law in cases between Muhammadans. Moreover, our Courts have not to administer Muhammadan law as it was administered by Muhammadan Governments, but they have to administer it subject to any amendment made therein by the laws of British India in force in such Courts, and to the construction put upon it by the rulings of the Judicial Committee of the Privy Council. It is true that in some matters the Muhammadan law is not administered by our Courts in its entirety, for there are some rules of that law which our Courts will not recognise. As ani nstance, the rule in the law of pre-emption may be mentioned, that when a purchase is intended for a hundred dirhems, it may be made openly for a thousand or more, and that then the purchaser may give the seller a piece of cloth, of the value of a hundred, in lieu of the price; whereupon if the pre-emptor makes a claim, he must take the purchase as the ostensible price. Thus Sir Barnes Peacock remarked (Shakh Kudrat-ulla *versus* Mahini Mohan Shah, IV, B. L. R., paragraph 174) "all that a vendor and purchaser have to do to evade the law of pre-emption as regards a piece of land worth 100 rupees, is to sell it for a lakh of rupees and pay only R 100, and a Court administering Muhammadan law would not allow pre-emption except at the price of a lakh, and this Court (*i. e.*, Calcutta), if it is bound to administer the Muhammadan law, must also allow itself to be deceived by such a device and hold it to be valid." The learned Chief Justice goes on to say: "I should regret very much if I were bound to administer such law in this Court." It would be impossible for our Courts to administer the Muhammadan law as it used to be administered by Muhammadan Governments, and it is expedient to allow our High Courts to modify that law, so as to meet the requirements of equity and good conscience and the progressive state of Muhammadan society.

The section above quoted of the Central Provinces Laws Act provides for the modification of Muhammadan law by the custom of the people. It enacts that "when among any class or body of persons or among the members of any family, any custom prevails which is inconsistent with the law applicable between such persons under this section, and which, if not inconsistent with such law, would have been given effect to as legally binding, such custom shall, notwithstanding anything herein contained, be given effect to. Thus, the Legislature has wisely afforded an opportunity for the development of the Muhammadan law to meet the requirements of the people. To prevent such development and to enforce precisely the Muhammadan law as contained in the Korán and the treatises of Muhammadan lawyers, would, it is submitted, be inexpedient and injurious to the interests of Muhammadans. It is the wish to adhere strictly to the laws and customs of ancient times, and the disinclination to admit any change from the practice of their ancestors which has been one of the main obstacles to the progress of the Muhammadans and a cause of that loss in prosperity and position of which the memorialists complain. The memorialists give no instances in which a miscarriage of justice has been occasioned by the insufficient acquaintance possessed by English and Hindu Judges with the principles of Muhammadan law. That instances of such miscarriage might be found in cases tried by the subordinate Courts may be admitted. But so would cases be found of miscarriage of justice occasioned by a like want of knowledge in cases governed by a Hindu or English law. If the High Courts can administer Muhammadan law correctly,—and there are no grounds for supposing that they cannot,—there can be no reason for appointing an Assessor Judge learned in Muhammadan law.

5. The Officiating Judicial Commissioner, therefore, considers that it is unnecessary to appoint as an Assessor Judge in these provinces a Muhammadan Judge such as the memorialists ask for. In the first place the Muhammadan law, in cases in which it is to be applied, can be ascertained from text books and the law reports in the same way as the Hindu law can, and, in the second place, the number of questions on Muhammadan law coming up for decision in the Courts of these provinces is too small to justify such an appointment. Moreover, a Judge who would satisfy the wishes of the memorialists would probably be one who would seek to

enforce the Muhammadan law without the modifications which the Courts in India have made or would feel bound to make.

6. With regard to the question of the appointment of pleaders and subordinate judicial officers, I am to say that by Rule IV (*b*) of the rules for the admission of pleaders in the Courts of the Central Provinces, any permanent resident of these provinces who passes the prescribed examination may become a pleader. There are few Muhammadan pleaders practising in our courts, but there is no such rule with regard to their appointment as that of which the memorialists complain.

7. The subordinate judicial officers are appointed by the Local Government, and the Officiating Judicial Commissioner need say nothing regarding their appointment. He would notice, however, that it used to be the practice in the North-Western Provinces, and the practice probably still obtains, to appoint Hindus and Muhammadans alternately to be munsifs, and that no difficulty used to be experienced in finding Muhammadans competent to discharge the duties of that office.

From G. D. BURGESS, Esq., Secretary to the Chief Commissioner, British Burma, to the Secretary to the Government of India, Home Department,—No. 531-144N., dated Rangoon, the 16th May 1882.

I AM directed to acknowledge the receipt of your letter No. 4-186, dated the 8th March, forwarding a copy of a memorial from the National Muhammadan Association at Calcutta. The Chief Commissioner is directed to report on the allegations and prayers of the memorial as far as these are applicable to the position and claims of the Muhammadan community in British Burma, and to obtain an expression of the views of the Judicial Commissioner on paragraphs 19, 22 and 26 of the memorial so far as these paragraphs apply to the system in force in this province.

2. I am now to submit a copy of a letter from the Judicial Commissioner, containing an expression of his opinion on the paragraphs mentioned, and also a letter from the Commissioner of Arakan, reporting on the memorial generally so far as it is applicable to the position and claims of the Muhammadans in his Division.

3. The memorialists represent that the Muhammadan race is at present in India in a state of "decadence and depression." The principal grievances of which the memorialists complain, and for which they consider that Government should apply a remedy, are as follows :—

(*a*) that the Muhammadans are practically ousted from Government employment by the Hindus and Eurasians ;

(*b*) that sufficient provision is not made for the education of Muhammadan youth ;

(*c*) that the arrangements for the administration of Muhammadan law are defective.

The memorialists suggest as remedies for the above grievances—

(1) that in future candidates for Government employment should be appointed by special examination and that less weight should be given to the possession of University certificates, which are seldom held by Muhammadans ;

(2) that a special Commission should be appointed to enquire into the subject of Muhammadan education and as to whether certain endowments which they mention could not be applied thereto ;

(3) that a number of Muhammadan Judges should be appointed in the interior of the country, and that Muhammadan Judges should be appointed to the High Courts of Calcutta, Madras, Allahabad, Bombay, and Lahore.

4. As regards the position and claims of the Muhammadans in British Burma, I am to submit that the total number of Muhammadans in this province is, according to the last census, 168,881. Of these, 106,308 belong to Arakan, 25,254 to Rangoon and Hanthawaddy, and 16,906 to Amherst and Moulmein, leaving only 20,413 for the rest of the province. Between 1872 and 1881 the Muhammadan population of the province increased 69 per cent.—a greater increase than that shown by any other race. In the matter of education Hindus and Muhammadans are pretty much on the same level in this province. Of Hindu males 2 per cent. are learning and about 21 per cent. can read and write. Among Muhammadans 5 per cent. are learning and 20 per cent can read and write. The children of Muhammadan parents readily attend the Government schools, which are open to all classes and religions. In Arakan an instance recently occurred where preference was shown by the Mussulman population for a schoolmaster of their own religion, and arrangements were at once made to gratify their wishes. As regards Government employment, there are but few Muhammadans or Hindus in superior posts in this province. Among the Extra Assistant Commissioners there are three Muhammadans and no Hindus. The Chief Commissioner believes that there are but few qualified Muhammadans in Burma who are unsuccessfully seeking Government employment. There is but one Maho-

adan on the list of approved candidates for Myo-okeships. In seaport towns Moslems of different races are very successful merchants; they fully hold their own in this walk of life with people of other creeds.

5. As regards the administration of Muhammadan law in this province, the Chief Commissioner concurs with the Judicial Commissioner and the Commissioner of Arakan in thinking that the present arrangements are sufficient. It has been suggested to the Commissioner that he should on suitable occasion propose either transfer or appointment of a Moslem officer to the Naaf township, to which reference is made in the 3rd paragraph of his letter.

6. In conclusion, I am to submit that the memorial has little or no application to this province, where there can hardly be said to be any indigenous Muhammadan population, where the actual resident Mussulman population forms but 4½ per cent. of the whole, and where the great bulk of the people are Buddhists. The Mussulmans of Burma are in every respect on a fair equality with the other sections of the population.

From the Judicial Commissioner, British Burma, to the Secretary to the Chief Commissioner, British Burma,—No. 470-6, dated the 31st March 1882.

In reply to your letter No. 952-144N., dated the 25th day of March 1882, I have the honour to point out that, failing legislative enactment or custom having the force of law, the Muhammadan law is applied to Muhammadans by the Courts of this province in questions regarding succession, inheritance, marriage or caste, or any religious usage or institution, by virtue of sections 4 and 5 of the Burma Courts Act XVII of 1875. Mussulmans cannot fairly demand any wider extension of the principle; and as regards the administration of the law, I believe they have never complained and have no real cause for complaint.

2. I doubt if Muftís or Kazis were ever employed as judicial assessors in the territory conquered in the last Burmese war, and the introduction of the Persian language into the Arakan Courts seems now an extraordinary proceeding. I have no particular experience, but I doubt if the Mussulmans lose anything from the want of Muhammadan law officers. English-speaking Judges are as able to ascertain the Mussulman law from English books as any such law officers as this province is likely to supply. Cases under that law are not numerous; and under section 33 of the Courts Act, the Judical Commissioner sitting in appeal can call for assessors to sit with him. This gives more hope of proper decision than any other mode of selection, as there are different varieties of Muhammadan law, and some of the Mussulmans in Burma come from Surat, others from Persia, Cashmere, Hindustan, and Bengal. As to the domestic relations, the influence of equity cannot but be felt where Mussulmans contract marriage with Burmans; but I do not know what the memorial means in the 25th paragraph about the major portion of their domestic law not being applied.

3. I am not aware of any reason for making special rules to admit Mussulmans to the subordinate judicial service in Burma, or of any need of the appointment of a Judge of that religion to a superior Court.

From the Commissioner of the Arakan Division, to the Secretary to the Chief Commissioner, British Burma,—No. 229-8—27, dated the 17th April 1882.

I have the honour to acknowledge the receipt of your General (Miscellaneous) letter No. 952-144N., dated the 25th ultimo, with its annexures, and in reply to report, for the information of the Chief Commissioner, that the Muhammadans of Arakan number 78,240 souls, or one-seventh of the total population. They are for the most part men of Chittagonian descent, who have come in the first instance into Arakan in search of employ, and afterwards finally settled down there.

2. Many of them, too, are descendants of Chittagonian families who had been made captives and brought into Arakan during the Burmese occupation in 1783. These for the most part are found scattered about in the several towns and villages on the banks of the Koladan river. They have intermarried with the people of the country, and though still professing to be Muhammadans by race and religion, their knowledge of the Muhammadan law must necessarily be of a very limited kind, and the instances in which a desire on their part to have their disputes decided in accordance with that law very few and far between.

3. It is somewhat different with one township of the Akyab district bordering on Chittagong, which contains a population of 23,433 souls, more than two-thirds of whom are natives of Chittagong and profess the Muhammadan creed. I have always contended that the officer in charge of this township should be a Muhammadan Moonsiff, but owing to difficulties in the

way of procuring a suitable officer, he and most of his judicial and revenue subordinates continue to be men of Arakanese extraction.

4. With reference, however, to Arakan as a whole, my opinion on paragraphs 19, 22 and 26 of the memorial of the National Muhammadan Association at Calcutta are as follows:—

Paragraph 19.—The Muhammadan population is not prejudiced in matters relating to judicial administration by the absence of officers acquainted with the principles of Muhammadan law.

Paragraph 22.—I would certainly dispense with B. L. degree condition altogether, provided the candidate is in all other respects duly qualified for employment in the judicial service of Government.

Paragraph 26.—The administration of law in Arakan would not be materially improved by appointing Muhammadan Judges, or Assessor Judges, in the trial of Muhammadan cases.

5. The above opinions are based on the ground that the Muhammadan population of these parts interested in the administration of Muhammadan law is insignificantly small. I might be inclined to think otherwise if the opinions had reference to parts of the country in which the Muhammadan element was strong in the country and the nature of the cases arising amongst Muhammadans of such intricacy and importance as to call for special interference. Even in that case, it is questionable, I think, whether the intricacies of the Muhammadan law are of so special and difficult a nature as to be beyond the competence of our ordinary Judges, and to require Muhammadan Judges only for their efficient elucidation and disposal.

From C. J. Lyall, Esq., C.I.E., Officiating Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. 5401, dated Shillong, the 21st October 1882.

In reply to your letter No. 4-188, dated the 3rd March last, calling for a report on the allegations and prayers of the Muhammadan memorial, as far as regards the condition of the Muhammadans of Assam, I am desired to forward a copy of the papers noted below, which contain the views of all the Deputy Commissioners in whose districts a considerable Muhammadan population exists, of the Commissioner of the Assam Valley, and of the High Court The whole question, as far as Assam is concerned, is summed up in a Note by myself, in the conclusions of which Mr. Elliott desires me to express his acquiescence. He considers it clearly proved that the Muhammadans have in Assam received as large a share of Government patronage as they are entitled to, and that if two persons, a Hindu and a Muhammadan, having equal qualifications, are candidates for the same office, it is, on the whole, an advantage, in the eyes of most officers, to be a Muhammadan. It is also clear that they are, in this part of India, less educated and less desirous of education than the Hindus, and it is to this cause that the smaller proportion of Government employés who are Muhammadans is due. What is lacking among them is the real desire to arise; and in all probability nothing could more fatally check the growth of such a desire than the grant of any special concessions or favours on the part of Government such as the memorialists ask for.

List of Enclosures.

Letter from the Deputy Commissioner of Cachar, No. 1091J., dated the 17th June 1882.
" " Commissioner of the Assam Valley Districts, No. 1328G., dated the 26th June 1882.
" " Deputy Commissioner of Goalpara, No. 513, dated the 26th May 1882.
" " " " Kamrup, No. 319G., dated the 9th May 1882.
" " " " Sylhet, No. 3890, dated the 17th August 1882, and appendix.
" " Registrar of the High Court, Fort William, No. 1502, dated the 16th June 1882, and enclosure.
Note by the Secretary to the Chief Commissioner.

From J. Knox-Wight, Esq., Officiating Deputy Commissioner of Cachar, to the Secretary to the Chief Commissioner of Assam,—No. 1091J., dated Silchar, the 17th June 1882.

In reply to your Circular No. 11, dated the 1st April 1882, in the General Department, I have the honour to report as follows.

2. The first point on which any observation is called for is allegation No. 1,—"That there is a general impoverishment of the Muhammadan population, mainly due to their exclusion from Government service in favour of Hindus—an exclusion which is attributable to the requirement of a knowledge of English as a qualification for employment."

The first part of the paragraph may be true, but I do not think the latter part is. When the Muhammadans were the ruling power they no doubt employed Hindus, but they neces-

...ly took care to provide themselves with positions in Government service. The system of ...ernment was fashioned in the Muhammadan pattern, and Urdu and Persian were the ...uages that prevailed. The command of these languages necessarily gave a considerable ...vantage to the Muhammadans. Besides, being a bigoted race, and looking on all outsiders ... infidels, they were able to combine successfully and keep out the members of other religions. ...en the Muhammadan dynasties fell, the employment of Muhammadans fell with them. ...ally, when English and provincial dialects were adopted, the case of the Mussalmans became ...rse than ever. They scorned to study the language of an infidel race, and thought it sufficient ... them to learn Arabic or Persian, chiefly to enable them to read the Koran. This is denied ... the memorial: but a denial in the face of notorious facts is of little use. It is true that at ...e present time they see and admit what a mistake they made in holding aloof. It is quite ...rect to say now that "whatever may have been the feeling in former times, there is not the ...allest doubt that within the last quarter of a century a strong desire has grown up among ...em for the study of the English language and literature." The mischief, however, has been ...ne, and they are suffering now from the results of their former apathy. They find that religi...us education, though preparing them for the next world, does not much help them in the ...esent, in which a knowledge of accounts is preferable to a knowledge of the Koran. In their ...morial they say: "English-educated Hindu youths, trained for the most part in missionary ...stitutions from which the Mussalmans naturally stood aloof, &c." Why naturally?—If the ...ligion of the Hindus was not insulted, why should Mussalman bigotry have kept the Muham...madans away? The Hindus adopted another course. They chose to consider their worldly ...mforts as well as their spiritual wants, and, as they hated the Mussalmans as much as they ...d the English, they did not hesitate to serve under the latter and to take all necessary steps ...o qualify themselves for service. As the young generation of Muhammadans were brought up ...n ignorance of all knowledge that would enable them to be employed in service, it followed ...hat when the old incumbents died, retired, or were dismissed, their places were in all cases ...lled by Hindus. This continued more and more until there were scarcely any Muhammadans ...ft in Government service. This was no doubt a hardship in itself, but matters were made ...orse, owing to the fact that they had no educated or highly-placed Muhammadans to urge ...heir cause for them. Political causes are chiefly answerable for this exclusion of them from ...e public service. In fact, there are only two departments in which any number of them are ...mployed, *viz.*, the Medical and the Police. The statement that in making selections among ...ndidates, preference is given to those who hold a University degree, can only apply to the ...ass of superior appointments, and does not affect this district; that no weight can be attached ...o it is proved by the fact that Muhammadans are unable to hold their own in the very lowest ...ppointments. They are inferior in ability to the Hindus, they are not good writers, they ...annot compete in the matter of accounts with Hindus, they cannot adapt themselves so well ...o different positions, they are not so quick or apt as the Hindus, their intelligence is inferior, ...nd they take longer to learn.

3. Allegation 2.—It is said that the resumption proceedings of 1828 to 1846 destroyed ...e educational system of the Muhammadans by the cancelment of the *lákhiraj* and *aïmma* ...rants which sustained it, and that the backwardness of their education is due to this cause.

I cannot believe this to be the case. We work now-a-days at high pressure. Education, ...o, is all at high pressure. The Muhammadans are by their nature too lazy and indolent to ...udy hard. Muhammadan children brought up as they are do not care for school, nor do their ...arents care to send them.

The resumption proceedings may have interfered with endowments for the teaching of ...rabic and Persian, but not much more. The chief object of their education was to enable ...em to study the Koran. The revenue-free grants were, as stated in the memorial, for pious ...ses, *i.e.*, for teaching religion chiefly,—purely secular education was unknown; it was incon...sistent with godliness. These bigoted notions of religion are inconsistent with progress. ...ompare the case of Spain at the present day. Like the Roman Catholics, the Mussalmans ...ok upon all schools where religion is not taught as godless. Secular teaching is naught to ...em, it is merely in their view an addition to religious teaching. Their practice of praying ...ve times a day shows to what an extent religion must always be kept uppermost in their ...oughts. A knowledge of English may, they think, give them bread and butter, or rather ...ce and *ghí*, but it won't save their souls. So they prefer to go where they can look after ...eir spirtual welfare. I may sum up the chief causes of Muhammadan backwardness in educa...tion as follows:—

(1) Their bigotry and conservatism. They dislike the study of any language but their own. An educational system which does not include the study of their holy writings is disliked by them.

(2) A want of confidence is felt by them in teachers who do not profess their religion.

(3) The very large majority of Muhammadans belong to the lower class: the middle class is not numerous, and it is this class which chiefly seeks for education.

(4) It is recognised that in mental attainments, application, &c., the Muhammadan is no match for the Hindu. The contest is unequal, and discouragement is the result.

4. Among the measures that may be adopted are the following:—

(1) The employment of Muhammadans on the tutorial and inspectional staff. This will have considerable influence in attracting Mussalman children.

(2) The employment of Muhammadans more extensively in Government service as an inducement to others of the race to study.

(3) Where there are two candidates, Hindu and Muhammadan, let preference be given to the latter unless he is absolutely incompetent.

(4) As the whole staff nearly of Government service consists of Hindus, there is never any difficulty in procuring lodgings for Hindu lads. Mussalman children have nowhere to stay at head-quarters: one hostel has been started here for their accommodation, but the fee charged, R3 a month, is prohibitive. Government might bear a portion of this cost at first, or erect hostels of its own. If the attendance increased the fees might be diminished.

(5) Orders might be passed that the head Mussalman boy or boys at the annual examination of the zila school should be provided for in Government service.

(6) A certain number of scholarships might be annually set apart exclusively for Muhammadans.

(7) Government might extend the Bengal system, and provide for the payment in certain cases of the schooling-fees of Muhammadan students.

(8) The leading Muhammadan gentry may be urged to spend a portion of their wealth in assisting to educate their co-religionists.

(9) Government assistance may be more largely given to *maktabs*. The system of "payment by results" may be adopted.

5. It is clear that before Muhammadans can be employed in Government service they must be educated. Incompetent men cannot be appointed if the work of administration is to continue. It is necessary, therefore, to adopt such measures in the first instance as will qualify Muhammadans for service. We must begin to act on them *ab initio*. The figures in the Education Report are instructive. The total number of persons under education last year was 3,262, of whom about one-fourth (783) were Mussalmans. The population of the district is 289,425; of these, 92,393 are Muhammadans and 186,657 are Hindus; but as there are 87,000 uneducated Hindu coolies on tea-gardens, the number of Hindus for the district proper may be put at 99,657, *i.e.*, the Mussulmans are to the Hindus as $8\frac{1}{2}$ to 9, or very nearly equal. Of the 783 scholars, 687 read in pathsálas, 79 in middle schools, 17 in the zila school. As we ascend in the scale of education, the proportion of Muhammadans become worse and worse, until at the top, the entrance class, they are conspicuously absent. This shows that the Mussalmans require help at the higher stages chiefly. To meet this difficulty, Government might either allow stipends to them or might decrease the fees in their favour. This would certainly be partiality, but the state of things existing requires it. The matriculation test is now the standard, and the Muhammadans, if they wish to get on, must reach this stage at least.

If we look at the figures for the tutorial staff, we find that out of 109 gurus in charge of pathsálas, only 5 were Mussalmans. The middle school establishments are entirely Hindus. There is one Maulavi in the zila school, all the other officers being Hindus. To improve this state of things, boys from the zila or middle schools should be attracted to the guru training class at Silchar. There is only one Mussalman now reading there. If necessary, let the Muhammadans be paid for learning to teach, let a small stipend be attached to those who attend the training class; the number of stipends will have to be limited, but a provision may be made that two-thirds or three-fourths of the amount be spent on Muhammadans.

6. With regard to educational endowments, the only institution we have here is known as the Muhammadan hostel. A sum of R1,342 was collected by general subscription in the district to provide accommodation for Mussalmans boys attending the school. After deducting the cost of contingencies, the balance, about R1,100, was lent out at interest, and now produces R18 a month. This barely covers the monthly expenditure. The establishment consists of a Superintendent on R10, a servant on R6, and contingencies at R2. The fee charged is R3 a month. This is extremely high, and almost prohibitive. The poorer Muhammadans are quite unable to pay it, and so have no accommodation. The number of boarders is only 9. Until the fee can be reduced no progress need be expected. I am now in correspondence with the managing committee on the subject. If a grant be made to the hostel the fees can be

reduced, but I think the first result of reduction will be an increased number of boarders. So the grant may shortly afterwards be withdrawn, or at any rate diminished.

7. I append a list prepared according to the instructions contained in the circular.

Comparative Table of Muhammadan and non-Muhammadan employés in the Cachar district.

Designation of offices.	Number of Christian employes.	Number of Hindu employés.	Number of Muhammadan employés.	Total.
Cachar Deputy Commissioner's Office—				
Judicial and Revenue Departments	...	61	...	61
	...	*55*	*8*	*63*
Settlement Office	...	172	8	180
	..	*263*	*11*	*274*
Survey Office	2	6	4	12
	3	*67*	*50*	*120*
Registration	...	3	...	3
	...	...	*1*	*1*
Forest	...	7	1	8
	...	*18*	*8*	*26*
Sub-divisional Offices—				
Hailakandi	...	11	...	11
	...	*17*	*1*	*18*
Gunjong	...	1	...	1
	...	*17*	*1*	*581*
Sadr Munsif	...	5	...	
	...	*20*	...	*20*
Telegraph	2	...	...	2
	...	*2*	*4*	*6*
Post Office	...	22	...	22
	...	*98*	*57*	*155*
Police	...	108	58	166
	2	*10*	*9*	*21*
Education	...	120	6	126
	...	*6*	*1*	*7*
Medical	...	5	5	10
	...	*10*	...	*10*
Coolie depôt	5.	2	...	2
	...	*7*	...	*7*
Jail	...	2	...	2
	...	*3*	*5*	*8*

Roman figure entries mean superior class. Italic figure entries mean menial servants.
Gazetted Officers are not included in this list.

Hindus (males)	100,382
Under instruction	1,672
Muhammadan (males)	48,711
Under instruction	497

These figures do not convey a correct impression. Among the Hindus of the district are included 87,000 uneducated Hindu coolies. Thus, putting the males at 47,000 (under the mark), we obtain a total of about 53,300 Hindu males, against 48,700 Muhammadan males.

From W. E. WARD, Esq., Commissioner of the Assam Valley Districts, to the Secretary to the Chief Commissioner of Assam,—No. 1323G., dated Gauhati, the 26th June 1882.

WITH reference to your letter No. 1220, dated the 30th March last, I have the honour to submit in original the reply of the Deputy Commissioners of Goálpára and Kámrúp to your Circular No. 11, dated the 1st April, on the subject of the proportion of Muhammadan to Hindu employés and the means of promoting the spread of education among Muhammadans. Although the circular referred to was addressed only to the Deputy Commissioner of Goálpára, I sent a copy also to the Deputy Commissioner of Kámrúp, as in this district also there is a comparatively large Muhammadan population. The proportion of Muhammadans to total population in each of the districts of Goálpára and Kámrúp was, according to the last census, 23·48 and 7·82 per cent. respectively.

2. Upon the allegations made and the claims preferred in the memorial of the "National Muhammadan Association" I have very few remarks to make, as, so far as this valley is concerned, they can, I think, easily be disposed of.

3. It may be perfectly true that a good deal of the impoverishment of the Muhammadan population is due to their exclusion from Government service in favour of Hindus. But for this the Muhammadans of these districts have only to thank themselves, as they simply will not qualify themselves for Government service. The memorialists in paragraph 8 of their memorial deny that Indian Mussalmans are apathetic or neglect to avail themselves of the educational advantages offered to them by Government; but I think there can be very little doubt that in Assam, as elsewhere in India, our education is not popular among the

Muhammadans. We have only 5,498 Muhammadan boys in our schools out of a total Muhammadan population of 1½ millions.* Why our system of education is not popular among Muhammadans is a question that the Inspector of Schools can answer better than I can, but I am probably not far wrong when I say that Muhammadan parents (at any rate of the middle and lower classes) would much prefer seeing their children taught Arabic and Persian than English; and if this view is correct, so also is the statement which the memorialists dispute, that Indian Mussalmans "neglect to avail themselves of the educational advantages offered by Government."

*See General Administration Report of the Province of Assam for 1880-81, paragraph 475.

4. The memorialists in paragraph 24 of their memorial accept the fact that a knowledge of English on the part of aspirants to Government office is a *sine quâ non*. When, however, the Muhammadan population neglect to avail themselves of the opportunities of learning English which the Government offers them, they have, I think, very little ground for complaining of the paucity of Mussalman employés in Government offices. If the Hindu has beaten the Mussalman in the race for Government employment, it is not, I think, because he has had any special advantages conferred upon him by Government, or because he has started in the race, as the memorialists urge, backed by wealth, while, on the other hand, the Muhammadan has been handicapped by his poverty. The true reason, I think, is that of the two races the Hindu is more enterprising, more intelligent, and is far less conservative and prejudiced than the Mussalman. The consequence is that the Hindu from the very commencement of our rule in India lost no time in seizing and making the most of the opportunities of advancement which the Government offered to him, while, on the other hand, the Mussalman is only now beginning to think of taking advantage of these opportunities.

5. If, as stated by the memorialists (paragraph 16 of their memorial), there has within the last quarter of a century grown up among Mussalmans a strong desire for the study of the English language and literature, then I have no doubt that our Mussalman scholars in all classes of schools will annually increase. We have already indications of such an increase taking place. In the course, therefore, of another ten years or so we may hope to see a corresponding increase in the proportion of Muhammadan Government employés; but I do not think that, so far as this division is concerned, the memorialists have shown sufficient ground for Government adopting any special steps which shall accelerate the process or facilitate the means by which this end may be attained.

6. The memorialists attribute the backwardness of education among Muhammadans to their general poverty. "In the majority of cases," they say, "Muhammadan students are compelled from sheer want and the indigency of their parents to abandon their studies at the very threshold of their scholastic career." As before stated, I do not accept this explanation. The true cause of the want of education among Muhammadans, such as is necessary to fit them for Government employment, has already been mentioned. But, however this may be, the Chief Commissioner will recollect a recent memorial from the people of Assam praying for the restoration of the college classes at Gauháti on the very same ground here put forth *viz.*, that the Assamese are poor, and that, owing to the poverty of parents, their children are unable to prosecute their studies in Calcutta after passing the entrance examination. The Chief Commissioner has now entirely removed the grievances of the Assam memorialists by the institution of a system of scholarships, to be granted to all boys who pass the entrance examination, and who continue to prosecute their studies in one of the established colleges of Bengal. This great boon has been conferred on Muhammadans and Hindus alike. Muhammadan parents, therefore, cannot in this province any longer put forward the plea of poverty as an excuse for the ignorance of their children.

7. No *lakhiraj* or *aïmma* grant sustaining any Muhammadan educational system in this valley was, so far as I am aware, ever resumed by Government. The backwardness, therefore, of education among Muhammadans in this division cannot be attributed to any such proceedings.

8. The allegation made in paragraph 18 of the memorial, to the effect that even qualified Muhammadans are excluded from Government employment in subordinate offices, owing to intrigue or jealousy, is, I think, certainly not true, so far as these districts are concerned. It can, however, well be understood that if the head of an office department is a Hindu he will recommend to the head of the office the appointment of a Hindu to any subordinate post under him: but I decline to believe that all such recommendations are blindly accepted by the heads of offices. I may mention that in Deputy Commissioners' offices all Deputy Commissioners are required to nominate for my approval candidates for appointments worth more than R10 a month. Any Mussulman candidate for an appointment who feels himself aggrieved by not having been nominated can, therefore, appeal to me, and his claims would in that case certainly receive due attention.

9. The allegation made in paragraph 21 of the memorial, that when there are two candidates for a post, a Hindu and a Muhammadan, preference is given to the Hindu candidate solely on the ground that he possesses a University certificate, although the Muhammadan may have superior qualifications, seems to me absurd. I have no doubt whatever that preference is in all cases given to the candidate of superior qualifications, whether he has taken a University degree or not. No doubt a University certificate goes a long way in favour of a candidate for employment in this country, as it would do in every country in the world, because it indicates a certain standard of education, and enables one to judge to a certain extent the candidate's qualifications; whereas a candidate who has no certificate of having passed any examination whatever labours under this disadvantage, that he has no *primâ facie* evidence to offer in support of his assertion that his qualifications are superior to those of his Hindu rival. But I do not think that the memorialists have any reason to complain of this inability on the part of Muhammadan candidates to adduce any evidence of their superior qualifications.

10 On the whole, I see no reason, so far as this division is concerned, for recommending the appointment of a special Commission for the purpose of devising a scheme for the promotion of education among Muhammadans. The Muhammadans of these districts have already ample opportunities given them of educating their children for Government employment, and it rests entirely with them to remove those evils of which the National Muhammadan Association now complain.

11. I think that the rule requiring that a candidate for a munsifship should have obtained a B. L. degree of the Calcutta University is a good one. At the same time, I have no particular objection to urge against the proposal of the memorialists (paragraph 22 of the memorial) that special examinations of candidates be held for appointments to the subordinate judicial service.

12. Upon the suggestion of the memorialists that Muhammadan assessors be appointed in Muhammadan cases in the mufassal to expound the Muhammadan law to English Judges, I feel scarcely competent to express an opinion, as in the districts in which I have served for the greater portion of my judicial service as Judge I have had very little to do with "Muhammadan cases." I may notice, however, that if the memorialists are correct in saying that Muhammadan law is badly administered by English and Hindu Judges, this state of things is perhaps due, in a great measure, to the want of properly-qualified Muhammadan pleaders to put the cases as they should be put before the Court. Muhammadan pleaders in Bengal (speaking of them as a whole) are notoriously inefficient, and ignorant of law, whether that law be English, Hindu, or Muhammadan. I may further add that I am not aware that the difficulties connected with the administration of the Muhammadan law are so great as to require the special aid which the memorialists advocate should be given to our mufassal courts; and there seems to me to be no better ground for giving such assistance in Muhammadan cases than exists for giving it in Hindu cases.

From A. C. CAMPBELL, Esq., Deputy Commissioner of Goálpara, to the Secretary to the Chief Commissioner of Assam,—No. 513, dated Dhubri, the 26th May 1882.

I HAVE the honour to acknowledge the receipt of your Circular No. 11, of the 1st April, which reached me on the 6th instant with Commissioner's endorsement of the 29th ultimo.

2. With reference to paragraph 4, I beg to submit statements showing the exact proportion of Muhammadan and Hindu employés respectively in each public office in this district in the manner in which the details are given in paragraph 13 of the memorial of the National Muhammadan Association to the Government of India.

3. It will be observed that the proportion is considerably in favour of the Hindus, the reason being that there are more educated Hindus available than there are Muhammadans.

4. The reasons why there are fewer educated Muhammadans than there are Hindus are, the Hindus are a far wealthier class in this district than the Muhammadans. Not only is there not a single Muhammadan zemindar in the district, but there are very few jotdárs or under-tenants of any importance who are Muhammadans. The fact is, the Muhammadan religion is quite as alien to the country as Christianity. I have no records to refer to as to how Islamism came to be propagated in this district and in Eastern Bengal. Force may have been employed in some cases, and the painful and distinctive rite of initiation once performed was incapable of obliteration: cow's flesh also being partaken of voluntarily or compulsorily, it was impossible for converts to revert to Hinduism, and in the course of a few generations their descendants became orthodox Muhammadans. There was also apparently a good deal of voluntary conversion, and the Muhammadan missionaries, like their Christian brethren of the present day, appear to have succeeded best with the aboriginal races, which in those days were represented in this district by the Rajbangshis. There is positively not the least difference in physical appearance and physiognomy between the Muhammadan villagers in this district and the Hindu Rajbangshis who still retain Hinduism, and in some of the remoter Muhammadan villages the inhabitants still practise in secret rites which may be traced to their remote Hindu origin.

Apart from the masses of the Muhammadans, there are a few individuals of this religion to be found (chiefly about towns and in positions of some influence) who from their features and physique show that they are the descendants of persons quite as alien to the country as Europeans are. These are generally rigidly orthodox, and are probably descended from the original Muhammadan missionaries and conquerors of the country. They constitute but a mere handful of the community, but it is almost exclusively from this class that the few Muhammadan employés in Government service are obtained.

5. If the above facts are taken into consideration, it will be observed that the disproportion complained of is not so great as it would seem at first, and, although much might be done to improve the condition of the Muhammadans in the district, there is really no inequality to redress at present, as Muhammadans duly qualified stand as good a chance of obtaining Government offices as Hindus.

6. With reference to paragraph 5 of your circular, I beg to state that no educational endowments for the benefit of Muhammadans exist in this district, neither am I able to give any information regarding the alleged resumptions of 1828-46. It does not appear that they extended to this district.

7. I regret that I have had no opportunity of consulting the Inspector of Schools on the subject of promoting the education of Muhammadans; but I recently forwarded to him a numerously-signed petition from the Muhammadans of the district, praying that a Maulavi with a competent knowledge of English, Arabic, Persian, and Urdu might be attached to the Dhubri High School. The subject was brought before a meeting of the educational sub-committee, and the majority were decidedly of opinion that the request should be complied with, and were prepared to allow a grant of R30 per mensem for that purpose. The only dissentient was the Deputy Inspector of Schools, who was of opinion that there were not sufficient Muhammadan boys in the school to form a class. But the school roll shows that there are 15 Muhammadans on it, besides which there is no doubt that many Hindu lads would join the class if it were formed. I hope the Inspector of Schools will recommend the appointment of the Maulavi.

8. I have only to add that, as regards this district, it is as great a fallacy to talk of a "Muhammadan race" as it would be to speak of a "Christian race," because there are five hundred Sonthals and a few thousand Garos professing that religion in it. The memorialists seem to consider the profession of a faith as identical with belonging to a particular race, but there is a good deal of difference between the two, and this distinction should not be lost sight of in dealing with the subject.

List of employés in the district of Goalpara.

Offices.	Number of Hindu employés.	Number of Muhammadan employés.	Number of Christian employés.	Total number of employés.
Deputy Commissioner's Office, Judicial Department	10	...	1	11
Deputy Commissioner's Office, Revenue Department	12	3	...	15
Sub-divisional Office	4	1	...	5
„ Municipal „	1	...	...	1
Senior Extra Assistant Commissioner's Office	3	2	...	5
Junior Extra Assistant Commissioner's office	3	1	...	4
High School, Dhubri	6	1	...	7
District Fund Office	1	...	...	1
Forest Office, Goálpára Division	5	...	...	5
District Engineer's Office, Public Works Department	7	1	1	9
Meteorological Office	...	2	...	2
Government Telegraph Office	1	1	2	4
Post Office	8	1	...	9
Office of Superintendent of Telegraphs, Assam Division	3	...	...	3
Medical Department	3	3	...	6
Police	35	12	...	47
Registration Office	2	...	...	2
District education—				
(Teachers)	129	13	11	153
TOTAL	233	41	15	289

Employés—Muhammadans to Hindus as 1 to 5.
Population—Muhammadan males to Hindu males as 1 to 3.

List of Gazetted Officers.

	Christians.	Hindus.	Muhammadans.	Total.
Dhubri Head-quarters.				
Deputy Commissioner	1	...	...	1
Extra Assistant Commissioners	1	2	...	3
District Fund Engineer	1	...	...	1
Deputy Conservator of Forests	1	...	...	1
District Engineer, Public Works Department	1	...	...	1
Assistant Engineer, Public Works Department	1	...	...	1
Superintendent of Telegraphs, Assam Division	1	...	...	1
Assistant Superintendent of Telegraphs, Dhubri	1	...	...	1
Civil Surgeon	1	...	...	1
Hospital Assistant	...	...	1	1
Deputy Inspector of Schools	...	1	...	1
Sub-Inspector "	...	1	...	1
District Superintendent of Police	1	...	...	1
Police Inspectors	1	1	...	2
TOTAL	11	5	1	17

Employés—Muhammadans to Hindus as 1 to 5.
Population—Muhammadan males to Hindu males as 1 to 3.

From C. DONOVAN, Esq., Deputy Commissioner of Kámrup, to the Commissioner of the Assam Valley Districts,—No. 319G., dated Gauháti, the 9th May 1882.

WITH reference to your No. 894G., dated the 8th instant, I have the honour to state that the bulk of the Muhammadans in this district appear to be little more than nominally Muhammadans. For instance, during the recent census operations I found that as a rule they could not tell whether they were Sunnis or Shias.

2. In the town of Gauháti there are some Muhammadan families, the grown-up members of which are men of intelligence and education, and I have no reason for believing that the heads of these families are blind to the educational advantages offered by the Government schools: nor do I think that the better class of Muhammadan residents have failed to get a fair share in the Government appointments available in Kámrúp.

3. In the Deputy Commissioner's office there is a Muhammadan clerk drawing R90 a month, and two Muhammadans are drawing R30 a month.

The Municipal Accountant, who is a Muhammadan, draws R50 a month, but is about to get an appointment in the Commissioner's office of R70 a month.

In the Police, Civil and Frontier, there are in all 17 Muhammadans—1 Sub-Inspector at R60, 4 head constables, 12 constables (3 of these Punjabis). On the whole, I think that in this district the Muhammadans are in no way at a disadvantage as regards opportunities of advancement in comparison with the Hindus.

From H. LUTTMAN-JOHNSON, Esq., Deputy Commissioner of Sylhet, to the Secretary to the Chief Commissioner of Assam,—No. 3890, dated Sylhet, the 17th August 1882.

I HAVE now the honour to address you on the subject of your Circular No. 11, dated the 1st April 1882,—the position of the Muhammadan population in relation to the public service. The subject is a very interesting one in the Surma Valley, where out of a total population of 2,142,343 persons (exclusive of tea-gardens), 1,099,663 are Muhammadans. In Sylhet alone there is a population of 1,013,734 Muhammadans.

2. The preliminary statement of the memorialists, that "there is a general impoverishment of the Muhammadan population," is, so far as this district is concerned, absolutely and most notoriously untrue. The Muhammadan population of Eastern Bengal, indeed the Muhammadan population of Lower Bengal generally, which forms, I believe, half the Muhammadan population of the British Empire, is now much better off than it was 20 years ago. The great jute industry has enriched the Muhammadan population enormously. They are as well-to-do and, taking them all round, as happy and contented a peasantry as is to be found in the world. No peasantry in the world is so lightly taxed. To an officer familiar with this peasantry (as I am) the term "impoverishment of the Muhammadan population" reads like a joke: the memorialists simply cannot be in earnest when they make this statement. I admit the Muhammadans of Bengal do not make the same progress mentally and morally as they do materially, but this phenomenon we see in other parts of the world.

3. Though they have made great progress of late years in material riches, the Muhammadans are excluded from Government employment. In this district I have 1,015,000 Muhammadans to 949,000 Hindus by the last census, yet out of 128 ministerial officers employed directly under me, only seven are Muhammadans. In the Civil Police force, out of 75 officers above the rank of constables, only 16 are Mussalmans. Out of 22 gazetted officers serving to-day in this district under me, only 3 are Mussalmans, while 14 are Hindus. The balance are Christians. Out of 10 gazetted officers serving under the Judge, one only (acting temporarily) is a Muhammadan: out of 76 ministerial officers serving under the Judge, only 10 are Mussalmans.

4. I have made careful search, and have not found that any grants for educational uses only were resumed in the resumption proceedings of 1828 to 1848. No Muhammadan gentleman of the district has been able to refer me to one. I have found two cases which no doubt included educational among other uses. They are—

No. 284.—For the expense of the students of the Madrasa and of travellers and of the *khánkah* (a boarding-house for persons who devote themselves to study and prayers).

No. 285.—As an allowance and a help towards the maintenance of the said Mufti Muhammad Asim, and for the expenses of the Madrasa.

No. 284 has been assessed at R85 and No. 285 at R273. Many grants were resumed which supported indirectly "the educational system of the Muhammadans." As the Chief Commissioner knows, to each masjid, and often to the houses of the richer Muhammadans, is attached a school in which boys are taught the Arabic alphabet, and to read (but not to understand) the Koran. Many of such schools exist. My last return gives 308, but this is only a return of such schools as are known. I do not think that more schools would have existed if the resumption proceedings had not taken place. The argument, however, that a mere rote knowledge of the Koran qualifies for Government service, that facilities for acquiring this knowledge having been reduced fewer Muhammadans now qualify for Government service than in former years, is a very weak one.

5. The Muhammadans of this district do not complain that the law is badly administered. They of course would, if they had the power, bring Hindus, Christians, and others under their own law; but in so far as the law of the land recognises Muhammadan law, so far I have heard no complaints that it is badly administered.

6. The Muhammadans and Hindus of my district are indistinguishable in point of race, When the Muhammadans conquered the country, some 600 years ago, the more thoroughly Hinduised part of the population, which was also the richer, perhaps we may say superior, part, stuck to Hinduism. The less thoroughly Hinduised part, perhaps the part which was not Hinduised at all (for how far that mysterious force, Hinduism, had enveloped this districts *circa* 1300 A. D., it is now difficult to say), accepted Muhammadanism. Since that age the district has risen in the ordinary course of alluvial development, cultivation and population has increased. As far as I can make out, materially the Muhammadans and Hindus have made about equal progress: morally and mentally the Muhammadan has fallen further and further behind.

7. Though the Hindus and Muhammadans of my district are of the same race, there is a very remarkable difference in their employment. What we call the middle class, so far as it exists at all here, is mainly Hindu. The Mussalmans are landowners and cultivators, and to some extent traders and shop-keepers. But the bulk of the traders and shop-keepers are Hindus.

8. Though the Hindus and Muhammadans are of the same race, 31,621 Hindus are returned able to read and write against 10,426 Muhammadans. 12,099 Hindu children are returned under education against 5,916 Muhammadan. That is, in reading and writing, allowing for the difference in the total population, the Hindu is to the Muhammadan as 3 to 1, in schooling as 2 to 1. And this is not all: of the Muhammadans who read and write, some read and write languages other than their mother tongue. Of the Muhammadans at school, many are "under the educational system of the Muhammadans," as above described, which may be conveniently expressed by *zero*.

These figures do not include females.

9. Not only do the Hindus monopolise Government employment: the few appointments which are now held by Muhammadans are held more or less on sufferance. My principal Muhammadan subordinate, Moulvi Hamid Bakht Mazumdar, Extra Assistant Commissioner, was appointed because he was a Muhammadan, without reference to his efficiency. Though he is in many ways useful, I suppose he would not himself suggest that he is efficient. The Muhammadan gentleman now acting as a Munsif is an unsuccessful pleader, and is thought to have a "bee in his bonnet." He would not have been appointed had he not been a Mussalman.

if only efficiency were considered, one of my Mussalman School Sub-Inspectors would lose his appointment. The difficulty of finding duly qualified Muhammadans is much greater than is generally allowed. Since I have been here, I have on all occasions endeavoured to force Muhammadans into Government employment, and I am afraid have laid myself open to the charge of partiality. The results are as follows:—

(a) When I came, we had four Inspecting Officers in the Educational Department, all Hindus: now we have 6, of whom 2 are Mussalmans.

(b) In the Civil Police we have 16 Mussalmans in place of 14 above the rank of a constable.

(c) Among the ministerial officers under me, I have 7, in place of 2 Mussâlmans.

These small results of persistent effort prove, I think, that Mussalmans cannot compete with Hindus.

10. The complaint that a want of knowledge of English excludes Muhammadans from Government service is only partially true, and, where true, comes ill from a Muhammadan. The Hindus crush out the Muhammadans from the Vernacular as well as from the English offices, and have always done so more or less. The Muhammadans have the same facilities for learning English as the Hindus. They are equally intelligent, being of the same blood and race, but they will not take the trouble. And, in this connection, I would point out that a knowledge of English means much more than the mere speaking and writing of the language. It is astonishing how much more accurately natives who have learnt to express their ideas in English, to translate into English, express themselves in Vernacular than others who only know the native languages. Every Indian official will call to mind the sheristadár's *rubocari* of former days which still lingers in out-of-the-way corners elaborately planned to express no meaning whatever. When the Mussalman of this country refuses to learn English, he refuses to render himself efficient for employment, not only in the English, but also in the Vernacular offices.

11. The Mussalmans receive more charitable assistance in education in this district than the Hindus: out of 90 Mussalman boys reading in the Government school at Sylhet, no less than 55 are assisted from the Muhsin Fund. The memorialists ask Government to extend this eleemosynary business. I am doubtful if they will benefit thereby.

12. So far I have dealt with the facts which form the subject of the memorialists' complaint as they exist in my district. Put shortly, they come to this: the Muhammadan is making rapid progress materially: morally and mentally he has stood still. Therefore as moral and mental qualities are chiefly considered in selecting officers for Government service, Muhammadans are practically excluded. Physical qualities are also largely considered, as they very properly should be. Though the Muhammadan population generally is as strong and as vigorous, as sturdy, as is to be found anywhere so near the tropics, yet even in physical qualities the Hindus carry off the palm, where competition for or in Government service is concerned. Owing, I think, largely to certain domestic arrangements, the Muhammadan upper or leisured class is more debilitated, more effete, suffers more from the want of any effective struggle for life, than the corresponding class among the Hindus; and, as above stated, the Muhammadan middle class is small. Now, the selection of officials is to a great extent confined to this upper or leisured class, and the middle class. So that in moral, mental, and physical qualities, the Muhammadan candidate for Government service is generally inferior to the Hindu.

13. Lest I should be suspected of a feeling of personal bias (there are officers who will see no good in Hindus, officers who will see no good in Muhammadans, officers who will see no good in either denomination), when I thus pronounce the Muhammadans inferior to the Hindus, for purposes of Government service, I may state here that I am notorious in my district as the Mussalman's friend, that I have struggled hard to give him a larger representation among officials.

14. If you ask a Hindu why, except in agriculture and some trades, the Hindu so easily distances the Muhammadan, the answer comes at once to his lips, as if the explanation were so simple that no one had any doubt of it,—the Muhammadan is "*sukhoprya*," loves his pleasure. The self-sacrifice which a Christian, a Hindu, or a Buddhist is willing and ready to make in fulfilling the duty which his god or his fate has laid upon him in this life, the Muhammadan will not make. Even the Muhammadans themselves will admit and almost pride themselves on the impeachment. They will not take trouble. I am inclined to believe that there is much in the Hindu's explanation. We cannot expect a young man to whom lessons of humility, charity, self-sacrifice, self-help, abour, are strange to compete successfully in the struggle for life, success in which so largely depends on these qualities. When the struggle is one of blood and iron, then the heaviest or strongest wins; but in the struggle of ordinary civilised life, the lessons which the Mussalman is taught avail little. I am aware that my explanation is weak, that many persons in the present day would scoff at the attribution of so potent an influence to a religion and its teaching. I have been face to face with the difficulty for years—

Why are Mussalmans so hopelessly inferior to Hindus as Government servants? and the only explanation I can give is that they are Mussalmans.

In an Appendix, A, the Deputy Inspector of Schools has given a note of what we have done for the Muhammadans on the side of education. Our education must be religious, not secular,—that is the first and fundamental point. Then we can do much by appealing to the Muhammadan's pride. He chooses to fancy himself descended from a race of conquerors: educate him in a tongue which may remind him of that race. These and other little things we can do. But I will not disguise my opinion that in dealing with religion, and with matters connected with or originating in religion, we are practically powerless. A new phase may come over the Muhammadan world. Religions change: with time the Muhammadan religion may change. A Muhammadan Buddha, or Confucius may arise, and may be listended to. Until that time comes, I fear that our efforts to fit Muhammadans generally for service under a highly-civilised and Christian Government will be vain.

16. I cannot think that any one who reads the memorial which your Circular covers will be more hopeful of the Muhammadans. What the memorialists say in paragraph 18 about the Hindus intriguing to keep them out of Government employment is strictly true. Almost all the other allegations in the memorial are incorrect. I do not find that the memorial breathes that spirit of "self-help" which only can regenerate the Mussalmans.

17. I send a comparative table (Appendix B) of Muhammadan and non-Muhammadan employés serving in this district.

APPENDIX A—(*vide paragraph 15 of above letter*).

As early as the year 1873, we directed our attention to *tols* and *maktabs* in this district, and began to subsidise by monthly grants such of them as would agree to teach reading and writing in Bengali and some arithmetic. But nothing special for promoting education among the Mussalmans was done until the year 1879.

In my annual report for the year 1877-78, I devoted a whole section (Section IV) to Muhammadan education, describing at some length the measures already taken to encourage education among the Mussalmans. In paragraph 85 I proposed a lower standard for the subsidised Muhammadan indigenous schools than was taught in the regularly established *patshalas*; in paragraph 86 I recommended the adoption of a system of rewards for inducing *tols* and *maktabs* to bring up their pupils to a certain standard; and in paragraph 102, clause 6, I suggested the creation of altogether separate primary scholarships exclusively for the Mussalmans, finding they had no chance of successfully competing with the Hindus. The then District Schools Committee did not seem to think much of my suggestions; the Deputy Commissioner, however, in forwarding my report to the Inspector of Schools, wrote he thought we might devise some means for fostering indigenous education.

Then in the month of November 1878, the Deputy Commissioner desired me to propose rules for giving rewards to *tols* and *maktabs*. I submitted my draft rules in December following. Hitherto, our endeavours were confined simply to offering inducements to the teachers of indigenous schools to come within the Government system of education: no attempts were made to ascertain and remove the obstacles, if any, to their coming. About this time the Deputy Commissioner came to know that it was almost a general impression that religious teaching, *i. e.*, Persian or Arabic sufficient for Mussalman religious teaching, was not allowed in our schools, and that if Hindustani was recognised in them, Mussalmans would perhaps come in large numbers. Accordingly, we not only made it known that Persian, Arabic, Hindustani, or anything else which the people wanted, might be taught in our schools, but also made provision in our reward rules for setting apart time for religious teaching, and, although Bengali is the vernacular of the district, we made Hindustani to count as well as Bengali. We of course made our rules only permissive; they are not compulsory.

These rules then went up to Government in March 1879, through the Inspector of Schools, for sanction, and, after some correspondence, the following received the sanction of the Local Government on 7th July 1879:—

1. At every *pathsala*, an hour daily shall be set apart for the teaching of religion. The parents or the public to provide a teacher. If a teacher is not provided, then the hour will be devoted to secular study. The master of the *pathsala* may be also teacher of religion if the parents wish it.

2. In order to encourage primary education in *tols* and *maktabs* * * * rewards will be given to the teachers in them, according to the number of boys who in the Sub-Inspector's opinion come up to the followin gstandards:—

(1) 12 annas per quarter for each pupil who can read, write, and understand easy sentences in Bengali or Hindustani, do written and mental arithmetic and zemindar accounts.

(2) 8 annas for every pupil who can read and write Bengali or Hindustani with a degree of ease, and do arithmetic according to the native methods, as also write forms of documents such as are in use in this district.

(3) 4 annas for every pupil who has learnt the combination of letters in Bengali or simple conjugation in Hindustani, and the tables of native measures, and begun to write on paper.

3. The teacher of a *tol* or *maktab* must give notice before the beginning of each quarter if he wishes his boys to be examined by the Sub-Inspector during the quarter.

These rules and some notices we got printed both in Bengali and Hindustani and circulated them far and wide in November 1879. With a view to securing the sympathy of the Mussalmans with our educational operations, we endeavoured to get men of their persuasion on our inspecting staff. The Deputy Commissioner soon succeeded in getting Maulavi Muhammad Hamid, a respectable resident of the town of Sylhet, to accept an Honorary Sub-Inspectorship for some time, during the absence on leave of one of our paid Sub-Inspectors, Mufti Nuruddin Muhammad. Our present Sub-Inspector of North Sylhet, also a member of a high family, was next got. Meanwhile, an extra appointment on R40 was sanctioned in the grade of Sub-Inspectors on 1st July 1880, which the latter gentleman was induced to accept. We have subsequently got another Mussalman Sub-Inspector.

As to what we have done from the year 1878 up to date, I have only to quote here the Deputy Commissioner's own words in his slip dated the 7th August 1881 to my address, which are :—

"I do not think that we can do anything further in the matter of Muhammadan education. We have made it known that religion may be taught in our schools. We have made it known that Hindustani, Persian, or any thing else which the people want may be taught in our schools. We have offered rewards to unaided schools which come up to a certain standard in Bengali or Hindustani. We have appointed two Mussalman Sub-Inspectors. We certainly cannot provide for Persian being taught in all our schools, as Mufti Nuruddin Muhammad seems to propose. But we may proceed further on the same lines."

Proceeding on these lines, we have increased the number of Mussalman *gurus*, added munshis to *pathsalas*, given gurus to Mussalman indigenous schools, and paid extra allowance for Hindustani. We have continued to collect information about the indigenous schools, and to induce the teachers in them to try and earn rewards according to our reward rules. We have also appointed Persian and Urdu teachers in some high and middle schools. I am not aware of any educational endowments for the benefit of Mussalmans in this district. I was told the other day by Mufti Nuruddin Muhammad that his family had such endowments, but that they have been resumed. I asked him to let me have a history of these endowments, but he has not done so. Government has allowed R800 from the Muhsin Fund for Sylhet.

NAVA KISOR SEN,
Deputy Inspector.

The 26th May 1882.

APPENDIX B.

Comparative table of Muhammadan and Non-Muhammadan employés serving in the district of Sylhet.

Designation of office.	Number of Christian employés.	Number of Hindu employés.	Number of Muhammadan employés.	Total number of employés.
Gazetted Officers under Deputy Commissioner.				
Criminal and Revenue Department	5	6	2	13
Public Works Department	...	6	1	7
Registration Department	...	2	...	2
Inspecting officers, Education Department	...	4	2	6
Ministerial Officers serving under Deputy Commissioner.				
Land Revenue, Criminal, and Excise Department	...	109	5	114
Registration Department	...	9	1	10
Public Works Department	...	3	1	4
Police officers above the rank of a constable	1	58	16	75
Gazetted Officers serving under the Judge.				
Sub-Judge	...	1	...	1
Munsifs	...	8	1	9
Ministerial officers serving under the Judge	...	66	10	76
	Boys in inspected schools.			
	Christians and others.	Hindus.	Mussalmans.	Total.
1876-77	20	6,581	1,706	8,307
1880-81	90	8,362	3,056	11,508

No. 1502, dated Calcutta, the 16th June 1882.

From—C. A. WILKINS, Esq., Offg. Registrar of the High Court of Judicature at Fort William in Bengal,

To—The Officiating Secretary to the Chief Commissioner of Assam.

HIGH COURT,
ENGLISH DEPARTMENT,
Civil.
PRESENT:
The Hon'ble W. F. McDonell, V.C., one of the Judges.

I AM directed to acknowledge the receipt of your letter No. 1218, dated the 29th March last, forwarding for an expression of the Court's views on paragraphs 19, 22 and 26 thereof, a copy of a memorial from the National Muhammadan Association of Calcutta on the subject of the employment of Muhammadans in the public service, and, in compliance with the suggestion made in paragraph 3 of your letter,* to forward, for the information of the Chief Commissioner, a copy of the Court's letter† to the Government of Bengal, replying to the enquiries of the Lieutenant-Governor on the same subject.

* No. 1457, dated the 12th June 1882.

† Printed at pages 265 to 267 of this selection.

Note by the Secretary.

OUR enquiries of April last have elicited several interesting replies, which may, I think, be printed and forwarded to the Government of India.

The Chief Commissioner may have seen an article in the August number of the *Nineteenth Century* headed "A cry from the Muhammadans," by Mr. Amir Ali, which is practically an expansion of the memorial. In this article references are more freely quoted, and it appears that the historical portion of the argument is based upon Mr. Hunter's 'Indian Musalmans," a work which is more conspicuous for its rhetorical ability than for its trustworthiness in details. How little the memorialists know of the case outside Bengal may be seen from their reference to the North-Western Provinces at the end of paragraph 13 of the memorial.

I believe that, broadly speaking, the whole basis of the memorial is unsound. I believe that Mussalmans were never in former times in Bengal more fitted for Government employment than they are now; and I have a strong suspicion that they never in former times possessed a much larger share in Government employment than they do now. I feel sure that it is historically true that under the Muhammadan Govrnment, if the Nizámat, or Military and Criminal administration, was more largely in the hands of Mussalmans than now, the Diwáni, or Revenue and Civil Administration, from the days of Todar Mall downwards (and from before him too was monopolised by Hindus. If the treaties, engagements and *sanads*, on which the East India Company's tenure of Bengal rests, in Volume I, of Aitchison, are looked at, it will be seen that they bear the attestations almost exclusively of Hindu officials,—Mahárája Dulabh Rám, Náib of the Nawáb Názim, Rája Ráj Ballabh, Huzúr-Navís, Rája Kunja Bihári, Diwán of Bengal, Lakhi Náráyan, Kánungo, Mahendra Náráyan, Kánungo, and so on. Except the Nawáb himself, or the Emperor himself, no Mussalman set his hand to those documents. The same tale is told by our early history of Bengal: Jagat Seth, Amin Chand, Shitáb Ráy, Nand Kumár, were all Hindus. The only prominent Muhammadan who appears in that history, besides the Nawáb, was Muhammad Riza, the Náib Názim, a member of his family.

I think that the clue to the alleged depression of the Muhammadans of Bengal is afforded by what is stated by Mr. Johnson and Mr. A. C. Campbell as to the social position of the Hindus and Mussalmans respectively. The Muhammadans of Eastern Bengal are counted by millions, and in many districts outnumber the Hindus: but those millions represent the lower classes of society, the small cultivators and labourers, and are the result of wholesale conversion of (so-called) aboriginal races, who at the time of their change of creed were already in an inferior social position. Their masters at that time were the ancestors of the present Hindus, who, possessing more culture and a more highly-organised society, were able to withstand the influences which brought about the conversion of the rural masses, and have transmitted their faith unchanged to the present day. The Hindu element of the population, therefore, by its constitution, represents a higher social stratum, the Muhammadan element a lower one; and it should not therefore surprise us that the former take more aptly to learning and literary pursuits than the latter.

But, besides the so-called aboriginal converts to Islam in Eastern Bengal who make up the millions, there are the descendants of the conquerors, who count perhaps their hundreds, but who are the only articulate portion of Mussalman society. It is from these that the present memorial proceeds, and it is their grievances, as the depressed representatives of the former rulers, which are so constantly urged upon public attention. Numerically, I believe, they are very few in number compared to the Hindus; and if we could in our classification of the population separate it into social grades, I think it would be found that the proportion of

Muhammadans of the lettered classes represented in Government employment is by no means so inadequate as at first sight appears when we deal with the large aggregates which compose the total body of Muhammadans.

There is no doubt a good deal of truth in what is said as to the causes of the depression of this class of people. Their profession in former days was that of the sword, not of the pen. The sword has passed to us, and the pen is wielded, as it ever was, by the Hindus. They were the rulers, and they have lost the rule. They had endowments, many of which must have been swallowed up in the resumptions of 1828 and the following years; but the education obtained in the institutions which these endowments supported, though I am the last to undervalue it, was not the education which satisfies the needs of administrative employment. In short, they lived upon the people as masters, and, now that their mastery has passed away, it is impossible that their state should not be marked by decay.

I do not myself agree with Mr. Johnson's estimate of the religious causes which he thinks contribute to their depression. I believe it is almost entirely a question of social position. In the North-Western Provinces we have a complete reversal of the state of things in Bengal. There the Muhammadans are vastly outnumbered by the Hindus; but, inasmuch as the unlettered multitudes are mainly Hindu, while the Muhammadans as a class belong to the middle and higher strata, the latter possess much more than the share of Government employment which their mere numbers would give them, and are comparatively a thriving and energetic element in society. It is, I think, very important to keep in view this aspect of the question, since it at once reduces the controversy to its proper proportions, very different from those which it assumes in the memorial: and, when thus considered, I think that it will be found that, so far from having dealt unjustly with the Muhammadans, and favoured at their expense the Hindus, we have held the balance strictly even, and have done our best to bring forward those of the Muhammadans, equally with those of the Hindus, who were willing to accept our standard of fitness for Government service. I cannot see how we can possibly now take any backward step. We cannot resuscitate Muhammadan law as the Code of our Criminal Courts; we cannot resuscitate Persian as the official language, and if we could, the evidence all goes to show that the Hindus would again, as of old, beat the Mussalmans as munshis and diwans using that language. Nor do the memorialists suggest any such retrogression. What they ask for is eleemosynary assistance to enable them to qualify themselves to take a place side by side with the Hindus in public employment. Such assistance is already given, but the difficulty is to find people willing to accept it, and to make the best use of it when they do accept it; and no people will ever be lessoned into manliness by having that done for them which they should do for themselves. Nothing could be further from the truth than the statement that the Muhammadans of Eastern Bengal are impoverished. Their social status is not high, but for that status their wealth is great. It is for those who claim to represent them to induce them to take the step towards self-help which was so successfully taken by the far less numerous Muhammadan community of the North-Western Provinces, when they founded the Aligarh College.

I do not think that Mr. Johnson's picture of the Muslim as a self-pleaser is true, or borne out by the experience of other parts of India where the religion of the Mussalmans is the same, but their social position different. There is nothing in the religious education of Muslims which need interfere with worldly success; and the religion itself, from its greater definiteness of moral teaching and its elaborate and far-reaching system of religious duty, has always seemed to me to foster a stronger character than the plastic, incongruous, inconsistent aggregate which we call Hinduism.

I think that, so far as regards Assam (*i.e.*, Sylhet, Cachar, and Goalpara), the allegations of the memorial are fully answered. The first is untrue when it asserts the existence of general impoverishment of the Muhammadan population; and the exclusion of professors of that religion from Government employment is due mainly to the fact that the classes which among the Hindus supply clerks and other Government officials are very sparingly represented among the Muhammadans.

As regards the second, there is no evidence that the resumption proceedings of 1828-1846 had any serious effect on Muhammadan education in Sylhet, Cachar, and Goalpara.

As regards the third,—that the Muhammadan law is badly administered,—the question may be left to the High Court, who seem to me to have fully answered it.

With reference to the prayers, I think that Mr. Johnson shows that he already does all that is possible to obtain Muhammadans to fill offices in his district. Fitness can be the only qualification, and when a Muhammadan is fit and efficient, there is little danger of his merits being overlooked.

As regards the second, the High Court's letter shows that the rules already permit of selection otherwise than by University examinations of candidates for the office of Munsif.

As regards the third, we have no educational endowments for the benefit of Muhammadans, except the small grant, R800 a year, which we receive from the Muhsin Fund. But the Chief Commissioner would no doubt welcome the appointment of a Commission to consider the question of Muhammadan education.

The fourth of the prayers does not concern us. Personally, I think that the substitution of the Kayathi for the Persian character in the courts of Bihar was a mistake, and I should be very sorry to see the example followed in the North-Western Provinces and Oudh.

The fifth of the requests is, as the High Court point out, unjustified by the third of the allegations, and is well dealt with in their letter.

C. J. LYALL,

Offg. Secretary to the Chief Commissioner of Assam.

The 24th September 1882.

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om Major H. WYLIE, C.S.I., Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 332—19, dated Bangalore, the 20th May 1882.

IN reply to your letter No. 4—187, dated the 8th March last, I am directed by the Chief Commissioner to report, for the information of His Excellency the Viceroy and Governor General in Council, that the Muhammadan population in Coorg number 12,541, or 7·03 per cent. of the total population; and as they have never been established as a dominant race, the considerations advanced by the memorialists seem inapplicable to the circumstances of that community in Coorg.

2. The major portion of the Muhammadans in Coorg are taken up with trade, agriculture, labour, and menial service, and of the few that are in the Government service, only six draw a salary of more than R10. The fact, however, that more of them are not in the Government service is not due to any restriction imposed by the Government as regards admission into State service: for the possession of an University degree or the circumstance of having passed any University examination is not considered as any special qualification for Government employment in Coorg.

3. The Muhammadans in Coorg do not evince any great desire for learning English, as is evidenced by the fact that, out of 302 students reading in the Central School at Mercara, only two are Mussulman boys, and these two are allowed to pay half fees. The Coorg Administration supports two Hindustani schools—one at Mercara and the other at Virajendrapet—for the benefit of the Muhammadan community, at an annual cost of R240, and the Chief Commissioner would be willing to give further assistance in this direction; but the Inspector of Schools reports that at present there is no opening for additional Hindustani schools.

4. For the decision of cases involving points of Muhammadan law, which occasionally may come before the Courts, the Judicial Commissioner is of opinion that the published Muhammadan law treatises afford sufficient guidance to the Courts.

5. The Government has by no means discouraged Muhammadans from seeking Government service, and, on the other hand, if they qualify themselves equally with the other races, it is willing to employ them more largely than at present; but I am to submit that, looking to the jealousy with which men of Coorg race endeavour to retain offices in Coorg among themselves, the pride with which they cling to the land of their country, and the claim which they have established by loyalty and good behaviour on the Government, it is, in the Chief Commissioner's opinion, especially desirable that, in filling Government posts, Coorgs should be preferred to men of other races.

6. I am further desired to submit, for the information of the Government of India, the enclosed copies of reports on the memorial of the National Muhammadan Association, as far as it is applicable to the Muhammadan community in Coorg, received from the Judicial Commissioner of Coorg and the Commissioner of Coorg.

From J. D. SANDFORD, Esq., Judicial Commissioner of Coorg, to the Secretary to the Chief Commissioner of Coorg,—No. 2, dated Bangalore, the 1st April 1882.

I HAVE the honour to acknowledge the receipt of your letter No. 2061—43 of the 17th ultimo, forwarding copy of a memorial from the National Muhammadan Association of Calcutta, and requesting my opinion thereon, so far as it is applicable to the Muhammadan community in Coorg.

2. In reply, I beg to state that, though I sympathize with the complaints of the petitioners, and think that they may have some substantial ground of complaint as regards other parts of India, the considerations advanced by them hardly, if at all, affect the Province of Coorg.

3. With reference to paragraph 19 of the memorial, I have to state that it is very seldom, so far as my knowledge or experience goes, that questions of Muhammadan law come before the Courts in Coorg. Only one case, in which a point of Muhammadan law was involved, has come before me from Coorg during the four years of my incumbency. There would be no hesitation to apply Muhammadan law in questions of inheritance, succession, or marriage or religious usage, so far as the civil courts are concerned with it, which arise among Muhammadans, and the published treatises are sufficient for the guidance of the courts in the very few cases in which such questions arise.

Paragraph 22 of the memorial.

As the Chief Commissioner is aware, probably for the reason that there is no exclusively judicial service in Coorg, the Judicial Commissioner has not been usually consulted in the selection of officials in Coorg. But no such condition as that alluded to in the paragraph under reference, *viz.*, the possession of an University degree, is imposed on candidates either for the office corresponding with munsif or for pleaderships.

5. I believe such Muhammadan population as there is in Coorg is taken up for the most part with trade, agriculture, labour, and menial service. And, so far as I am aware, no claim for official employment has been made by Muhammadans in Coorg. Such appointment would probably be regarded with great disfavour by the Coorgs.

Paragraph 26 of the memorial.

6. For the reasons given above, the appointment of Muhammadan Judges can hardly be required in Coorg. I believe that Moplas, who form a considerable proportion of the Muhammadan population, do not follow Muhammadan law.

From W. HILL, Esq., Commissioner of Coorg, to the Secretary to the Chief Commissioner of Coorg,—No. 84—44, dated Coorg, the 5th May 1882.

I HAVE the honour to acknowledge the receipt of your letter No. 2061—43 of the 17th March last, forwarding a copy of the memorial addressed to the Viceroy and Governor General of India by the National Muhammadan Association of Calcutta, and requesting the expression of my opinion of the memorial so far as it is applicable to the position and claims of the Muhammadan community in Coorg.

2. In reply, I beg to premise my remarks by pointing out that the whole of the preamble of the memorial is inapplicable to the circumstances of the Muhammadans in Coorg, in so far that the Province, which has been always an independent Hill State, formed at no time part of a Muhammadan kingdom.

3. The Muhammadan population numbered at the last census 12,541, or 7·03 per cent. of the total population of the country. A former Rajah of Coorg near the end of the last century was the first to induce Muhammadans to settle in the country. He conferred small jaghirs on a few Muhammadans as a return for the kindness which they had shown to him when a captive in Mysore. The chief family is that of Mahomed Hussain, the present Abkari Inspector. A few Muhammadan coffee planters and Labbé shop-keepers and traders also occupy a respectable position. A few Moplas are also to be found as jamma ryots in different parts of the Province. They wear the Coorg dress, but speak Malayalam. In recent years there has been a large influx of Muhammadans as petty shop-keepers and coolies. A few sons of pensioners are also employed as peons.

4. Paragraphs 16 and 23 give an accurate picture of the backward and impoverished condition of the Muhammadan community generally, but in addition to the causes assigned, the result is attributable mainly to habits of extravagance and to the supineness of most Muhammadans in attaching more importance to instruction in Hindustani and Persian than to English and Canarese; English being the language of the present rulers of the country, and Canarese that of the people and the courts.

5. Although the Coorgs, as descendants of the former ruling race, naturally occupy the large proportion of public offices, and may be jealous of the intrusion of strangers, I am not aware of any special hindrance in the path of respectable Muhammadans obtaining employment under Government, as represented in paragraph 18 of the memorial. On the contrary, officers would employ them more largely provided they qualified themselves equally with those of other races. It may be stated that at present there are only six in the service of the Government in Coorg drawing a higher salary than R10, or 2·29 per cent. of the officials employed. The fact that there is not one Muhammadan in Coorg who has passed the entrance examination of the University sufficiently accounts for the smallness of their numbers. There are only two Muhammadan boys now studying in the Central School, and they are sons of Native officers of the 10th Regiment, Native Infantry, and are allowed to pay only half fees.

6. The memorialists pray that similar facilities should be accorded to the Muhammadans as are being offered to the Eurasian community, but both in position and numbers their circum-

stances are entirely different. It would, I conceive, be a better policy on the part of Government to allow them, as hitherto, gradually to became merged in the general mass of the population, than to attempt to raise their social status by any special measure of relief such as now requested.

7. The other points referred to by the memorialists may best be left for the consideration of the Education Committee, which is sitting to consider the educational requirements of the whole country. I may mention, however, for the information of Government, that in Coorg two Muhammadan schools are supported by Government at the towns of Mercara and Virajendrapet at an annual cost of R240—the former being attended by 40 boys and the latter by 17. The Inspector of Schools gives it as his opinion that there is no opening for additional Hindustani schools in Coorg, and states that the richer Muhammadans evince no marked desire to acquire a knowledge of English.

8. All, therefore, that can fairly be undertaken by Government is what is now provided for, *viz.*, the consideration of the claims of any private schools which may hereafter be started in any of the minor towns to a grant-in-aid. Should, however, the adoption of special measures to promote the education of Muhammadans be deemed either expedient or necessary, it can only be by the offer by Government each year of a scholarship in the Central School, especially for Muhammadan youths who pass the middle school examination, and by the exemption of a few of the poorer boys from payment of fees.

From Major G. H. TREVOR, Secretary for Berar to the Resident at Hyderabad, to the Secretary tothe Government of India, Home Department,—No. 427, dated Hyderabad, the 14th November 1882.

IN reply to your letter No. 4—189 of the 8th March last, calling for a full and careful report on a memorial from the National Muhammadan Association at Calcutta therewith received, I am directed to convey the following remarks :—

2. In the above memorial it is alleged—

(1) that the substitution of the vernacular dialects and character or of English for Persian threw out of employment a considerable body of Muhammadan subordinate officers, and was the first blow to their prosperity as a community :

(2) that a further blow was given them by the rule declaring that examination for pleaderships and munsifships should be held in English :

(3) that no measures were taken to counteract the effect of these orders by securing that Muhammadans should receive the education which their promulgation necessitated :

(4) that in consequence they have been gradually driven out of the ranks of the public service :

(5) that further mischief was done by the resumption of the charitable grants by which in former times education had been fostered :

(6) that Muhammadan law is not sufficiently understood by English and Hindu Judges; that this law, even in matters relating to domestic life, is disregarded, and that frequent miscarriages of justice therefore occur :

and the recommendations made are—

(1) that the conditions, like that which requires a University or B. L. degree before appointment to certain offices, especially those in the subordinate judicial service, being removed, candidates should be judged by a more general standard, and effective measures should be taken to secure to Muhammadans the share to which they are entitled in public appointments :

(2) that the education of Muhammadans like that of Eurasians should be a matter of special concern to Government :

(3) that steps should be taken to prevent the misappropriation of *waqf* property :

(4) that Muhammadan Assessor Judges should be appointed to sit with other Judges in the trial of Muhammadan cases :

(5) that a special Commission should be appointed to consider the question of Muhammadan education and the best means of utilizing Muhammadan endowments for education purposes.

The amendment of Act XX of 1863 is suggested in this connection.

3. To assist the Resident in replying to the reference made to him in connection with this petition, he called for the opinion of the Commissioner, the Judicial Commissioner, and of Mr. Nizam-ud-Din, Assistant Commissioner, Berar, who, both by his training as a Pleader in Oudh and by his present position, seemed likely to be able to give a valuable opinion.

4. The Commissioner, Mr. Howell, in reply to this reference, sends a table* which, it is observed, does not show the percentage of appointments held by Hindus, but only their absolute number, and remarks as follows :—

* Copy enclosed.

"As for my own opinion I find considerable difficulty in dealing with the case, because I do not understand why no reference is made to the Proceedings of 1871-73, when the same

question was exhaustively discussed by selected officials and others all over India, including Berar.* The discussion resulted in an elaborate Resolution of the Government of India (No. 7—238, dated 13th June 1873), which was designed to remove any existing disabilities to members of the Muhammadan community throughout all India, and which the Secretary of State, on the 13th November following, pronounced to be *careful and complete*.

* See Resident's letter No. 10, dated 16th April 1872, to Government of India.

After that, I read the present prayers and allegations of the memorialists with no little surprise. Unless the so-called National Association is really a petty local body, ignorant of the past history of the question and of the present condition of the Muhammadans in other Provinces, I can only suppose either that the elaborate action of the Government of India and of the Local Governments was more or less futile, or that the memorialists, to strengthen their case, have suppressed all reference to it, and have reproduced a list of grievances more or less obsolete or fictitious. From the absence of any allusion to the Punjab, where the Muhammadans hold the majority of good appointments under Government, and where it would be quite absurd to talk of their *depressed and desperate condition*, and from the very disparaging way in which the special efforts of the Bengal Government are spoken of in paragraph 16 of the memorial, I conclude that the latter alternative is the right one."

It will be seen that the claims of the Muhammadans already receive very fair recognition in the distribution of Government patronage in Berar.

I submit that this table justifies the conclusions drawn by the Resident in 1872, and shews that, so far as Berar is concerned, the prayers and allegations of the memorialists require no further consideration than they already receive. It is probable that the recently appointed Education Commission may be able to propose some general measures intended to bring more Muhammadans into our schools, and to give them greater advantages when there, but I do not see that any such proposals are specially needed in Berar.

5. The Officiating Judicial Commissioner, after pointing out that five out of seven Assistant Commissioners, 3rd class, and 8 out of 22 Tahsildars are Muhammadans, remarks that, if Muhammadans are not largely represented in our offices, this is because it is impossible to find suitable men, and generally he is of opinion that the state of things alleged to exist elsewhere does not obtain in Berar.

With regard to the points in paragraphs 19, 22, and 26 of the memorial, specially referred to him at the instance of the Government of India, Colonel Bushby observes that the skilled treatises which find a place in the Libraries of Judges are a safer guide in the determination of questions of Muhammadan law than the possibly biassed opinions of Assessor Judges, and that, although no prohibitive rule exists in Berar in connection with the appointment of Subordinate Judges, he regards a knowledge of English as an essential qualification for officers aspiring to fill the more important offices under Government.

6. Mr. Nizam-ud-Din's paper, which is enclosed in original, is, the Resident thinks, most creditable to so young an officer, and is a real contribution to the present discussion. There are passages in it, *e. g.*,—"It is always unsafe to leave Muhammadan subjects uneducated," which are deserving of something more than passing perusal. Mr. Nizam-ud-Din scouts many of the complaints put forth in the memorial, and he does not believe in the charge made in it that Muhammadan law is ignorantly administered. He also does not wish to see Muhammadan Judges or Assessors placed on the Bench. All that Mr. Nizam-ud-Din would ask Government to do is—

(1) to look after the education of Muhammadans:

(2) to prevent education endowments from being diverted from their original purpose.

7. Taking, in order, the recommendation noted in the 2nd paragraph of this letter, the Resident would submit that, although nothing more than evidence of quite moderate educational attainments is required from candidates for the public service, it is an undoubted fact that of late years far more importance than formerly has been attached to a knowledge of English, and that this has to some extent affected Muhammadans injuriously. The tendency is one which, Mr. Jones thinks, deserves to be watched. It has sometimes seemed to him that the reason why English officers desire English so much in their subordinates is that their knowledge of the vernacular is not equal to that possessed by their predecessors. But, however this may be, it would, he believes, be a calamity if this tendency were to have the effect of keeping men of capacity and social position out of the service, or of convincing those who may be in it that promotion is for them barred. The danger is only a temporary one. English is spreading so fast that in a few years it will be quite the exception for any one of the classes who seek Government employment *not* to possess it. The Resident need scarcely add that he would not propose to dispense with English in the higher appointments. He would not, for instance, without very strong reason indeed, make a man who did not know English an Attaché or Assistant Commissioner; and he only desires to guard against the discontent which a too

sudden demand for English among ministerial officers, Tahsildars, and even Extra Assistant Commissioners, may produce among all, and especially among Muhammadans.

8. Mr. Jones agrees in thinking that in Provinces like Berar, where the proportion of Muhammadans to the total population is small, the considerations which led the Government of India to declare the education of Eurasians a matter of special concern to it, apply, though of course with very much less force. In such provinces, Muhammadans lie under quite special disadvantages. But this point can be more conveniently discussed in the report on education now due. It may be noted, however, that the proportion of Muhammadans in schools in Berar is much larger than of Hindus.

9. The Resident presumes that there can be little doubt that the prayer of the memorialists that endowments may be better controlled is based on a substantial grievance; but he is not sure that in Berar any special educational endowments worth speaking of ever existed. Endowments connected with the office of Kazi have been undoubtedly widely misappropriated.

10. The Resident does not think that Muhammadans have any substantial grievance in connection with the administration of their law. At all events, if they have, Hindus might put forward a similar complaint. Mr. Jones has never heard this even suggested by any Muhammadan in Berar. It would, he thinks, be the greatest mistake possible to do anything which would tend to accentuate the importance, or to enlarge the sphere of application of the law of any particular class. If it were necessary for him to do so, Mr. Jones could, he believes, show that in the Courts of His Highness the Nizam, while no one pretends to adopt English law as such, there is a strong tendency to drift away from what is special and exclusive in the Muhammadan law, and to rest on wider doctrines and more liberal legal principles.

11. In conclusion, I am to observe that, in the higher branches of the public service in Berar, Muhammadans fully hold their own: they predominate enormously in the Police, and, to some extent, it is believed, in the Forest Department and in the ranks of Tahsil chaprasees. In the Educational Department, employés of the two classes vary as the number of boys. Among Honorary Magistrates, there are more Muhammadans than Hindus. It is, however, the case that among the ministerial class in public offices there are very few Muhammadans, and that, owing to the opposition of the Brahmin class, it is a little difficult for them to get a footing there. But the real difficulty is that they so seldom know Marathi well enough to work in it: something must also be put down to the fact that office work is not their hereditary employment. The memorialists forget this in the tables they present. When they say, for instance, that "in the Office of the Accountant General, Bengal, out of 181 officers there is not one Muhammadan employé," it might be retorted upon them that the case is almost the same in the Account Department of His Highness the Nizam's Government, where, it is believed, the clerks are all Hindus working in Persian.

On the whole, then, the Resident is of opinion that, while something remains to be done to improve the educational advantages open to Muhammadans in Berar, they have otherwise nothing whatever to complain of. It is, at all events, Mr. Jones believes, certain that their position has of late been an improving one rather than the reverse.

Memorandum shewing the number of Muhammadan employés in Berar drawing over R10 per mensem.

	Revenue and Judicial Departments.	Police.	Jail.	Medical.	Vaccination.	Education.	Forests.	Registration.	Total.	
Men drawing R10 to 35 ...	8	58	9	19	24	65	31	...	214	
Ditto ,, 35 to 75 ...	5	39	...	17	3	3	4	1*	72	* Paid by commission at 20 per cent.
Ditto over R75 ...	9	3	...	...	1	2	2	...	17	
TOTAL ...	22	100	9	36	28	70	37	1	303	

Gazetted appointments held by Muhammadans ... Honorary Magistrates ... 8
5 Assistant Commissioners ... @ R500
5 Attachés ... ... ,, 200

Total population ... 2,672,673
Hindus ... 2,425,654 percentage of population ... 90·7
Muhammadans ... 187,555 do. do. ... 7·01

A. HOWELL,
Commissioner, Hyderabad Assigned Districts.

From Mr. NIZAM-UD-DIN, Assistant Commissioner, Jalgaon (Berar), to the Officiating Commissioner, Hyderabad Assigned Districts, Amraoti,—dated the 12th May 1882.

IN reply to your docket No. 1959, dated 5th April 1882, regarding the memorial from the National Muhammadan Association at Calcutta, I beg to submit that I had written to the Deputy Commissioner, District Akola, for the following reports :—

I—Census Report showing the Muhammadan population in Berar.

II—Educational Report regarding the Education of Muhammadans in Berar.

III—List of Civil Servants in Berar.

IV—Settlement Report regarding the inams held by Muhammadans and granted by Native Rulers.

The subject treated by the memorialists is by no means limited in its scope. The Government of India wants a careful and thorough report on the allegations and prayers of the memorialists, so far as they are applicable to Berar. In matters like this the argument by induction is the only means to arrive at a safe conclusion. The memorialists seem to have collated facts as they are at Calcutta. Their data being so limited, it is not surprising that their thesis is not always maintainable. I shall be wanting in my duty if I fail to bring to your notice that I have been unable to get any of the books above required. If I have erred in any of my conclusions, it is solely on account of the insufficiency of the data before me. If I am required to comply with the spirit of the order of the Government of India, I must proceed on sufficient data. But in compliance with your docket No. 2562 of 1882, dated 9th May 1882, I think it my duty to send my report on facts as they have come within my personal cognisance during the limited period I have been in this Commission.

I think it better to proceed categorically as the memorialists themselves have done.

Many of the Muhammadans of this Province have come from Northern Hindustan. There are some old inhabitants of this Province who seem to have embraced Muhammadanism about the time of Aurungzebe, one of the most celebrated of the Mogul, or correctly speaking Tartar, Emperors of Delhi. Some of these converts are Vatandar Desh Mukhs and Patels. It is to be borne in mind that the word Muhammadan applies to the people of a certain religion. But the characteristics of a nation cannot always be determined by its religion. Many a times social and local influences are so important that the customs and habits of the people react upon their religion. Hence we find some of the Muhammadans at one time offering gifts to idols, and at another time praying the most sublime and the only god. With these diverse characteristics to include these people under one common name of Muhammadans cannot but result into logical error. But the memorialists have chosen to discuss the subject under this heading, and have altogether ignored the influences which put these diverse nations embracing Muhammadanism so much behind other races.

Government can do very little to help the Muhammadans if they will not help themselves. On this very principle the Muhammadans in Northern Hindustan have established a college at Aligarh for themselves. There is no doubt that the first idea of Muhammadans is to study their own religious books and then to take up secular learning. No Muhammadan institution can flourish in which religious teaching is altogether ignored. But the British Government is by its own declaration bound to keep aloof from all religious teaching. These two conflicting elements can only be brought into harmony, if the heads of Muhammadan community be pressed to give proper secular education to their children, and to establish the religious branch of their institution by their own subscriptions; so far as I know this conflicting nature of the mode of Muhammadan education is ignored. There is no doubt that the Muhammadans in Berar are generally uneducated class of the people. The classes into which the Muhammadans may roughly be divided in Berar are—

(i) Traders.—These are generally outsiders. Few of them carry on trade on a large scale.

(ii) Agriculturists.—The income of these people is not much; they cannot be favourably compared with a zemindar of moderate means, as we find in Northern India.

(iii) Desh Mukhs and Desh Pandias.—Of this class there are some rich men; but they are very few.

(iv) Patels.—Of this class there are generally men of moderate means; but they are few.

(v) Kazis.—These are hereditary Kazis. Many of them live on the wealth of other people. These men, with *Mullah*, *Khatibs*, and *Mozims*, were the ministers of religion during the Native Government. Now these are without any control. They have misappropriated the religious endowments granted by the Native rulers. The Government, in its anxiety not to interfere with religious institutions, has given up an important means of Muhammadan education. Muhammadan education even from the days of

Caliphs after the Arabian Prophet was never altogether religious. The Principal of the College at Bagdad in the days of Harun Ul Rashid was a Jew. The endowments were for the religious and secular education of the Muhammadans, and I respectfully submit that these religious ministers should never be allowed to appropriate them to their own private use. These endowments are trusts in the hands of these ministers, and no period of misappropriation can create a proprietary title and confer it on them.

These are the principal classes of Muhammadans residing in this Province. There are others who live by serving other people. But the majority of this class have lately immigrated to this province.

Very few of these Muhammadans are educated either in religious or secular learning, and this state of thing should not long be tolerated. Of all the Muhammadans, those are most loyal to British Government who have received the light of learning under its influence. It must be remembered that Muhammadanism, pure and simple, claims superiority over all nations and creeds. It is only when it receives the light of learning that it tolerates others. Sometimes it goes so far as to assimilate itself with others. This is what happened in the middle ages of Europe, and in the days of Akbar in Hindustan. It is always unsafe to leave Muhammadan subjects uneducated.

The facts as stated in paragraph 9 of the memorial are quite inapplicable to this province. It is true that the official language of this country was Persian before the province was assigned to British Government. But it was no more an official language than English is the official language in these days. Persian language never took its root in the soil. Although the Muhammadans will stick to Persian, still it is not their national language. They study Arabic because it contains their religious books. But a system of education properly directed can very easily persuade the Muhammadans to study according to the present requirements. The majority of this class know neither Urdu, Persian, nor Arabic. They never try to study Mahratti. Very few study English, which is read to get Government employment. The majority of Muhammadans being uneducated, they have no conception of the beauties of science. In Northern India those Muhammadan families who have hereditary learning have commenced to perceive that English education is not only for Government service, but it must be studied for higher ends. In this whole province not a single man can be found who can comprehend any such idea, even if explained. There are very few families who have hereditary learning, and the present system of education is obliterating them without substituting anything but darkness of complete ignorance. On taking reins of Government it was very wise to substitute Mahratti for Persian language. But for the Muhammadan community had the Government devised a better means of education, it would have been conducive to improved government. It would have produced a class of people heartily loyal to British Government, and would have checked the employment of one single class of Brahman Mahrattas to the exclusion of the race which had been so very recently a ruling class. I think the paragraphs 11 and 12 are correct to this extent only that, while altering the official language, it failed to have due regard for the education of the Muhammadans who were entitled to as much consideration from its wise statesmen as any other nation. In these days of advanced education it is considered the duty of Government to take proper steps to educate its subjects according to the circumstances in which each class is placed. It is on this principle that I submit that the British Government is bound to look after the proper education of the Muhammadans of this Province. The Muhammadans of this Province have no past history of their own to arouse them to activity. If the Government does not offer a helping hand, then they are doomed ever to lie in the abyss of darkness and receive no light of learning. Of late years the Government has been patronising enough to give some respectable posts to Natives. But it has been unable to get men from this province itself.

The description of Government servants in paragraph 13 is, *mutatis mutandis*, applicable to Berar. There is a great disproportion of other Government servants as compared to Muhammadans. There are very few Muhammadans in higher service most likely, because they are not quite competent to fill up the offices which may be entrusted to them.

It is no doubt a great drawback to Muhammadan education that the present race is both uneducated and poor.

The statement in paragraph 17 is a simple assertion for which no remedy is suggested. In my opinion the chief cause why the Muhammadans in this province do not carry on commercial pursuits is that they have no habits of economy. I have seen some traders in this province who, instead of making a profit, live on their capital stock, and having con-

would it become insolvent in a short time. It is otherwise with a *Bohora* class of Muhammadans who come from Guzerat, &c. The Muhammadans seem to have lost all the enterprising spirits of traders which old Arabs had in past ages.

Paragraph 18 is quite inapplicable to Berar. I see many an officer (of whom Major J. Fitzgerald, the Deputy Commissioner of Akola District, is an honourable instance) making every effort to get competent Muhammadans, but they are generally unable to get any.

Paragraph 19 is not wholly applicable to Berar. The rules of Muhammadan law are so much tinged with the colour of local usage and custom, that it would be erroneous to apply the Muhammadan law, pure and simple, as it is recognized by other nations professing Islam. Of course the people here have every respect for Muhammadan law, but a Judge must be well versed in Muhammadan law, and must thoroughly enquire into the local usage and custom before he can pass an equitable judgment a decree. The present Kazis in these days are an ignorant lot of people in this province. They are a burden on the nation, and are nothing but drones.

The prayer in paragraph 21 is based on a misconception of the causes of Muhammadan decline in these days. Look to Turkey, Persia, Egypt, or any other Muhammadan State or Government, the true cause of the decline of Muhammadans is apparent on the face of it, *viz.*, the ignorance of the sciences and arts as improved in the present age. The ghosts of Averroes, Aviccana, and Gozzali, never appear before the Muhammadans in these days. The commerce, the pride of the old Arabs, is despised. The learning of middle ages which has restored science to the world is forgotten. Still these memorialists in their fondness for Muhammadans implore for State patronage, and wish to attain without labour to that position which they should only be allowed to attain on high culture. It is the best and only patronage to which the Musalmans aspire that sufficient facilities be given and proper methods devised for their education. They being quite helpless, the responsibility of the care of their education is thrown on Government. It would undoubtedly be a retrograde step if they were allowed high preferments without due qualification. Ultimately, it will give a bad name, and they will be nothing better than the spoilt child of a fond mother. In Berar the Muhammadans are lamentably ignorant of all sciences and arts. In Northern India they are not so backward in sciences as in arts. The Muhammadans have got sufficient brains. They only want their proper development. For the Muhammadans to rise in the scale of civilisation, Government aid is absolutely needed. To this end they must study sciences and arts. Both paragraphs 21 and 22 are founded on erroneous principle. The prayer in paragraph 23 is quite reasonable. In the days of Native Government it was considered the duty of these *waqf*-holders to educate the people. Now these endowments are not only misused, but they have now altogether changed their character. In Berar there is not a single *waqf* which is applied to its legitimate end. A very comprehensive scheme for the education of Muhammadans can be devised if these endowments be applied to their legitimate purpose. As stated in paragraph 24, the cause of Muhammadan decline is undoubtedly their want of education, and a thorough diagnosis of the case is undoubtedly necessary. Paragraph 25 is irrelevant to the case of Muhammadans in Berar.

It is a matter of great regret that this province is very backward in its laws. The legal qualification is required to be of a very superficial kind. The laws are not properly studied. Most intricate propositions of law cannot be understood, because there is no ground-work for them. Codes of law are generally despised. Under such circumstances, I do not know how Muhammadan law can properly be administered. So long as the laws applicable to this province are not codified, it is hopeless to expect any scheme like the one prayed for in paragraph 26 of the memorial. Cases involving questions of pure Muhammadan law very seldom occur. Whenever they occur, I believe they are decided according to "equity and good conscience."

From this criticism it will appear that two things are primarily required for this province, *viz.* :—

I—A better system of education suitable to the wants of Muhammadan community in Berar,

II—Better use of endowments throughout this province to facilitate the cause of Muhammadan education.

If the Government arrange these matters so as to suit the circumstances of Muhammadan community, it will have done its duty towards one of the most backward of its subjects in the province of Berar.

(B) CORRESPONDENCE ON THE SUBJECT OF RAISING THE CALCUTTA MADRASSAH TO THE STATUS OF A SECOND GRADE COLLEGE.

Extract paragraphs 13 and 14 of a letter from the Government of Bengal, General Department, to the Government of India. Home Department,—No. 481 T.—G., dated the 14th October 1882.

Paragraph 13.—For several years past the question of the establishment of a Muhammadan college in Calcutta has been before the Bengal Government, and last year it was urged anew on the attention of the late Lieutenant-Governor by the Honourable Syud Ameer

Hossein, then a Member of the Bengal Legislative Council. The Synd's proposals are contained in a pamphlet, of which a copy can, if necessary, be forwarded. These proposals had, the Lieutenant-Governor understands, for some time agitated that portion of the Muhammadan community which is interested in educational questions and in the improvement of the condition of Mussulmans generally. They came therefore under the notice of the Government, supported by a considerable force of Muhammadan opinion, which found expression in Native society and in the press. The proposals, however, were not accepted, on the ground that they did not really tend to promote the permanent interests of Muhammadans in Bengal.

14. Circumstances, however, have changed even within the short period that has elapsed since December 1881. The wishes of the Muhammadan community for larger facilities of instruction in English, and the desire that the provision of such facilities should take the form of separate establishments rather than of concessions to colleges already existing, have become more pronounced. An instance of the change in even official feeling on this subject, as well as some support for the proposition which I am presently to submit to the Government of India, will be found in the enclosed copy of a letter from the Director of Public Instruction, No. 5609, dated the 9th September. Mr. Croft, who early in 1881 reported adversely to the establishment of a Muhammadan college in Calcutta, now doubts whether the policy pursued by Government with regard to Muhammadan education is not mistaken. In the present rapidly changing circumstances of the Muhammadan community, and as a guide to the future, the Director of Public Instruction suggests that the true course to follow at this juncture is that indicated in the 24th paragraph of the memorial, namely, the appointment of a Committee to ascertain the views and wishes of the Muhammadan community on the question of higher English education. To the appointment of such a Committee in itself the Lieutenant-Governor has no objection, and in a matter of such importance the course indicated would, under ordinary circumstances, be a prudent one to adopt. In this particular instance, however, the feeling of the Muhammadan community has been so fully declared that the appointment of a fresh Committee seeems superfluous. If thought necessary by the Government of India, the matter might appropriately be referred to the consideration of the Education Commission, but even this step is, in the Lieutenant-Governor's opinion, hardly required. The elevation of the Calcutta Madrassa to the status of a college seems the necessary outcome of the agitation on this subject, and a legitimate concession to the reasonable demands of those interested in it. The Lieutenant-Governor has no doubt that such a measure would be productive of the best results on Muhammadan feeling generally and on the progress of education. He is not convinced of the usefulness of the Madrassa, which at Chittagong, Dacca, Rajshahye, and Hooghly are supported from the Mohsin endowment. During his recent tour Mr. Rivers Thompson had an opportunity of inspecting the Madrassa at Dacca and Rajshahye, and the result of his observation has convinced him that neither from an educational nor political point of view is it advisible longer to maintain these institutions. The instruction conveyed in them is unsuited to the wants of the Muhammadan community of the present day, being rather calculated to inspire useless regrets for an irrevocable past than to prepare boys for the competition and trials of modern life. The Lieutenant-Governor believes that the desire of the Muhammadan community generally at the present day for education of a purely oriental type has been overrated. However s trong that desire may once have been, it now shows manifest and growing signs of decay. The quickening of *quasi*-national feeling apparent in the presidency town which finds every hope for Muhammadan regeneration "in the spread of English education and the diffusion of Western ideas through the medium of the English language" is not without its response in the interior of the Province. The abolition of the mofussil Madrassas, and the appropriation of the funds on which they subsist to the support of a Muhammadan college in Calcutta would, the Lieutenant-Governor believes, be hailed with satisfaction by all intelligent Muhammadans, and he would be glad to learn that any action taken in this direction would meet with the approval of His Excellency the Viceroy in Council.

From C. S. BAYLEY, Esq., Officiating Under Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India,—No. 504, dated Calcutta, the 24th November 1882.

THE Director of Public Instruc tion has lately submitted a scheme for the utilization of the annual balance of the Mohsin Endowment Fund. Before passing orders on the subject, however, the Lieutenant-Governor would be glad to learn the views of the Government of India on the proposals contained in paragraph 14 of Mr. MacDonnell's letter No. 481 T.—G., dated the 14th ultimo, regarding the course to be followed for the advancement of Muhammadan education. I am directed, therefore, to request that Mr. Rivers Thompson may be favoured with an early expression of opinion on that subject.

From A. MACKENZIE, Esq., Secretary to the Government of India, to the President of the Education Commission,—No. 565, dated Fort William, the 21st December 1882.

I AM directed to forward herewith copy of a letter* from the Government of Bengal, giving cover to a memorial from the National Muhammadan Association at Calcutta, together with copy of the correspondence† which has taken place with Local Governments and Administrations in connection therewith. In forwarding these papers, I am to say that it appears to the Governor General in Council very desirable that the information bearing upon the question of the education of Muhammadans in British India which is contained in these papers should be laid before the Education Commission, in order that the matter may receive the careful consideration which it deserves, and that the views and recommendations of the Commission on this important subject may be placed upon record in their report.

* No. 104, dated the 17th February 1882.

† *Vide* accompanying list.

From the Honourable W. W. HUNTER, LL.D., C.I.E., President of the Education Commission, to the Secretary to the Government of India,—No. 4607, dated Calcutta, the 17th March 1883.

I HAVE the honour to acknowledge the receipt of your letter No. 565, dated the 21st December 1882, forwarding, for the opinion of the Education Commission, certain papers connected with a proposal to establish college classes in the Calcutta Madrassa. The subject has received the careful consideration of the Commission, and I now submit the results of its deliberations.

2. The Commission are by no means inclined to admit, as a general principle, the desirability of establishing separate schools or colleges for the benefit of special classes. In ordinary cases, they are of opinion that Hindu and Muhammadan students alike benefit by the intercourse and emulation involved in attendance at the same school. They believe that denominational institutions tend to confirm and intensify social or national prejudices. But they are also aware that the circumstances of the Muhammadan community in Bengal are in important respects exceptional. They have learned that the attitude of Muhammadans towards English education has undergone, and is still undergoing, significant changes. They understand that the reason why so few Muhammadans are found in the Colleges and High Schools of Bengal, is now rather their poverty than their hostility; that the latter cause, while it still exists, is losing its force; and that the former is chiefly due to the reluctance of their ancestors to qualify by an English education for the public service and the professions, and generally for positions of importance and emoluments. Special cases need special treatment, and in that view the Commission have come to the conclusion that it is desirable to open college classes in the Madrassa teaching to the First Arts examination, although not to a higher standard. They have been confirmed in their opinion by learning that the Government of Bengal, after carrying out for some years a policy based on the principles enunciated in the earlier part of this paragraph, have come to the conclusion that that policy does not satisfy the present conditions of the case. When a similar request was made a few years ago for the establishment of college classes in the Madrassa, the Government of Bengal was not convinced of the utility of the proposal. The demand was met by the liberal concession that two-thirds of the fees of Muhammadan students reading in any of the colleges of Calcutta should be paid from the Mohsin Endowment Fund. This enlightened policy has greatly stimulated the higher education of Muhammadans in Calcutta and its neighbourhood; but it appears to be felt that, in order to give fuller and wider effect to the movement now taking place, measures of a more special kind are needed. The Commission concur in this view.

3. They believe that the establishment in Calcutta of a Muhammadan college would appeal to what has been called "a sentiment of unquestioned force," and would greatly stimulate the demand for high education among Muhammadans. Its effects would be felt throughout the country: in Behar and Eastern Bengal, as well as in the advanced districts around Calcutta, Muhammadans in remote parts would come to know that a Muhammadan college had been established in Calcutta in connection with the Madrassa, and therefore on a basis consonant with their habits, traditions, and cherished beliefs. Their children would be sent to English schools in greater numbers, or kept at such schools for a longer time; and it might reasonably be anticipated that the number of Muhammadan pupils passing the Entrance examination would after no long interval show a considerable increase. The Commission regard this as a consideration of the first importance; for, whether a separate college for Muhammadans be established or not, it is only on the condition that a larger number of Muhammadan students matriculate, that collegiate education can be extended among Muhammadans. It is believed the establishment of a separate college would, in existing circumstances, greatly contribute to this result.

4. The Education Commission, however, are not disposed to recommend the establishment of classes reading for the B. A. degree. First Arts classes could be opened at a comparatively small cost; and it appears undesirable to incur any great outlay until the success of what is, after all, but an experiment has been ascertained by experience. The chief requirement is to provide Muhammadan students with an incentive to enter, and with the means of entering, on a course of collegiate instruction. After they have once passed the First Arts examination, there is little danger that they will discontinue their studies even though they no longer pursue them in a separate institution.

5. But the second and more important reason which has guided the Commission to this conclusion is that it would hardly be possible for the Government to establish a college for Muhammadans teaching to the B. A. standard on such a basis of efficiency that it could hold its own against the other colleges of Calcutta. Financial grounds would probably necessitate the appointment of a very moderate staff of Professors; and hence a lower standard of study and instruction would alone be open to the students of the Madrassa College. Those who have the interests of Muhammadan education at heart could not view this result with satisfaction. Nor again do the Commission lose sight of the advantage of securing to Muhammadan students the opportunity of intercourse with Hindus, such as the arrangement proposed would afford them during the later portion of their collegiate course.

6. In making the foregoing recommendations for the establishment of First Arts classes, the Commission desire to express their opinion that Muhammadan students should be in no way compelled to join those classes. If a student preferred to read in a mofussil college, or in any of the colleges of Calcutta, he should, the Commission think, be allowed to do so on the same terms and with the same privileges as to fees which he now enjoys.

7. It also appears to the Commission to be doubtful whether it is desirable to close any of the Mohsin Madrassas, established in various parts of Bengal, with the view of providing funds for the establishment of college classes in Calcutta. As has been pointed out by Nawab Abdul Lateef, there is a real and legitimate demand among the Muhammadan community for the kind of learning which is imparted in these Madrassas. Such learning is in fact essential to any one who aspires to become a Kazi or a Maulavi; and the importance of the duties which these officers discharge is too well known to require comment.

8. The enclosures received with your letter under reply will be returned on the arrival at Simla of the records of the Education Commission.

From A. P. MacDonnell, Esq., Officiating Secretary to the Government of Bengal, to the Secretary to the Government of India,—No. 423T.—G., dated Darjeeling, the 30th June 1883.

With reference to Mr. Forbes' demi-official letter dated the 4th instant, on the subject of raising the Calcutta Madrissa to the rank of a second grade college, I am desired by the Lieutenant-Governor to submit the following observations for the consideration of the Government of India.

2. In my letter No. 481T.—G., of the 14th October 1882, reasons were stated why, in the Lieutenant-Governor's opinion, it was desirable to raise the Calcutta Madrissa to the status of a college, and it was suggested that the funds necessary for the purpose could be appropriately procured by the abolition of mofussil Madrissas. Since then further enquiries have been made as to the amount of funds necessary for the object in view, and as to the extent to which it might be necessary to proceed in the reduction of mofussil Madrissas. The result of these enquiries tend to show that for the purpose of raising the Calcutta Madrissa to the status of a college, it is unnecessary to abolish more than one mofussil Madrissa; and there is a consensus of opinion on the part of the Education Department and the representatives of the Muhammadan community, that the Madrissa which ought to be abolished is that at Rajshahye. Its success has been very limited; it is not needed by any large local demand for oriental learning, and the advantages to be expected from using its funds in support of the Calcutta Madrissa College will far outweigh any possible temporary evil which may result from its abolition. The Lieutenant-Governor therefore proposes, with the consent of the Government of India, to abolish the Rajshahye Madrissa, and appropriate its funds in support of the Madrissa at Calcutta.

3. In the letter of the Director of Public Instruction, No. 1789 of 13th March, forwarded for the consideration of the Government of India, with my demi-official of 15th May, to Mr. Forbes' address, a scheme of establishment for the Madrissa College was sketched out. That scheme has the Lieutenant-Governor's general approval. In respect, however, to the matter of Dr. Hœrnle's pay, he would slightly modify it. Dr. Hœrnle at present is in the fourth grade of the Educational Service, drawing in that capacity a salary of R550 per month. He also receives an allowance of R300 per month as Principal of the Madrissa. This allowance he will lose on the Madrissa being raised to the status of a college; and it

seems to the Lieutenant-Governor to be desirable that this loss should be, as far as possible, made up to Dr. Hœrnle. The Director of Public Instruction has suggested that the salary of the Principal of the Madrissa College should be R750 per mensem, the highest pay of the fourth class of the Educational Service. In this the Lieutenant-Governor agrees, and thinks it only fair that Dr. Hœrnle should be allowed to draw this pay at once. But as a matter of justice, the Lieutenant-Governor thinks that Dr. Hœrnle's seniors in the grade should not thereby be prejudiced in their promotion. He would therefore direct that, although Dr. Hœrnle should, on sanction being given to the establishment of the Madrissa College, draw the highest pay of the fourth grade, R750 per month, his promotion to the third grade is not to be thereby hastened to the prejudice of his seniors in the service.

4. In conclusion, I am to say that the proposals now made, with a view to raising the Calcutta Madrissa to the status of a college, are not meant to interfere with the existing arrangements whereby Muhammadan students have two-thirds of their fees paid out of the Mohsin endowment. These arrangements will still continue in force.

From G. BELLETT, Esq., Officiating Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 1789, dated the 13th March 1883.

I HAVE the honour to submit the following report in accordance with your letter No. 16 of 11th January, and to inform you that it would have been submitted earlier but for delay in forwarding necessary information from some of the mofussil Madrissas.

2. Reports are called for on two subjects in your letter. I will first address myself, for the sake of convenience, to the second subject—the history, *viz.*, of the mofussil Madrissas.

3. The oldest of these, indeed the only one old enough to have much of a history, is the Madrissa at Hooghly.

Up to the year 1873, the Hooghly College was entirely supported from the funds bequeathed by Mahomed Mohsin, the college having been founded in 1836. The numbers in the Oriental department from 1836 to 1856 seem to have varied between 209 and 175. In 1876 a small tuition fee was imposed (8 annas per mensem only), and this had the immediate result of reducing the number of students to 11, and the number has never risen beyond 54 since that date.

In the year 1860-61 the number of students was 18, and in 1868-69 there were 48 students, of whom 25 were scholarship-holders. In 1875-76 the total number of scholars was 16, of whom 11 were either free-boarders or scholarship-holders. But in this connection it must be remembered that in 1874 three other Madrissas—at Rajshahye, Dacca, and Chittagong—had been founded. A branch Madrissa was established in 1878, at a place called Joreghat, midway between Hooghly and Chinsurah. The object of this branch school was to act as a feeder to the Madrissa; but though this branch has succeeded as an elementary English school, it has provided hardly any students for the Madrissa itself.

The staff of the Hooghly Madrissa cost at one time R1,464 per mensem, and of this sum R500 per mensem was spent on the education of ten students, for whom, as being Shias, the sect to which the founder belonged, special Shia Moulvies were entertained.

The present staff consists of—

	Per mensem. R
1 Moulvie	75
1 Ditto	50
1 Ditto	25
1 Ditto	20
	170

This staff is engaged in teaching 38 pupils, of whom 37 are Sunnis.

The salaries of the Arabic Professor and the three Moulvies who are engaged in teaching in the college and school are paid from the Mohsin Fund, and two-thirds of the fees of the Muhammadan pupils are paid from the same fund.

The yearly grant to the Hooghly Madrissa is R4,000.

4. The three other Madrissas—at Rajshahye, Dacca, and Chittagong—were all founded in the year 1874, with a view to extending to a wider area the benefits of the foundation of Mahomed Mohsin.

5. The Rajshahye Madrissa, which receives a yearly grant of R7,000, had in the first year of its existence 100 pupils, but from various causes the number rapidly decreased, and in 1877-78 there were only 45 pupils. Since that date, however, the numbers have steadily risen, and on the 31st January 1883 there were 101 pupils on the rolls. The teaching staff now consists of the Superintendent and five Moulvies, who are engaged in teaching Muhammadan

law, as well as Arabic and Persian, to the four senior and five junior classes. There is also an English master, who gives instruction in that language to four classes. The highest standard arrived at in English is that of the fifth class of the collegiate school; while the standard in the Arabic department is the same as that of the Calcutta Madrissa.

A handsome building is in course of erection for the accommodation of the Rajshahye Madrissa, and is almost ready for occupation.

6. The Dacca Madrissa is a much more flourishing institution. The numbers on the rolls on the English and Arabic departments together have reached more than 300 during the present year. When the Madrissa was first opened in 1874, there were no less than 400 candidates for admission, of whom, however, it was found impossible to receive more than 104. The numbers have shown steady increase since, there having been a specially rapid rise in 1880-81 from 186 to 315. The staff consists of a Superintendent with five Moulvies in the Oriental and eight masters in the English department. The receipts from fees in 1881-82 were R1,332, and the total cost R11,654. The allotment from the Mohsin Fund is R10,000.

7. The Chittagong Madrissa opened in 1874 with 152, and at the end of the last official year had 314 students. During that year R747 were realised as fees, the assignment from the Mohsin Fund being R7,000. The staff consists of a Superintendent and seven Moulvies. There is besides a teacher for the English department, in which there are 51 pupils.

8. From the above statements it will be seen that, while the Dacca and Chittagong Madrissas are working very successfully, the success of that at Rajshahye is by no means so great, and the Hooghly Madrissa may be considered a failure.

9. If then it has to be considered whether any mofussil Madrissa is to be abolished, so as to enable the Calcutta Madrissa to be raised to the status of a college, the choice must be between those at Hooghly and Rajshahye. And of these two the low numbers and lack of development at Hooghly would seem to point it out as the one which can be most easily spared, and therefore as the one to go. There are, however, reasons why I recommend the abolition of the Rajshahye Madrissa first. First, the Mohsin endowment had its origin in Hooghly. It was there that the founder, Mahomed Mohsin, lived; and the Hooghly Madrissa was the one which he himself founded. The idea of abolishing this Madrissa has been more than once ventilated, and has always been met with strong protests and expressions of disapproval from the Muhammadans of the town and neighbourhood. There is no sentiment connected with the Rajshahye Madrissa which would be at all outraged by its abolition. The Madrissa is not placed among a large or important Muhammadan population, as is the case with the Madrissas of Dacca and Chittagong. Though more successful than the Hooghly Madrissa, it has not been marked by any very striking success. The pupils do not come exclusively, or indeed to any very great extent, from the immediate neighbourhood of the Madrissa. Lastly, the grant assigned to the Hooghly Madrissa would not, if transferred to Calcutta, suffice to supply the increased expenditure which, as I propose to show, will be needed, if the Calcutta Madrissa is raised to a second grade college.

10. In a table which accompanies this are given the results of last central examination of all the mofussil Madrissas.

11. I therefore recommend that the Rajshahye Madrissa be abolished from as early a date as may be practicable, and that the grant of R7,000 from the Mohsin Fund, now assigned to Rajshahye, be transferred to the Calcutta Madrissa.

12. With regard to the constitution of the Madrissa as a second grade college, I have the honour to offer the following remarks and recommendations :—

The Madrissa is at present constituted thus : There are, *first*, the Madrissa, divided into an Arabic and an Anglo-Persian department; and *secondly*, a branch school, also divided into an Oriental and an Anglo-Persian department. The classes of the Anglo-Persian department of the branch school correspond in standard to the last five classes of the same department in the Madrissa, while the three Oriental classes of the branch school come in standard immediately below the lowest class of the Arabic department of the Madrissa. These three Oriental classes, indeed, formed at one time a part of the Madrissa Arabic department, and were only transferred to the branch school for *lack* of accommodation. As that accommodation can now be provided by the vacation of the Principal's house, I recommended that these three classes be re-transferred to the Madrissa, as they will then be under a Moulvie, which is not the case at present.

If this transfer is approved, the Madrissa will be thus constituted: An Anglo-Persian department consisting of a college and a collegiate school, and of an Oriental department consisting of senior classes answering to the college, and junior classes answering to the collegiate school. Then there will be the branch school, teaching the standard of the lower portion of the Anglo-Persian department of the collegiate school.

For the college I propose a staff consisting of a Principal, who shall be also Professor of Logic and History; one Assistant Professor of English Literature and Mathematics; one Assistant Professor of Physical Science and Mathematics; and one Assistant Professor of Arabic and Persian.

The cost of the college as so constituted would be ₹15,000 yearly, thus:—

	Per mensem. ₹.	Per annum. ₹.
Principal	750	9,000
One Assistant Professor	300	3,600
Two Assistant Professors	100	2,400

I have reckoned the salary of the Principal at ₹ 750 per mensem, the maximum pay of the fourth class of the Education Service. Some margin would, of course, have to be allowed here to meet the increased expenditure which would arise on the promotion of the Principal to higher classes.

The following statement shows the present constitution of the Anglo-Persian department of the collegiate school, and the modification which, at the instance of the Officiating Principal, I recommend should be made in it. You will observe that here there will be a slight saving of ₹165 per mensem, or ₹1,980 per annum.

Present and proposed cost of Establishment of the Anglo-Persian Department (Collegiate School).

	Present. Rs.	Proposed. Rs.
Head master	300	250
Second do.	140	140
Third do.	100	75
Fourth do.	75	50
Fifth do.	50	50
Sixth do. (additional)	50	50
Seventh do. (at present sixth)	60	60
Eighth do. (at present seventh)	40	40
Ninth do. (at present eighth)	40	40
Tenth do. (at present ninth)	35	35
Eleventh do. (at present tenth)	30	35
Twelfth do. (at present eleventh)	25	25
First Persian teacher	100	50
Second do. do.	50	50
Urdu teacher	40	40
Pandit (Bengali)	40	25
Gymnastic Master	25	25
	1,200	1,035

In the next table is shown the present and proposed constitution of the Arabic department of the collegiate school, and three Oriental classes of the branch school being added to it. There would be here a slight increase of cost, *viz.*, ₹40 per mensem, or ₹480 per annum:—

Arabic Department.

	Present. ₹.	Proposed ₹.
Head Moulvie	300	300
Second (now third) ditto	140	100
Third (now fourth) do.	100	75
Fourth (new) do.	75	50
Fifth (new) do.	50	50
Sixth (new) do.	35	35
Seventh (new) do.	30	30
Eighth (now first Oriental) Moulvie	30	30
Ninth (now second do.) do.	25	25
Tenth (now third do.) do.	20	20
First English Master	...	30
Second do. do.	...	25
	730	770

This slight increase of ₹8-13-4 per mensem, or ₹970 per annum, which I propose in the office establishment of the madrissa, comes under the heads of librarian, peons, durwans, malis, contingencies, library, and laboratory allowances. The Librarian would act as assistant clerk, and have charge of both the English and the Arabic libraries. The new residence for the Principal would necessitate the entertainment of another durwan and another mali. The present contingent allowance of ₹50 hardly suffices for the present Anglo-Persian and

Arabic departments. The allowances for a laboratory will be necessitated by the introduction of teaching the University course up to the F. A. examination.

The following table shows the present and proposed office establishment:—

	Present Rs. A. P.	Proposed. Rs. A. P.
Head clerk	75 0 0	75 0 0
Assistant do.	16 8 0	16 8 0
Librarian and assistant clerk	17 8 0	25 0 0
3 Dufteries, at Rs. 8	24 0 0	24 0 0
2 Peons, at Rs. 7 (now 1)	7 0 0	14 0 0
2 Durwans, at Rs. 7 (now 1)	7 0 0	14 0 0
4 Ferashes, at Rs. 6	24 0 0	24 0 0
1 Bhisti	5 0 0	5 0 0
2 Malis, at Rs. 5 and 6 (now 1)	5 0 0	11 0 0
1 Sweeper	6 0 0	6 0 0
2 Sweepers, at Rs. 5-4	10 8 0	10 8 0
Contingent allowance	50 0 0	80 0 0
Library do.	31 10 8	40 0 0
Laboratory do.	...	15 0 0
Prize do.	32 8 0	32 8 0
	311 10 8	392 8 0

The table below shows the constitution I propose for the Colingah Branch School. It will be seen that the cost will be less by R127 per mensem, or Rs. 1,524 per annum. This arises—(1) from the removal of the three Oriental classes to the Arabic department of the Madrissa; (2) from the reduction of the charge for house rent, the removal of these classes permitting a less expensive house to be rented; and (3) by the reduction of the prize allowance from R7 to R5.

	Present. Rs.	Proposed. Rs.
Head Master	100	100
Second do.	45	45
Third do.	35	35
Fourth do.	30	30
Fifth do.	25	25
Sixth do.	20	20
Seventh do.	15	15
Eighth do.	15	15
First Moulvie (transferred)	30	...
Second do. (do.)	25	...
Third do. (do.)	20	...
Fourth do. (to be first)	20	20
Fifth do. (to be second)	20	20
Servants	18	18
House rent	150	100
Contingent allowance	8	8
Prize do.	7	5
	583	456

The following paragraph from the report of the Officiating Principal on the subject of fees gives his views on the subject:—

"The rate of fees in the Anglo-Persian department is R1 a month in all classes alike. The rate of fees in the college should, I think, be not less than R2 a month. In the Cuttack College (with the exception of the Presidency College) the rate of fees is R5 or R6 a month, of which Muhammadan students only pay about R2, the Government paying for them the difference (two-thirds) from the Mohsin Fund. It is obvious, therefore, that if a higher rate than R2 is fixed, not many students can be expected to attend the Madrissa College unless Government withdraws the allowance from the Mohsin Fund. Even if Government should do so, it is doubtful whether it would be wise to raise the rate of fees, as that course would cause the establishment of a special Muhammadan college to be looked upon as a hardship rather than a boon. In any case, the rate should not be made higher than R2-8, considering the general poverty of the Muhammadan students. I do not think that more than 12 students may be expected in the beginning in both classes of the college together. The probable amount of fees therefore will be, in the beginning, not more than R24 per mensem. If the Mohsin grant be withdrawn from the other colleges, the number of students at the Madrissa College will be larger, and the amount of fees will rise proportionately. But in any case a steady, gradual increase of attendance may be expected from year to year, especially if some Mohsin and other scholarships be created for the college, for which purpose a portion of the donations recently made by Muhammadan gentlemen might be utilized."

In accordance with Dr. Hœrnle's views, I recommended that R2 be the rate of fees to be levied in the College department, the rate at present obtaining in the Anglo-Persian and Arabic departments of the Madrissa and in the branch school remaining unaltered.

13. The cost of the Madrissa thus constituted will be R3,903-8 per mensem, or R46,842 per annum.

The estimated fees amount to R585 per mensem, or R7,020 per annum. The Government allowance to the Madrissa is R35,000 per annum. This leaves a balance of expenditure to be met of R4,822 per annum; and this, I propose, should be met by the transfer to the Calcutta Madrissa of the allowance now made to the Rajshahye Madrissa—of R7,000 per annum.

14. I have the honour to solicit that orders may be passed on this subject as soon as possible, in order that the Madrissa may be started as a second grade college, if possible from the beginning of the next official year.

15. Before closing this report, I beg to call the attention of His Honour to a case of considerable hardship which this scheme will involve, if, as I should strongly recommend, Dr. Hœrnle be appointed Principal of the Madrissa College.

Dr. Hœrnle is at present a Professor in the Presidency College, and in the fourth class of the Educational Service, drawing in that capacity a salary of R550 per mensem. He also receives an allowance of R300 as Principal of the Madrissa, as at present constituted. If the Madrissa becomes a second grade college, with Dr. Hœrnle for Principal, he will lose this allowance. I have estimated the monthly salary of the Principal as R750, the highest pay of the fourth class, and I would ask Government whether it might not be possible to permit Dr. Hœrnle to draw that salary at once, so as to make up to some extent his loss of R300 per mensem.

Table showing the results of Central Examinations of all Mofussil Madrissas.

Name of Madrissa.	Number of Candidates sent up in—			Number of Candidates passed in—		
	1880.	1881.	1882.	1880.	1881.	1882.
Dacca Madrissa	29	30	28	15	17	19
Chittagong "	36	47	50	15	17	21
Rajshahye "	10	13	12	8	8	9
Hooghly "	8	10	12	4	5	9

From A. Mackenzie, Esq., Secretary to the Government of India, to the Secretary to the Government of Bengal General Department,—No. 279, dated Simla, the 13th August 1883.

I am directed to acknowledge the receipt of your letter No. 423 T.—G., dated 30th June 1883, relative to the desirability of raising the Calcutta Madrissa to the status of a second grade college. It is proposed to abolish the Rajshahye Madrissa and appropriate the funds thus set free in support of the new college at Calcutta.

2. In reply, I am to say that the Governor General in Council is pleased to sanction the closing of the Rajshahye Madrissa and the elevation of the Calcutta Madrissa to the status of a second grade college. His Excellency in Council also approves of the scale of establishment drawn up for the Madrissa College; but I am to add that the proposals to raise the pay of Dr. Hœrnle to R750 a month on appointment as Principal of the new college, and to create an Assistant Professorship of English Literature and Mathematics on a salary of R300 a month, have been referred for the orders of Her Majesty's Secretary of State for India.

No. 280.

Copy of correspondence forwarded to the Department of Finance for information.

From the Government of India, to Her Majesty's Secretary of State for India,—No. 242, dated Simla, the 31st August 1883.

From Government of Bengal, No. 423T.—G., dated 30th June 1883.
From Director of Public Instruction, Lower Provinces, to Government of Bengal, No. 1789, dated 13th March 1883.

We have the honour to transmit a copy of the papers marginally noted, relative to a scheme for raising the Calcutta Madrissa to the status of a second grade college, and to refer for Your Lordship's consideration two of the proposals which have been made in connection with that arrangement.

2. The first of these proposals refers to Dr. Hœrnle, Principal of the Madrissa. It is recommended that Dr. Hœrnle, on appointment to be Principal of the new college, should

be allowed to draw R750 a month, the maximum pay of the 4th grade of the Educational Service, to compensate him for the loss of the personal allowance of R300 a month which he now draws as Principal of the Madrissa in addition to his grade pay of R550 a month. It has, however, been stipulated that this concession is not to give Dr. Hœrnle any claim to receive promotion to the 3rd grade, out of his turn, to the prejudice of his seniors in the service. The other proposal* is to appoint an Assistant Professor of English Literature and Mathematics to the staff of the new college on a salary of R300 a month.

* *Vide* paragraph 12 of letter No. 1789, dated 13th March 1883, from the Director of Public Instruction.

3. The funds set free by the abolition of the Rajshahye Madrissa—a measure which is shown by the Government of Bengal to be unobjectionable—will be ample to cover the increased cost involved in the reconstitution of the Calcutta institution.

4. We have satisfied ourselves that the elevation of the Calcutta Madrissa to the rank of a second grade college is a step desirable in the interests of Muhammadan education and in consonance with the wishes of all classes of the Muhammadan community; and we have approved of the scheme submitted by the Government of Bengal for that end. We would now recommend that the two proposals referred to in the second paragraph of this despatch may receive Your Lordship's sanction.

Endorsement by the Department of Finance and Commerce,—No. 2886.

Copy forwarded to the Home Department for information.

From Her Majesty's Secretary of State for India, to His Excellency the Most Honourable the Governor General of India in Council,—No. 121 (Public—Educational), dated India Office, London, the 25th October 1883.

I HAVE received and considered in Council your letter in the Department of Finance and Commerce, dated the 31st of August last, No. 242, relative to a scheme for raising the Calcutta Madrissa to the status of a second grade college, and proposing on certain conditions that Dr. Hœrnle, on being appointed the Principal of the new college, should draw the maximum pay of the fourth grade of the Bengal Educational Service.

2. You also propose to appoint an Assistant Professor of English Literature and Mathematics to the staff of the new college on a salary of R300 a month; and to cover the additional cost involved in the re-constitution of the college, you have sanctioned the abolition of the Rajshahye Madrissa, and the transfer to the Calcutta institution of the grant of R7,000 from the Mohsin Fund, now assigned to the Rajshahye Madrissa.

3. Your proceedings and proposals are confirmed.

Endorsement by the Department of Finance and Commerce,—No. 1746, dated Calcutta, the 8th December 1883.

Copy forwarded to the Home Department for information, in continuation of the endorsement from this Department, No. 2886, dated 31st August 1883.

Copy also forwarded to the Accountant General, Bengal, for information, in continuation of the endorsement from this Department, No. 2879, dated 31st August 1883, with the remark that the despatch was received by the Government of India on the 16th November 1883.

Endorsement by the Home Department,—No. 418, dated Calcutta, the 13th December 1883.

Copy forwarded to the Government of Bengal, General Department, for information, in continuation of the letter from this Department, No. 279, dated the 13th August 1883.

(c) PROPOSALS OF THE EDUCATION COMMISSION REGARDING MUHAMMADAN EDUCATION AND THE VIEWS OF LOCAL GOVERNMENTS AND ADMINISTRATIONS ON THE SUBJECT.

Extract from the Education Commission Report, Chapter IX, Section 2, paragraphs 555 to 581, on the Education of Muhammadans viewed as one of the classes requiring special treatment.

Para. 555. *Early efforts in the cause of Muhammadan education.*—When in 1782 the Calcutta Madrissa was founded by Warren Hastings, it was designed "to qualify the Muhammadans of Bengal for the public service......and to enable them to compete, on more equal terms, with the Hindus for employment under Government." Some fifty years later, after the introduction of English into the course of studies, the Council of Education had to confess that "the endeavour to impart a high order of English education" to the Muhammadan community had completely failed. Forty years later again, "the condition of the Muhammadan population of India as regards education had of late been frequently pressed upon the attention of the Government of India." The Muhammadans were not even then competing on equal terms with the Hindus for employment under Government, nor had the endeavour to impart to them a high order of education been attended by any adequate success. Matters were, no doubt, in a more promising condition than in 1832, and, as regards the general spread of education, in a much more promising condition than in 1792. A considerable proportion of

Muhammadans were learning English, a large proportion were in schools of one kind or another. But the higher English education was not cultivated, in any appreciable degree, more extensively than it had been in 1832.

556. *Reasons alleged by the Muhammadans for holding aloof from the education offered in Government Schools.*—What the causes were which deterred the Muhammadans from such cultivation was debated even among themselves. While some held that the absence of instruction in the tenets of their faith, and still more the injurious effects of English education in creating a disbelief in religion, were the main obstacles, others, though a small minority, were of opinion that religion had littte to do with the question. Some contended that the system of education prevailing in Government schools and colleges corrupted the morals and manners of the pupils, and that for this reason the better classes would not subject their sons to dangerous contact. The small proportion of Muhammadan teachers in Government institutions; the unwillingness of Government educational officers to accept the counsel and co-operation of Muhammadans; numerous minor faults in the Departmental system; the comparatively small progress in real learning made by the pupils in Government schools; the practice among the well-to-do Muhammadans of educating their children at home; the indolence and improvidence too common among them; their hereditary love of the profession of arms; the absence of friendly intercourse between Muhammadans and Englishmen; the unwillingness felt by the better born to associate with those lower in the social scale; the poverty nearly general among Muhammadans; the coldness of Government towards the race; the use in Government schools of books whose tone was hostile or scornful towards the Muhammadan religion;—these and a variety of other causes have been put forward at different times by members of the Muhammadan community to account for the scant appreciation which an English education has received at their hands. All such causes may have combined towards a general result, but a candid Muhammadan would probably admit that the most powerful factors are to be found in pride of race, a memory of bygone superiority, religious fears, and a not unnatural attachment to the learning of Islam. But whatever the causes, the fact remained; though the enquiries made in 1871-73 went to prove that except in the matter of the higher education there had been a tendency to exaggerate the backwardness of the Muhammadans.

557. *Statistics in 1871-72.*—The following table shows the percentage of Muhammadans to the total population in the six more important Provinces of India, and the percentage of Muhammadans under instruction in schools of which the Department had cognisance to the total number of all classes in such schools. In the former case the percentage is 22·8, in the latter 14·7. It must also be borne in mind that in 1870-71 there were among the 167,711,037 inhabitants of the six Provinces about four millions who belonged to the aboriginal tribes, or semi-Hinduised aborigines, and to other non-Aryans hardly touched by our education. Deducting these, and excluding Native States, the Musalmans form about 25 per cent. of the total population :—

PROVINCES.	Total population.	Muhammadans.	Percentage.	AT SCHOOL.		
				Total.	Muhammadans.	Percentage.
Madras	31,281,177	1,872,214	6	123,689	5,531	4·4
Bombay	16,349,206	2,528,344	15·4	190,153	15,684	8·2
Bengal and Assam . . .	60,467,724	19,553,420	32·3	196,086	28,411	14·4
North-Western Provinces . .	30,781,204	4,188,751	13·5	162,619	28,990	17·8
Oudh	11,220,232	1,111,290	9·9	48,926	12,417	25·3
Punjab	17,611,498	9,102,488	51·6	68,144	23,783	34·9
TOTAL .	167,711,041	38,356,507	22·8	789,617	114,816	14·5

It will be observed that in the North-Western Provinces, and to a much larger extent in Oudh, the proportion of Muhammadan schoolboys to the total number is greater than the proportion of Muhammadans in the population. In the other Provinces it is much less; the population percentage of the Muhammadans in these Provinces taken together, being over 26 and the school percentage under 10.

558. *Suggestions made by Government of India to Local Governments.*—In addressing the various Local Governments and Administrations, the Government of India in its Resolution No. 300, dated Simla, 7th August 1871, was of opinion—

(1) That further encouragement should be given to the classical and vernacular languages of the Muhammadans in all Government schools and colleges;

(2) That in avowedly English schools established in Muhammadan districts, the appointment of qualified Muhammadan English teachers might, with advantage, be encouraged;

(3) That as in vernacular schools, so in avowedly English schools, assistance might justly be given to Muhammadans by grants-in-aid to create schools of their own;

(4) That greater encouragement should also be given to the creation of a vernacular literature for the Muhammadans.

559. *Measures taken in Madras.*—Upon the receipt of the Resolution of the Government of India, the Government of Madras invited the Syndicate of the University to consider whether any steps could be taken by it which would be likely to attract a larger number of Muhammadan under-graduates. In its reply the Syndicate expressed an opinion that "the "regulation of the University should not be modified with the view of encouraging a parti- "cular section of the population, but that the Musalmans should be treated in precisely the "same manner as all other inhabitants of the Madras Presidency,"..................and while deploring the undoubted fact of the Muhammadans being behind the Hindus as regards educational progress, they did not see that any steps could be taken by the University to modify this state of things. The view taken by the Director of Public Instruction was not more encouraging. He considered that the Department had done all that it could for Muhammadan education, and pointed out that a special concession had been made to Musalman students by exempting them from the new regulations regarding fees. The Government of Madras was, however, convinced that the existing scheme of instruction was framed with too exclusive reference to the requirements of Hindu students, and that Muhammadans were placed at so great a disadvantage that the wonder was, not that the Muhammadan element in the schools was so small, but that it existed at all. The Governor in Council, therefore, issued orders that the Director should, without delay, "take steps "with a view to the establishment of elementay schools at Arcot and Ellore, and correspond- "ing classes in the existing schools at the principal centres of the Muhammadan population, "such as Trichinopoly, Cuddapah, Kurnool, and perhaps Mangalore, in which instruction will "be given in the Hindustani language, and Muhammadan boys may thus acquire such a "knowledge of the English language and of the elementary branches of instruction as will "qualify them for admission into the higher classes of the zilla and provincial schools and "other similar institutions."......Arrangements were also, without loss of time, to be made for the training of Muhammadan teachers; and instruction in Persian was to be provided in any high school in which there was a sufficient number of Muhammadan students.

560. *Results of measures taken.*—Coming to the year 1880-81, we find that the measures taken during the interval and the results obtained were as follows: The special schools maintained by Government were 11 in number, 7 of them being Anglo-Vernacular middle schools, and 4 Anglo-Vernacular primary schools. Nine schools, Anglo-Vernacular or vernacular, were maintained by Municipalities, and of aided schools with a special provision for Musalman pupils there were 4 Anglo-Vernacular, and 210 vernacular. Other inducements had also been held out to Musalman students. They were admitted in all schools upon payment of half the usual fees, seven scholarships were specially reserved for Musalman candidates at the University examinations: a special Deputy Inspector of Musalman schools had been appointed; an elementary normal school had been established at Madras; and the University of Madras still continued to allot to the Arabic and Persian languages at its examinations a maximum of marks considerably larger than that carried by vernacular languages. The combined results of these measures were eminently satisfactory. In place of the 5,531 Musalmans at school in 1870-71, the returns for 1880-81 give 22,075, or 6·7 per cent. of the total number under instruction, while the percentage of Musalmans to the total population of the Presidency is only 6 per cent. The proportion of boys at school to those of a school-going age is for Muhammadans 15·1, for Hindus 13·7. But it is not in numbers only that progress has been made. Taking the results of the middle school examinations, we find that the percentage of passed candidates to those examined was, for Brahmans 44, for Hindus not Brahmans, 35, for Muhammadans 41. In the lower University examinations, taking only the percentage of successful candidates to those examined, the results for 1880-81 are equally satisfactory, as the following table will show:—

Race.	Entrance.			First Arts.		
	Examined.	Passed.	Percentage of passed to examined.	Examined.	Passed.	Percentage of passed to examined.
Brahmans	2,150	670	31·2	486	295	60·7
Hindus not Brahmans	1,066	290	27·2	173	86	49·7
Musalmans	71	19	26·8	10	6	60·0

In the Entrance examination, the percentage for Hindus other than Brahmans and for Musalmans is thus practically the same. It must be remembered, however, that the proportion of students to population is about three times as great for Hindus (including Brahmans) as for Musalmans. In the latter case, the percentage of passed candidates is even more favourable to the Musalmans; but the proportion of candidates to population is five times as great for Hindus (including Brahmans) as for Musalmans. Of college education, beyond the first examination in Arts, Muhammadans, speaking generally, do not avail themselves at all, though there is no reason to suppose that the general system of education beyond that standard is not as well suited to the Muhammadans as that below it. The attendance of Musalmans in the various institutions, Government, aided, and unaided, as compared with the total attendance, was in 1881-82 as follows:—

Class of Institutions.	Total number of students.	Musalmans.	Percentage.
Colleges, English	1,669	30	1·7
" Oriental	38	...	...
High Schools, English	4,836	117	2·4
Middle " "	18,553	723	3·8
" " Vernacular	511	2	·4
Primary " English	63,295	4,973	7·8
" " Vernacular	276,983	19,232	6·9
High " English, Girls'	2	...	...
Middle " " "	190	...	...
" " Vernacular, Girls'	197	1	·5
Primary " English "	1,897	...	...
" " Vernacular "	18,468	427	2·3
Normal schools for masters	799	42	5·2
" " mistresses	157	...	...
TOTAL	387,595	25,547	6·5

561. *Measures taken in Bombay.*—Though the Musalmans in the Bombay Presidency are reckoned in the census of 1872 at 2,528,344, or 15·4 per cent. of a total population of 16,349,206, no less than 1,354,781 belong to Sind alone. Excluding that Division, the percentage falls to 7·1. Of the total number at school, 15,684, or 8·2 per cent., were Musalmans. As in Madras, therefore, the circumstances which called forth the Resolution of the Government of India existed only on a small scale. Sind, no doubt, was in a very backward state, and the feelings of the Musalman community there were strongly against the study of English. Out of a population of 1,354,781, only 10,115 were in schools known to the Department, and of that number, only 3,225, or 31·8 per cent. of the total number at school, were Musalmans, though their proportion to the rest of the inhabitants was as four to one. Looking at the Presidency as a whole, the indifference of the Musalmans was not so much to education generally as to education in its higher branches. This fact had already engaged the attention of the Department; and enquiries which were set on foot some two years before the issue of the Resolution of the Government of India showed that in the Government colleges and English schools of a total of 16,224, the Musalmans numbered 1,499 only. The distribution was as follows:—

In colleges	14
" high schools	59
" middle schools	1,426
TOTAL	1,499

"Here," the Director of Public Instruction remarks, "is the weak point. The Muhammadans avail themselves of our lower schools, but do not rise to the higher schools and colleges. In the list of University graduates there are one Musalman M. A. and two B. A.'s. I think that the reason is to be found not in the poverty of the Muhammadan community (for beggar Brahmans abound in the high school), but in their poverty and depressed social status combined. In this matter the Brahman and Musalman are at opposite poles. Thus we have in Gujarat 10 Brahmans in the colleges and 20 in the high schools for every Musalman, but only three Brahmans for every Musalman in the middle class, and not two for every Musalman in the lower class schools." In the Government institutions generally the disproportion of Musalmans to the total number at school was much less than in those aided and inspected. Thus out of 161,283 students in the former, 14,629, or 9·1 per cent., were Musalmans, while the latter had but 968, or 5·2 per cent., of a total of 16,443. The measures taken by the Director, Mr. Peile, to remedy the state of things which his enquiries revealed had reference alike to the higher and the lower grades of education. The University having placed Persian on the list of languages in which examination is held for its degrees,

sanction was obtained to the appointment of a Professor of Persian and Arabic in the Elphinstone College, where up to that time it had been impossible, for want of a competent teacher, that those languages should be studied in a scholarly manner. Persian teachers were also appointed in the Elphinstone and Surat High Schools. By the provision of stipends and teachers for Musalmans in the vernacular training college, the foundation was laid of a supply of qualified teachers in vernacular and Musalman schools. In regard to lower education, Mr. Peile pressed upon the Government the necessity of imposing town school-rates for class wants, since the rates then administered by the Education Department belonged almost exclusively to the villages, and the share of the public grant for vernacular education which belonged to the towns was too small to admit of adequate provision for such wants. His representations, though the imposition of these rates was not conceded, at all events secured to Musalman schools a fair share of the vernacular grant. Mr. Peile also drew up a course of Persian instruction for the upper standards in vernacular schools, and for English and high schools. This course was graduated from the beginning up to the matriculation standard, and so arranged as to prepare for the study of Persian as a classic in the Arts Colleges. Later on the number of special Musalman schools was considerably increased, and Musalman Deputy Inspectors were appointed to inspect them. "But the most promising feature in "connection with the progress of Musalman education during the past decade" [1871 to 1881] "has been the formation and recognition of a Society known as the Anjuman-i-Islam, "which it is hoped will in time establish a net-work of secular schools in Bombay. This "Society is so important that it was felt advisable to make special rules for its assistance. "At present it receives a fixed subsidy of Rs. 500 a month from Government. By the "end of the year 1880-81 the Society's first school was fairly started. Its Hindustani and "Anglo--Hindustani departments, together with a large class of children reading the Kuran, "contained in all 102 pupils. Since then the operations of the Society have been extended."*

562. *Results of measures taken.*—In 1871-72 the number of Musalmans at school, according to Mr. Peile's estimate, was 15,577, or about 8·7 per cent. of the total number at school; in 1881-82 the number had risen to 41,548, or 11·7 per cent. of the total number at school. There were also in the latter year 22,284 Muhammadan children in indigenous schools, which would raise the percentage to 14·7. The distribution was as follows:—

Class of Institution.	Total number of Students.	Musulmans.	Percentage.
Colleges, English	475	7	1·4
High Schools, English	5,731	118	2·0
Middle " "	14,257	781	5·4
Primary " Vernacular	312,771	39,231	12·5
Middle " English, Girls'	555	2	·3
Primary " Vernacular, "	19,917	1,366	6·3
Normal Schools for Masters	480	42	8·7
" " Mistresses	73	1	1·3
Unaided Indigenous Schools	78,755	22,284	28·2
TOTAL	433,014	63,832	14·7

563. *Measures taken in Bengal.*—The following table shows the proportion of Musalmans to Hindus and others in those colleges and schools of Bengal and Assam which in 1871 furnished returns to the Department:—

	Hindus.	Musalmans.	Others.	Total.
Schools	149,717	28,096	15,489	193,302
Arts Colleges	1,199	52	36	1,287
TOTAL	150,916	28,148	15,525	194,589

Thus, while the Musalmans of Bengal were 32·3 per cent. of the total population, their proportion to the total number in schools known to the Department was only 14·4 per cent. "This result," remarks the Director in his Report for 1871-72, "shows that the education "of Musalmans demands much careful attention. They have fallen behind the time, and "require still the inducements held out forty years ago to the whole community, but of "which the Hindus only availed themselves. Such, however, has been the progress of educa- "tion and the influence of the grant-in-aid system in promoting self-help, that the encourage- "ment which was then considered just and right would now be called downright bribery;

* Bombay Provincial Report, page 55.

"still unless the strong inducements in general use forty years ago are held out to Musalmans "now, I have little hope of seeing them drawn to our schools." But if the number of Musalmans in the schools generally was greatly out of proportion to the total number in the Presidency, still more conspicuous was the disproportion in the colleges, where out of 1,287 students only 52, or 4·04 per cent., belonged to that race. In regard to University distinctions, the Director remarks:—"During the last five years, out of 3,499 candidates who passed "the Entrance examination from these Provinces, 132, or 3·8 per cent. only, were Musalmans. They ought to have been ten-fold more numerous. Out of 900 passed for the First "Arts in the same period, Musalmans gained only 11, or 1·2 per cent., and out of 429 passes "for the B.A., they gained only 5, or 1·1 per cent. Hence, not only the number of Musalmans who pass the Entrance is less than one-tenth what it ought to be, but this painful "inferiority steadily increases in the higher examinations. Taking the candidates generally, "out of every 100 who pass the Entrance, 26 go on and pass the First Arts, and 12 "pass the BA.; but of every 100 Musalmans who pass the Entrance, only 8 pass the First "Arts and 3 the B.A." Various causes, some general and some particular, were assigned by the officers consulted as the obstacles which had barred the progress of education, both higher and lower. Among the general causes assigned by them were the apathy of the Musalman race, their pride, their religious exclusiveness, the love of their own literature among those of them who cared for any education at all, the idea so persistently held that education ought to be a free gift. Among the particular causes, a want of sympathy between Hindu teachers and Musalman pupils, a want of consideration in the arrangements of the Education Department, and, perhaps above all, the depressed condition of the bulk of Bengali Musalmans—Musalmans in the first instance by conversion only and not by descent. In different degrees of efficiency, and with varying influence according to locality, these causes combined to account for the backwardness of the race. Many of them were of course beyond any immediate removal. Others were a matter of administration, and with these the Government of Bengal promptly endeavoured to deal.

On the question of establishing special schools for Musalmans, the almost unanimous opinion of those consulted was that, with the schools already in existence, there was no sufficient justification for expending State funds in this direction. The vernacular of the mass of Musalmans in Bengal was known to be Bengali, and the ordinary pathsalas of the country were held to supply the proper means of elementary education. Schools of all classes might be made more attractive by increasing the number of Musalmans throughout the various grades of the department in Musalman districts; and especially by encouraging Musalmans to qualfy themselves for the profession of teaching by a course of training in the normal schools. In all zila schools it was decided that Urdu and Arabic or Persian should be taught up to the standard of the Entrance examination; and, as a special concession, wherever there was a sufficient demand to justify the supply, there was to be a special class to teach Arabic and Persian after the Musalman fashion. The Persian language had recently been included by the University among the subjects for the F.A. and B.A. examinations, and this it was expected would have a powerful effect in increasing the number of college students. A new Code of grant-in-aid rules was about to be drawn up, and advantage would be taken of this to offer specially liberal terms to schools managed by Musalmans. These measures for the most part had reference only to lower education. In respect to the higher, the Musalmans of Bengal had a special grievance in the appropriation to English education of a certain endowment originally assigned to the promotion of oriental (Arabic and Persian) learning. Of that endowment, known as the Mahomed Mohsin Trust, some account has already been given in Chapter VI. To remove all cause for complaint, the Lieutenant-Governor at the instance of the Supreme Government, which added a sum of R50,000 for that purpose to the Provincial assignment for education, declared that the maintenance of the English side of that College should be a charge upon the Provincial funds. It was also decided to devote a portion of the endowment to the oriental side, or Madrissa, and the remainder to the foundation of three new Madrissas, to the establishment of scholarships, and towards the payment of the fee of Musalman students in English colleges and schools. The three Madrissas were established at Dacca, Rajshahye, and Chittagong; and each was placed under an Arabic scholar of repute, assisted by a competent staff of maulavis. It was intended that in each of them the full course of the Calcutta Madrissa should in time be taught; English was to be added to the course wherever the pupils showed a desire to learn that language, and at Dacca a teacher of English was at once appointed. To the payment of scholarships tenable by Musalmans in Madrissas or in English colleges and schools there was allotted the sum of R9,000, while R18,000 went to the payment of two-thirds of the fees of Muhammadan pupils in Government colleges and schools outside Calcutta, and also to the payment of maulavis in these schools. At the same time the Calcutta Madrissa was thoroughly reorganised, arrangements

were made for the more thorough teaching of the Arabic and Persian languages with a reasonable amount of Muhammadan law; and the salary of the European Principal was raised to ₹1,000 a month. A description of the character and status of this Madrissa has been given elsewhere, and it is therefore unnecessary to enter into particulars here. A few years later, a proposal was made to connect the maktabs throughout Bengal with the institutions for higher Muhammadan education in Calcutta and the mofussil. The attempt, however, was not successful, and it was abandoned in favour of an opposite policy, which was expressed in the hope that the maktabs might be "gradually moulded into true primary schools." Accepting the indigenous schools of the country in the form in which, under the special conditions of locality, they were most popular, the Bengal system endeavoured, by the promise of Government support, to introduce into the traditional course of study certain subjects of instruction which should bring the schools so aided into some relation, more or less close, with the general system of education in the Province. The object being to encourage natural and spontaneous movement, it followed that if in any locality the existing system had a religious basis, the religious character of the school should be no bar to its receiving aid, provided that it introduced a certain amount of secular instruction into the course. Many hundreds of maktabs have in this way been admitted into the primary system of Bengal.

564. *Results of measures taken.*—The results of the measures taken at this time are shown, to some extent, by the very considerable increase in the number of Musalmans under instruction in 1881-82. Including the Madrissas, in which there were about 1,000 students, the number then stood as follows :—

Class of Institutions.	Total number.	Number of Musalmans.	Percentage.
Colleges { English	2,738	106	3·8
Colleges { Oriental	1,089	1,088	99·90
High Schools "	43,747	3,831	8·7
Middle "	37,959	5,032	13·2
Do. " Vernacular	56,441	7,735	13·7
Primary " " boys'	880,937	217,216	24·6
High Schools, Girls', English	184	...	...
Middle " "	340	4	1·1
Do. " Vernacular	527	6	1·1
Primary " "	17,452	1,570	8·9
Normal Schools for Masters	1,007	55	5·5
" " Mistresses	41	...	...
Private Uninspected Schools	57,305	25,244	44·0
Total	1,099,767	261,887	23·8

The last column is important as showing how rapidly the proportion of Musalman students falls in schools of the higher classes. The proportion in colleges is, indeed, even smaller now than it was in 1871 when, as previously stated, 4·04 per cent. were Musalmans. Still, owing to the ready way in which Musalmans have accepted the primary system of instruction, there is a very satisfactory increase in the total number of pupils of that race, which has risen from 28,148 in 1871 to 262,108 (including students in technical schools and colleges) in 1882; the proportion of Musalmans being now 23·8 per cent. against 14·4 in 1871. In each of the Madrissas of Hugli, Dacca, Rajshahye, and Chittagong the full Arabic course of the Calcutta Madrissa is taught, and in each also instruction in English is given to all pupils who wish it. In the Dacca Madrissa the course in English is carried up to the Entrance standard. Of 1,089 pupils in the six Madrissas, as many as 322 learn English. The privilege of regarding at one-third of the ordinary fees has also, by recent orders of the Government of Bengal, been extended to Muhammadan students of any college in Calcutta whether Government or other. In the case of non-Government colleges, aided and unaided, the amount of the remissions is paid from the Provincial Revenues.

565. *Measures taken in the North-Western Provinces.*—According to the Director's Report for 1871-72, the proportion of Musalmans to the total number in schools recognised by the Department was 17·8 per cent., and as the proportion of Musalmans to the total population of the Provinces was only 13·5 per cent., it could not be asserted that in regard to education generally they were in a backward state. In the colleges and in the upper classes of the high schools, their numbers were not in the same high proportion, though in the Entrance examination of 1870, 21 out of 175, or 12 per cent., were Musalmans. In the reply made by the Government of the North-Western Provinces to the Resolution of the Government of India, it was maintained that the authorities were doing all that could be reasonably expected for Muhammadan literature and education; and since Persian was in 1871 included among the subjects of the higher University examinations, the Musalmans can hardly complain if they

have not taken full advantage of the facilities offered them in respect to the higher as well as the lower education. On the four points of the Resolution, *viz.*, the encouragement of the classical and vernacular languages of the Musalmans in all Government schools and colleges, the appointment of Musalman teachers, the assistance of Musalman schools by grants-in-aid, and the encouragement to be given to the creation of a vernacular literature, Mr. Griffith, then officiating as Director, submitted a full and interesting Report. In this he showed that Persian and Arabic held a due place in the colleges and zila schools, that the former was taught in the tahsili and in some of the halkabandi schools, that of 30 Deputy Inspectors 15 were Musalmans, that of the tahsili teachers in the Meerut Circle, where there was the largest proportion of Musalman pupils, 76 were Musalmans against 65 Hindus, that prizes to the value of R5,000 were annually given to encourage the formation of a vernacular literature, that the better class of Musalman schools already received liberal grants-in-aid, and that the lower or indigenous schools failed to obtain the same assistance only because they resented the visits of Government officials and rejected advice when offered. The unpopularity of Government education with the Musalmans was accounted for on various grounds. Thus "the Musalmans of India object to the study" [of geography] "and think that their children merely wasting "time in acquiring information about countries which they will never see. "They think, too, that Urdu, as a language, neither requires nor deserves study by a Musalman, "and that Persian and Arabic are the only tongues which are worthy of their cultivation. "Halkabandi and tahsili schools are now looked upon with more favour as Persian, and, in "some cases, Arabic, has been admitted into the scheme of studies; but they will not be "thoroughly popular with the people of Islam unless great preponderance is given to classical "studies, and geography, and some other subjects are altogether excluded. So violent a change "in the system of instruction is, of course, out of the question. It would be unfair to the "great majority of the students, and would not advance the true interests of the minority."

566. *Results of measures taken.*—The following table shows the proportion of Musalmans in 1881-82 to the total number of students in the various institutions of the Province:—

Class of Institutions.	Total number of students.	Musalmans.	Percentage.
Colleges, English	223	29	13·0
" Oriental	444	17	3·8
High and middle schools, English for Boys	4,273	697	16·3
High and middle schools, English " Girls	62	...	...
" " " Vernacular " Boys	3,267	662	20·2
" " " Vernacular " Girls	6	...	...
Primary schools, English	9,852	2,022	20·5
" " Vernacular	144,373	19,339	13·3
" " English, for girls	664	...	...
" " Vernacular, "	5,990	1,616	26·9
Normal schools for Masters	239	44	18·1
" " " Mistresses	83	...	...
TOTAL	169,476	24,426	14·41

567. *Independent efforts made by the Musalmans of the North-Western Provinces.*—It appears, then, that neither in the proportion of Musalmans at school in 1871-72, nor in the endeavours since made to encourage a further advance was there any great cause for reproach. On the other hand, there was great cause for hopeful anticipation in the movement set on foot about this time by certain of the Musalman gentry of the Provinces. If dissatisfied with the scanty progress made by their race in the higher education, their dissatisfaction was as much with themselves as with the education they neglected. But it was not of that kind which contents itself with querulous fault-finding. Recognising the evil, these Musalman gentlemen were determined to discover the remedy; and, led by Maulavi Sayyid Ahmad Khan, whose

life has been one long devotion to the cause of liberal education, they formed themselves into a society with the primary purpose of ascertaining the specific objections felt by the Musalman community towards the education offered by Government, and of ascertaining the kind of education which would be welcomed in its place. It was plain to them that a return to the old methods of Oriental instruction was impossible. Much as they might venerate the traditions of their forefathers and prize the treasures of a copious and elegant literature, the Society held that the only education which could bring their race into harmony with the civilisation around them, and so restore it to a position of influence, was an education frankly acknowledging the advance of science, catholic in its sympathies with all that was admirable in the literature, history, and philosophy of other countries, broad in its outlines and exact in its studies. At the first, as might be expected, this very liberality was the danger which threatened the undertaking. To appeal to the Musalman community at large upon principles so much at variance, not with the Muhammadan religion in its essential doctrines, but with the Muhammadan religion as interpreted by the majority of those who held it, was to stir up active antagonism. Well aware of this, the Society yet hoped for ultimate triumph. For some time the support they obtained was grudging. Slowly, however, the opposition slackened in the face of the persistent courage of the yet small band of reformers. Men of eminence, like the late Sir Salar Jung, came forward with support valuable not only in its material shape, but in its influence with those to whom a great name was a great security. The personal character of the leaders of the movement vouched for its disinterested aims. Unreasonable fears gave way before a closer view of the dreaded innovation. Some of the fiercest opponents of early days were converted into warm partisans. Princes and Nobles, Musalman and Hindu alike, enrolled themselves as patrons of the project, and offered munificent endowments to the contemplated college. Nor was liberality altogether wanting on the part of Englishmen. The handsome donation of R10,000 made by the Earl of Northbrook founded a system of scholarships called after his name; and among other benefactors were Lord Stanley of Alderly, the Earl of Lytton, Sir William Muir, and Sir John Strachey. Thirteen years have now passed since the Society met to shape its scheme; and it may well be doubted whether the most sanguine of those who then devoted themselves to their task looked forward to the rapid success which they have lived to witness. The noble college now fast rising at Aligarh bids fair to be the rival of the Government colleges in their best characteristics; while in some of the most important principles of education its superiority its manifest. Of the progress already made we have given some account in Chapter VI. But there are features in the constitution of the Aligarh College which deserve further notice. Among the reasons which are said to have deterred the Musalmans from accepting the Government system, we have mentioned the absence of all religious instruction and the scant attention paid to morality and manners. It is here that the Aligarh College asserts its special excellence. Religious instruction is a part of the daily exercise, and places of worship are to be among the college buildings. The pious Musalman, therefore, has no fear that his son will grow up careless of his ancestral faith or ignorant of religious truth. His mind is at rest, also, on the question of morality and good manners. For residence in college is compulsory upon all students coming from a distance, and a healthy discipline varied by healthy amusement preserves much of the influence of home life, while fostering a manliness of character which home life would fail to give. The importance of the college, however, is not confined to the special nature of the education it affords. Politically its influence is great and will be greater; or it is the first expression of independent Musalman effort which the country has witnessed since it came under British rule. The Aligarh Society has indeed set an example, which, if followed to any large extent, will solve the problem of national education; and it is difficult to speak in words of too high praise of those whose labours have been so strenuous, or to overrate the value of the ally which the State has gained in the cause of education and advancement.

568. *Measures taken in the Punjab.*—On the receipt of the Resolution of the Government of India, enquiries were made as to the extent to which the Musalmans of the Province had availed themselves of the education offered them. These enquiries showed that 34·9 per cent. of the total number of pupils under instruction were Musalmans. Taking each class of school separately, the percentage in Government village schools was 38, in higher vernacular schools 30, in middle English schools from 24 to 29, in higher English schools 20, and in colleges 5. In the districts east of the river Jhelum, the number of Musalman students was almost in exact proportion to the total Musalman population, while in many of the districts of the Delhi, Hissar, Ambala and Amritsar Divisions, the percentage in schools of all classes was considerably above the ratio which the Musalmans bore to the total population. On the other hand, in the Derajat and Peshawar Divisions, where the Musalmans formed more than 90 per cent. of the whole population, their proportion to the total number

of schools was only 55 per cent.; and so completely in many parts had education been disregarded by them, that it would be a considerable time before the schools, whether Government or aided, could expect to attract any large number of pupils. Simultaneously with these enquiries, the Government of the Punjab consulted a large number of gentlemen as to the necessity of any special measures, other than those which had already been taken, for the furtherance of education among the Musalmans. Among those consulted were the Members of the Senate of the Punjab University College, and English and Native officers, both Musalman and Hindu. The replies received almost unanimously deprecated any such measures. The Musalman members of the Senate recommended, indeed, a system of special scholarships, and would be glad to see moral and religious instruction given in the Government schools; but they were unanimous in declaring that no religious prejudices existed among the more enlightened classes against the education afforded either in the Government or in the Mission schools, that no change was needed in the course of study, and especially that there should be no restriction upon the study of English. In regard to the establishment of aided schools, the Government of the Punjab pointed out that the matter was very much in the hands of the people themselves; but that if any exertion were made in that direction, it would meet with liberal encouragement from Government, and that in such schools it would be for the managers to provide whatever religious instruction they thought fit. So far as the Musulmans had shown an indifference to the education offered them, that was ascribed by the Government to the disproportionate attention given by them to religious studies, to a preference, as more practical, for the course of study in indigenous schools, and to the impoverishment which was said to have affected most Muhammadan families of note. That, as a class, the Musalmans had been subject to any special disabilities, was emphatically denied; and the conclusion drawn from the general body of evidence went to show that the suggestions made by the Government of India had already been adopted in the Punjab. No special measures, therefore, have since been taken, but the percentage of Musalmans at school has risen since 1871-72 from 34·9 to 38·2, and the increase has been in the higher rather than in the lower class of schools. The following table gives the statistics for 1881-82:—

Class of Institutions.	Total number of students.	Musalmans.	Percentage.
Colleges, English	103	13	12·6
" Oriental	122	71	58·1
High Schools, English	453	91	20·0
" Vernacular	132	64	48·4
Middle Schools, English	2,671	703	26·3
" Vernacular	2,704	935	34·5
Primary Schools, English	23,019	7,176	31·1
" Vernacular	70,641	28,378	40·1
Middle Schools, Girls', English	8	...	...
Primary " "	141	2	1·4
" " Vernacular	9,066	4,235	46·7
Normal Schools for Masters	220	101	45·9
" " Mistresses	138	59	42·7
Central Training College	58	16	27·5
TOTAL	109,476	41,844	38·2

569. *Measures taken in Oudh.*—The following table shows the proportion of Musalmans to the total number at school in 1871-72:—

	Class of Institutions.	Total number of students.	Musalmans.	Percentage.
GOVERNMENT.	Higher Schools, English	2,340	630	27·0
	Middle " " and Vernacular	7,390	2,732	36·9
	Lower Schools, Vernacular	31,525	6,235	19·7
	Female "	1,908	1,072	56·1
	Normal "	187	71	38·0
AIDED.	College	720	195	27·0
	Higher Schools, English	200	37	18·5
	Middle class, English and Vernacular	3,983	993	24·9
	Lower Schools, Vernacular	1,222	200	16·3
	Female "	451	252	55·8
	TOTAL	49,926	12,417	24·8

This table is, in itself, enough to show that the education of Musalmans in Oudh had not been neglected, and that the Musalmans were far from indifferent to the advantages held out

to them. The course of studies, indeed, was Urdu-Persian rather than Hindi-Sanskrit. If any section of the community had cause for complaint, it was the Hindus. But, in reality, they had no grievance; for, Urdu being the language of the Courts, and Government service being to the vast majority alike of Hindus and Musalmans the great incentive to education, the requirements of all were best met by the adoption of Urdu as a medium of instruction. Persian was also taught in the schools, and was a study popular with the better class of Musalmans. For Arabic there seemed to be little or no demand. To know the Koran by heart was, indeed, as in other parts of India, the beginning of wisdom. In most cases it was also the end. Facilities for the study of Arabic as a language were abundantly offered in the Canning College, Lucknow, at which, however, though "situated in a city containing 111,397 "Muhammadans, or about 9,000 Muhammadan boys of a school-going age, there are but 144 "Musalman students." That number, the Director had no doubt, might be increased by hundreds, perhaps by thousands, by the offer of stipends, or even of daily rations of food. Such students, however, he confessed, would not be attracted by the love of Oriental literature, nor would they continue their studies if more advantageous occupation offered itself. Towards "the creation of a vernacular literature," or, as the Director more accurately puts it, "the "provision of a suitable literature" for Musalmans and Hindus, something might be done. But "it seems to me," wrote the Director, "that special machinery for the production of school-"books, and for the reward of Native authors, is required. At present no such machinery "exists. The Government of India, I believe, are afraid lest the works produced by trans-"lators should not be popular and remain unsold. So at present authors can only be encour-"aged by the purchase of their books for prizes or special rewards. But there is no "machinery even to estimate the value of the books submitted; the books are forwarded to the "Director of Public Instruction, and he must, in addition to his other multifarious duties, go "over each book presented, and accurately gauge its merits, or he may call upon some of his "subordinates as hard-worked as himself to assist in the criticism of books submitted for "publication. Moreover, many, nay most, of those who write and adapt books for school use "are either not acquainted at all with Western science and art, or at best have but a superficial "acquaintance with these subjects. Thus, the books that are printed follow a stereotyped "eastern groove, or are unidiomatic and bald versions of some trifling English work. If a "special office for the examination and publication of works in Hindi, Urdu, Persian and "Bengalee were established, and this office were connected with the Educational Departments "of Bengal, the North-Western Provinces, and the Punjab, and were under the control of "some one of these Departments, I cannot but think that a better class of literature would be "produced than under the present system."

The following is the comparative table for Oudh in 1881-82:—

Class of Institutions.	Total number of students.	Musalmans.	Percentage.
Colleges, English	126	7	5·5
" Oriental	113	51	45·1
High and Middle Schools, English	1,081	195	18·0
" " " Vernacular	536	134	25·0
Primary Schools, English	4,388	1,317	30·0
" Vernacular	45,899	9,449	20·5
" Girls', English	350	156	44·5
" " Vernacular	1,722	1,080	62·7
Normal Schools for Masters	67	11	16·4
" for Mistresses	6	...	...
TOTAL	54,288	12,400	22·8

570. *Measures taken in other Provinces.*—In the Central Provinces the Musalmans formed only 2·5 per cent. of the total population, but they were as fully alive to the importance of education as the rest of the community. In the higher schools, especially, their attendance was good, and orders had already been given that classes should be opened for the study of Arabic and Persian in all zila schools in which there should be a sufficient demand. The Chief Commissioner did not think that any further measures were necessary. In Mysore the general state of Muhammadan education was very backward and unsatisfactory. The Chief Commissioner was of opinion that Hindustani schools should be established wherever a reasonably sufficient number of Muhammadan pupils were forthcoming to attend them; that Hindustani masters should be added to the existing schools of all descriptions wherever a class of pupils in that language could be formed; and that the subject of the provision of suitable school books should be duly considered. The question of Muhammadan education had already

engaged the anxious attention of the Chief Commissioner, who had repeatedly urged upon that community the necessity of taking further advantage of the facilities offered them if they wished to keep pace with the progress made by other classes. The Muhammadans of Coorg were generally in very poor circumstances, and quite indifferent to the education of their children. The only measure which the Chief Commissioner thought practicable was to establish an efficient Hindustani class at Merkara in connection with, or independent of, the central school, and the Director of Public Instruction had been instructed to make enquiries as to how this might best be done. The Musalmans of the Assigned Districts of Haidarabad were, it was stated, but few in number and depressed in social and intellectual condition relatively to the other classes of the people. It had always been one of the objects of the Local Administration to introduce into the ranks of the Commission a certain number of Musalmans. Measures had also been recently adopted for promoting the spread of education among that portion of the community, but it was too early to judge of their results.

571. *Memorials regarding Muhammadan education.*—Of the various memorials on the subject of Muhammadan education that have come before the Commission, by far the most important is that of the National Muhammadan Association whose head-quarters are at Calcutta. Though having reference on certain points to Bengal alone, the memorial in reality covers nearly the whole ground of Muhammadan grievances, and indicates the methods of redress to which the Musalmans consider themselves entitled. The memorialists begin by setting forth the causes which have led to "the decadence and ruin of so many Muhammadan families in India." These were principally three: First, the ousting of Persian as the language of official use, and the substitution of English or the vernacular; secondly, the resumption between 1828 and 1846 of the revenue-free grants which under the Muhammadan rule were generally made to men of learning for charitable and pious uses; thirdly, the order passed in 1864 that English alone should be the language of examination for the more coveted appointments in the subordinate civil service. The combination of these causes resulted, according to the memorialists, in a general impoverishment of the Musalman race, and this impoverishment in its turn has prevented them from obtaining such an education as would fit them for a useful and respectable career. It has been to no purpose, the memorialists urge, that for the "last twenty years the Musalmans have made strenuous efforts to "qualify themselves to enter the lists successfully with the Hindus, for, with every avenue to "public employment already jealously blocked by members of a different race, it is almost impossible for a Muhammadan candidate to obtain a footing in any Government office." The various orders, issued from time to time, that a proper regard should be paid to the claims of Musalmans, had practically been inoperative. One reason of this was that undue importance was attached to University education, an education which, until very recently, had not taken root among the Muhammadans, though many of them possessed "as thorough an acquaintance with the English language as any ordinary B.A." This affected the Musalmans both generally as regarded all Government employ, and specially as regarded the subordinate judicial service. Their numerical inferiority in this branch of the administration was ascribed to the decision that no one in Bengal should be appointed a Munsiff unless he was a B.L. of the Calcutta University, to attain which degree it was necessary that the candidate should first have passed the B.A. examination. Another grievance was the substitution of the Nagari for the Persian character in the Courts of Behar, where, according to the memorialists, the Hindus were, to all intents and purposes, Musalmans, where the change had proved vexatious to the higher classes, had hindered the administration of justice, had failed to satisfy the advocates of Hindi, and was for various reasons objectionable to all classes. The memorialists, therefore, asked (1) that "in the dispensation of State patronage no regard should be paid to mere University "degrees, but the qualifications of the candidates should be judged by an independent standard. "It will not be considered presumptuous on your memorialists' part if they venture to submit "that stamina and force of character are as necessary in the lower as in the higher walks of "life, and these qualities can scarcely be attested by University examinations;" (2) that "separate examinations may be instituted for appointments to the subordinate judicial service "without the candidates being required to submit to the preliminary condition of passing the "Bachelor of Arts examination of the Calcutta University;" (3) that since, "owing to the "general impoverishment of the Musalman community, the confiscation of their scholastic "foundations, the neglect, ruin and waste of their charitable endowments," Muhammadan education has "fallen entirely into the background, similar facilities should be accorded to "the Muhammadans as are being offered to the Eurasian community. They are fairly entitled "to ask that the large funds appertaining to the various endowments which still exist under "the control and direction of the Government should be scrupulously and religiously applied "to promote Muhammadan education;" (4) that "the order substituting the Nagari character "for the Persian in the Behar Courts should be withdrawn;" (5) "that a special Commission

"should be assembled to examine the whole question of Musalman education, and to devise a "practical scheme for the purpose."

572. *Opinions of the Local Governments on the memorial.*—This memorial was circulated by the Government of India to the various Local Governments and Administrations. Their replies we shall endeavour to summarise; and, as the memorial has special reference to Bengal, it will be more convenient to take that Province first.

573. *Reply from Bengal.*—In respect to the resumption laws, "on the harshness of "which the memorialists had dwelt at length, it seems to the Lieutenant-Governor that there "has been a great deal of very ill-informed declamation ...; vague statements regarding their "disastrous effects are met by statements equally vague regarding their necessity and the "general fairness with which they were conducted. Mr. Rivers Thompson is not prepared to "deny that possibly in many cases (and, obviously, the action of Government would most "seriously affect Muhammadan holders of land) the assessments of revenue on land previously "held rent-free may have entailed losses both in position and wealth; but the statements of "writers who maintain that these proceedings entailed wholesale ruin on the Muhammadan "community in general, and the scholastic classes in particular, cannot be suffered to pass "without remark. Such statements admit of no proof. They are unsupported by the history "either of the origin or of the progress of the resumption proceedings themselves. These "proceedings originated chiefly in the misconduct of the native official classes in the early days "of British rule. Before the transfer of the sovereignty of Bengal and Behar to the East "India Company in 1765, the revenue collector under the Moghul Sovereigns used occasionally "to alienate lands in the shape of endowments and rent-free grants. They had, of course, no "authority to do this, the ruling power alone being competent to grant away its share in the "produce of the land; but it is on good authority believed that these alienations were few in "number and limited in extent before the accession to sovereignty of the East India Company. "During the first few years of the Company's administration, however, such invalid grants "increased enormously. . . . . There can be as little doubt, under the circumstances of "the case, that they were due, not to any praiseworthy intention of supporting religion or "promoting learning, but to purely selfish motives of personal gain." Mr. Rivers Thompson then goes on to show that the Government, though repeatedly asserting its right and declaring its intention to assess revenue on these alienated lands, abstained from making good its claim until compelled by financial pressure. It had been asserted by a writer in the *Nineteenth Century*, and repeated in the memorial, that the harshness of the resumption proceedings had left behind a legacy of bitterness, had entailed widespread ruin on the Musalman gentry, and had destroyed the Muhammadan educational system. But, the Lieutenant-Governor continued, "no details in support of their statement were furnished at the time, and the author of the "article in question has since confessed himself unable to supply the omission. Desirous of "ascertaining whether official records lent colour to the writer's assertions, the Lieutenant-"Governor consulted the Board of Revenue, who have reported that the assertions in question "admit of no verification from the revenue records of Government . . . . The fact is always "either forgotten or ignored that the result of even the harshest resumption case was "not the dispossession of the holder, but the assessment of revenue on his holding, "and even that in no case at more than half the prevailing rates . . . . The "holders of rent-free grants possessing titles from the former rulers of the country were, of "course, exempted from the operation of the law." The Lieutenant-Governor concludes by showing that "if the provisions of the resumption laws were thus tempered in the case of "the holders of large grants, the procedure was, so far as the Government was concerned, even "more lenient in that of petty lakhirajdars" . . . ; that the Musalmans were not treated with exceptional rigour, and that if irretrievable injury was done to Muhammadan progress by the operation of these laws, "the enquiry naturally suggests itself why Hindus, equally subjected to the same laws, have survived their effects." On the subject of the supersession of Persian by vernacular tongues in official business, the Lieutenant-Governor did not think it necessary to comment at length. The memorialists had admitted that the measure had been successful, while the statement that this success had been purchased at the expense of the impoverishment of the middle class of Muhammadans was supported by no proof, and was, on the face of it, incredible, being tantamount to the assertion that thirty millions of people had been impoverished because at the very outside some few hundreds of subordinate officials were thrown out of employment. That the Muhammadans of Bengal had fallen behind in the race and yielded place to the Hindus was true; but this was due to failure on their part to take advantage of the opportunities afforded impartially to all subjects of the British Government. The memorialists had stated that at the dawn of the new order of things the Musalmans had "naturally stood aloof" from the English education offered them. The words quoted were significant, and told of religious repugnance to make terms

with modern thought. That the memorialists should, on the one hand, blame the Government for not providing special facilities for instruction in English, while on the other asserting that the Musalmans "naturally stood aloof" was a manifest inconsistency. The grievances of a more specific character advanced in the memorial were two, namely, that University qualifications, which necessarily imply acquaintance with English, are now held essential for admission to the Bench and Bar, and that Urdu had been superseded by Hindi as the official language in Behar. On the former point, while agreeing with the High Court that a knowledge of English was, for a variety of reasons, an indispensable requirement, the Lieutenant-Governor held that for candidates for pleaderships and posts in the Subordinate Judicial system a University degree was not absolutely necessary. Some independent system might, he thought, be devised to test the legal knowledge of the candidates. Proposals were already under consideration for the establishment of examinations for admission to the subordinate services, and, with necessary changes, examinations for pleaderships might be included in the plan. To the objections against the introduction of Hindi as the official language of Behar, the Lieutenant-Governor considered that a sufficient answer had been given in the success with which the change had been effected. The outcry against it was "far louder among the "Muhammadans, who are not affected by the change, than among the supposed sufferers. "The change is the logical sequence of that exclusively Hindi teaching which has prevailed "for nearly ten years with such marked success in all the primary patshalas and vernacular "schools of Behar, in the very institutions, that is to say, from which the subordinate official "classes, in whose behalf alone this outcry is raised, are fed. To give effect to the wishes "of the National Muhammadan Association, therefore, on this point, it would be necessary "to reverse the existing and approved policy of popular education in these Provinces—a course "which the memorialists themselves would hardly advocate." The question of affording special facilities for Musalman education, more particularly by the establishment in Calcutta of an English college, had for several years been urged upon, and considered by, the Government. It had not, however, appeared until very lately that this particular measure would tend to promote the permanent interests of the Musalmans, but the views of that section of the community now seemed to point very definitely in this direction, and "the elevation of the Calcutta Madrasa to the status of a college" would be "a legitimate concession to the reasonable demands of those interested in it." Moreover, the Lieutenant-Governor was convinced by personal observation that neither from an educational nor from a political point of view was it advisable any longer to maintain the Madrasas established some few years ago at Chittagong, Dacca, Rajshahye, and Hugli. The funds on which they subsist might usefully be devoted to the support of a Muhammadan College in Calcutta; such an appropriation would be hailed with satisfaction by all intelligent Musalmans, and the Lieutenant-Governor "would be glad to learn that any action taken in this direction would meet with the approval "of His Excellency the Viceroy in Council." As to the Muhammadan educational endowments, to which the memorialists referred, the Lieutenant-Governor had every reason to believe that they were administered with due care. For the special Commission asked for by the memorialists, the Lieutenant-Governor saw no necessity.

574. *Memorandum on the memorial.*—Before passing on to the replies of the other Local Governments, it will be well to notice here a memorandum on the memorial presented by Nawab Abdool Luteef, Khan Bahadoor, who for many years has taken an active interest in matters affecting the education of the community to which he belongs. This gentleman demurs to the memorial "being accepted as the exponent of the views of the Muhammadan community," and criticises it on several important points. Though glad that "the decadence of a community once renowned for all that constitutes a great nation" had once more been brought prominently to notice, he regrets "that this condition is unwisely attributed "solely to the action of the British Government, and not to acts of omission and commission on "the part of the Muhammadans themselves, and, to a great extent, to causes beyond the control "of both the Government and the Muhammadans." He points out that when, as one of the necessary results of the change of political supremacy, the vernaculars took the place of Persian in official business, the Musalmans of Bengal neglected Bengali no less than English, and so shut themselves out from the various appointments in which a knowledge of English is not required. Their neglect of English, which was the chief obstacle to their advancement, was, in a considerable measure, due to the feeling that a Muhammadan "who desires to be "respected in society must be a good Persian scholar and possessed of at least some knowledge "of Arabic." This had burdened them in the race with Hindu competitors. The comparatively small importance attached to Persian in the Government system of education had rendered those who followed it "unfit for harmonising with the orthodox classes of the Muhammadan community, who ascribed to English education the social defects due entirely to the "absence of a Persian education; moreover, the habits and natures of these young men have

"created a strong prejudice against English education in general." The poverty of the Musalmans, due to the loss of power and patronage and to "the inability of the Muhamma-"dans to recognise the full force and effect of the said alteration of political power in the "country," had in a large number of cases put an English education out of the question. This difficulty had, however, in Bengal been removed to a considerable extent by the recent "action of the Bengal Government in sanctioning the payment (from the Mohsiniah funds) "of two-thirds of the fees of the Muhammadan students who might pursue their higher "studies in any college." The numerical inferiority of the Musulmans in Government employ was not a trustworthy test, for the memorialists had overlooked "the circum-"stance that as regards Bengal, where the Muhammadans are most numerous, the mass "of the Muhammadan population consists of cultivators among some millions of Brahmins "and Kayasthas, who, from time immemorial, have enjoyed a superior system of education and "in consequence, a passport to public offices." The Nawab was opposed to the suggestion in the memorial that in the dispensation of State patronage no regard should be paid to mere University degrees. More especially in regard to admission to the High Court Bar, he would not relax the present rule, though for pleaders in the District Courts a less severe examination might be accepted. If, as was asserted, the Musalmans were "handicapped in consequence of a defective acquaintance with the vernacular language and accounts," this might be remedied "by insisting on more attention being paid to these subjects in pri-"mary and secondary schools resorted to by Muhammadans, and also by providing a system "of apprenticeship in Government offices, whereby the candidates of all nationalities might "be trained to the discharge of the duties appertaining to the posts to which they may aspire." For a special Commission the Nawab saw no necessity, since the Government was already in possession of ample information, at least in regard to Bengal. In dealing with the question of Muhammadan endowments for education, the Government was bound, "as much in the "interests of education as of religious neutrality,......to act in harmony with the views of the "majority of the Muhammadans, and to respect their religious feelings." To abolish the present Madrasas and devote the funds to the support of an English college for Musalmans would, in the opinion of the Nawab, be impolitic; and he would, therefore, earnestly suggest that the cost of the college classes in the Calcutta Madrasa should be met from Provincial Funds. The importance of maintaining institutions for the cultivation of the higher Oriental learning was, both politically and intellectually, very great. On this subject the Nawab dwelt at considerable length and in much detail. His opinions, he stated, were entirely opposed to those of gentlemen of the advanced school, but he was "addressing an enlightened and parental Govern-"ment, one that is always disposed to respect the cherished feelings and revered institutions "of its subjects, and I feel no apprehension as to the result of my appeal."

575. *Reply from Madras.*—The replies from the other Provinces may be more briefly summarised. In Madras the wants of the Musalmans were fairly provided for, and this class was more favoured than even the Eurasians. In most parts of the Province the Musalman population was so intimately connected with the Hindu community that, except in the elementary stage, it was better that boys of both races should pursue their studies side by side; not only because such a system facilitated their acquisition of the English language and of knowledge generally, but on account of the advantages of such a scheme. It would be very undesirable to adopt or extend measures likely to have a retarding effect on the process of race approximation, which had already softened the antagonistic feelings between the two communities. During the last two years there had not been a single application from any Musalman body for the establishment of a special school. The Musalmans of Madras could not generally be described as impoverished, their scholastic endowments had not been confiscated, nor had their charitable endowments been ruined and wasted. The system of instruction pursued seemed to be wholly in accord with the views of the memorialists, and there were no circumstances in the Madras Presidency which appeared to call for the appointment of a special Commission.

576. *Reply from Bombay.*—As in Madras, the proportion of Musalmans in Bombay is very small, and the circumstances and history of the Presidency are "so totally different from "those of the Eastern Provinces of the Mogul Emperors of Delhi, to which the memorialists "refer, that no comparison can be made between them, and the memorialists' remarks are, "for this reason, quite inappropriate as applied to Western India generally." There "the "British succeeded Hindu rulers, not Muhammadan, and certainly the Muhammadan chances "of employment now are better than they were in the days of Hindu dynasties. Sind, of "course, was an exception; the dynasty that was overthrown was Muhammadan, but it was "foreign, and was supported entirely by foreign chiefs, to whom large grants of land were "made to enable them to keep up troops. Even, however, under these rulers a very large "part of the State business was in the hands of the Hindu amils who ... performed almost "all the clerical duties in the time of the Mirs." On the subject of the needs and claims of the Musalman community, the Musalmans of Bombay would scarcely endorse the plea of

helplessness made by the Calcutta memorialists. If the number in Government employ was small, the reason was to be found, not in any disinclination on the part of those who exercised patronage to enrol Musalmans, nor again in the overpowering influence of Hindu advisers and subordinates, for the Government was well aware of the administrative advantage of associating men of different races in every department of public business, but to the unwillingness of the Musalman mind to submit to the educational tests which qualified for entrance into the public service. There was, however, no reason for believing that the Musalmans would continue to hold aloof from the present system, and it would be to their lasting prejudice if they were encouraged to do so by rules permitting them to enter the public service on easier terms than their Hindu and Parsi fellow-subjects. It was represented that the anxiety of the Government of Bombay to induce the Musalman community to educate itself had been shown by special encouragements, and the disabilities of which the memorialists complained in regard to admission to the subordinate judicial service did not exist in Bombay. In Sind, the only Province of the Presidency in which the Musalman population was large, the inclination was perhaps to give them a preference hardly justified by their qualifications. By the Education Department special schools and classes had been opened wherever Musalmans could be persuaded to attend, and Musalman Deputy Inspectors had been appointed to inspect those schools. There was, however, still a considerable amount of apathy among the race, and it was difficult to rouse them to any desire for learning.

577. *Reply from the North-Western Provinces and Oudh.*—Upon enquiries being made as to the proportion of Musalmans to Hindus in these Provinces, it was found that they were as 13·25 to 86·75. Of literate persons in the whole male population the proportion was 5·74 per cent., that of the Musalmans being 4·41 against 5·05 amongst the Hindus. Of 54,130 native officials, 35,302 were Hindus and 18,828 Musalmans, or 65·22 per cent. of the former and 34·78 of the latter. The allegation, therefore, of the memorialists as to the exclusion of Musalmans from a fair share of Government patronage did not apply to these Provinces. Of the better-paid appointments, such as Deputy Collectorships, the Musalmans had in many years held an actual majority, and always a share out of all proportion to their total population. In 1882 there were 95 Musalmans against 76 Hindu tahsildars; while of 84 Subordinate Judges and Munsiffs, 47 were Musalmans and only 37 Hindus. Of 57 Subordinate Judges and Munsiffs, appointed since 1866, twenty-nine were Muhammadans, and of Munsiffs appointed during the five years ending the 31st March 1882, twelve were Musalmans and only ten Hindus. There was nothing in the rules in force as to the qualifications demanded for those appointments which, in the opinion of the High Court, unfavourably affected Musalmans. Upon the question of relaxing or altering the present educational tests, the opinions of the officers consulted were unanimously in the negative; "while the fact that out "of the male Muhammadan population the proportion under instruction is 2·18 per cent., "against 1·32 among the Hindus and 1·48 per cent. in the whole male population, may be "taken to indicate that the Muhammadans on the whole take no less advantage of the existing "system of public education than the Hindus." There were no Musalman endowments, charitable or scholastic, which had been wasted or confiscated. It was questionable whether the best interests of the Musalmans would be served by special provision for their education. "But the Government of these Provinces has always shown an earnest desire to aid and "encourage real education among the Muhammadans; and any movement among the "Muhammadans towards this end has received, and will receive, substantial support, upon the "general principles laid down for the State co-operation. The liberal support given to the "Aligarh College was an instance in point."

578. *Reply from the Punjab.*—According to the last Punjab Civil List the appointments held by the Hindu and Muhammadan officials of the higher classes in the Punjab were distributed as follows :—

Appointments.	Muhammadans.	Hindus.
Extra Assistant Commissioners	54	38
Tahsildars	50	72
Munsiffs	28	46
Superintendents of Settlement	9	15
Total Administrative and Judicial appointments	141	171
Executive and Assistant Engineers, Public Works Department	2	18
Assistant Surgeons	13	52
Professors and Head Masters, Educational Department	4	22
Forest Rangers, Forest Department	8	9
GRAND TOTAL	168	272

Thus, in the highest appointments which are open to natives, and for which no examination test is required, the Musalmans were in excess of the Hindus; in the next class, in which the fitness of candidates is to a certain extent tested by examination, the Musalmans, though less numerous than the Hindus, held a considerable proportion of the appointments; while in those which require a special and technical education, the Musalmans formed only an insignificant minority. In open professions the smallness of their numbers was even more striking; and if the energy displayed respectively by Hindus and Musalmans in the scientific and legal professions were taken as a test of their respective fitness, it would appear that the Government, so far from being behind-hand in affording to Musalman opportunities to distinguish themselves as servants of the State, had in reality bestowed upon them an undue share of its patronage. The failure of the Musalmans to secure high appointments in the Education Department was owing to their want of knowledge of English. But there was no rule in the Punjab demanding a knowledge of that language as a qualification for the post of Extra Assistant Commissioner, Tahsildar, or Munsif; and this fact had contributed in a large measure to swell the share of such appointments held by Musalmans.

The Lieutenant-Governor saw no need for a Commission such as that advocated in the memorial. Most of the arguments there used had been met by anticipation in measures already devised; by result grants-in-aid, by throwing open the University scholarships to vernacular as to other students, by a scheme for the award of open scholarships to boys distinguishing themselves in the Primary and Middle School examinations, and by other measures detailed in the last review of education in the Punjab. As to endowments, the only one of importance was that of the Itimad-ud-daula Fund at Delhi, and this was managed by a Committee composed mainly of native gentlemen, presided over by the Commissioner of the Division. "The general conclusion which the Lieutenant-Governor would draw, after a full consider-"ation of the prayers of the memorialists, is that the Muhammadan community, and not "the Government, is responsible for the state of things depicted in the memorial ... It "is not for the Government to confer special privileges upon any one class of its subjects "when they have failed to avail themselves of the opportunities freely offered to all." The Anjuman-i-Islamiya, Lahore, to whom the memorial was sent for an expression of their opinion, while admitting that in many ways the Musalmans had themselves to thank for the backwardness in education, were at one with the memorialists on several points. Thus, they maintained that "with every avenue to public employment already jealously blocked up by members of a different race, it is almost impossible for a Muhammadan candidate to obtain a footing in any Government office;" they supported the allegation that in the dispensation of State patronage impartiality had not been observed, and complained that due provision had not been made for Musalman graduates and under-graduates; they asserted that the community had suffered considerably from the resumption proceedings, though these came into operation about a century before the British took possession of the country; that the poverty of the Musalmans was even greater in the Punjab than in Bengal, and that this poverty obliged them to take their sons away from school at an early age; they considered that the condition of the Musalmans justified measures similar to those adopted in behalf of the Eurasians; they trusted that no such change of Hindi for Urdu as had taken place in Behar would be permitted in the Punjab, though interested persons were pressing for such a measure; and they were of opinion that the special Commission for which the memorialists prayed was one which should be appointed.

579. *Replies from the other Provinces.*—In the Central Provinces the number of Musalmans is very small, but the proportion of them in Government employ is reported to be ten times as great as that of the Hindus, and the share of judicial offices held by them to bear a still larger ratio to their numbers. In the schools, while the Hindus are only 3·46 per cent., the Musalmans are 8·35. No academical degree is required for admission to the bar, that admission being determined by a local examination. In Assam the Musalmans are reported to be by no means impoverished; they have received as large a share of Government patronage as they are entitled to, and in the eyes of most officers, if two persons, a Hindu and a Muhammadan, having equal qualifications, are candidates for the same office, it is, on the whole, an advantage to be a Muhammadan. That they are backward in point of education is, no doubt, true; but every facility is afforded them, and special encouragements have of late been held out to them. What is wanting is the desire to profit by these facilities, and the grant of any concession such as the memorialists ask for would probably check the growth of such desire. In the Haidarabad Assigned Districts, the Musalmans are said to hold their full share of the higher appointments; while in the schools their proportion is stated to be larger than that of Hindus. The demand for a knowledge of English from candidates for public service has perhaps to some extent affected the Musalmans injuriously; but English is spreading so fast that in a few years it will be quite an exception for any one of the classes that seek Government employ not to possess it.

The position of Musalmans generally has been improving of late years. Coorg has only 12,541 Musalmans, the majority of whom are engaged in trade, agriculture, and menial service. They evince but little desire to learn English, though special schools for their benefit are supported by the administration.

580. *Conclusions and recommendations of the Commission.*—In the foregoing pages, we have preferred to reproduce the statements made with regard to the condition of the Muhammadans in the several Provinces, rather than to attempt generalisations of our own. The wide differences in the circumstances of the Musalmans in the three Presidencies render such an attempt hazardous. But apart from the social and historical conditions of the Muhammadan community in India, there are causes of a strictly educational character which heavily weight it in the race of life. The teaching of the mosque must precede the lessons of the school. The one object of a young Hindu is to obtain an education which will fit him for an official or a professional career. But before the young Muhammadan is allowed to turn his thoughts to secular instruction, he must commonly pass some years in going through a course of sacred learning. The Muhammadan boy, therefore, enters school later than the Hindu. In the second place, he very often leaves school at an earlier age. The Muhammadan parent belonging to the better classes is usually poorer than the Hindu parent in a corresponding social position. He cannot afford to give his son so complete an education. In the third place, irrespectively of his wordly means, the Muhammadan parent often chooses for his son while at school an education which will secure for him an honoured place among the learned of his own community, rather than one which will command a success in the modern professions or in official life. The years which the young Hindu gives to English and mathematics in a public school, the young Muhammadan devotes in a Madrasa to Arabic and the law and theology of Islam. When such an education is completed, it is to the vocation of a man of learning, rather than to the more profitable professions, that the thoughts of a promising Muhammadan youth naturally turn. The above are the three principal causes of an educational character which retard the prosperity of the Musalmans. It would be beyond the province of a strictly Educational Report to attempt generalisations based upon the social or historical conditions which affect the Muhammadan community in India.

The recommendations we proceed to make have been framed, we believe, not merely with a regard to justice, but with a leaning towards generosity. They are based not more upon the suggestions contained in the Provincial Reports than upon the evidence of witnesses and the representations of public bodies. They deal, we think, with every form of complaint that is grounded in fact, and they contemplate the various circumstances of various localities. Few of them, indeed, are of general application; many of them, we trust, will before long be rendered obsolete. Special encouragement to any class is in itself an evil; and it will be a sore reproach to the Musalmans if the pride they have shown in other matters does not stir them up to a course of honourable activity; to a determination that whatever their backwardness in the past, they will not suffer themselves to be outstripped in the future; to a conviction that self-help and self-sacrifice are at once nobler principles of conduct and surer paths to worldly success than sectarian reserve or the hope of exceptional indulgence. We have spoken of the causes; we here accept the fact that, at all events in many parts of the country, the Musalmans have fallen behind the rest of the population; we therefore recommend (1) *that the special encouragement of Muhammadan education be regarded as a legitimate charge on Local, on Municipal, and on Provincial Funds.* The Muhammadan indigenous schools which are found in all parts of the country are established on a purely religious basis, and in most cases impart an education of the most elementary character. In order to encourage a wider utility, we recommend (2) *that indigenous Muhammadan schools be liberally encouraged to add purely secular subjects to their course of instruction.* As the instruction given in Muhammadan primary schools differs considerably from that in the ordinary primary schools, we recommend (3) *that special standards for Muhammadan primary schools be prescribed.* In regard to the medium of instruction in primary and middle schools, it appears that even in places where Hindustani is not the vernacular of the people, Muhammadans earnestly desire that their children should be educated in that language, and we therefore recommend (4) *that Hindustani be the principal medium for imparting instruction to Muhammadans in primary and middle schools, except in localities where the Muhammadan community desire that some other language be adopted.* In order that Muhammadans may be enabled to qualify for the lower grades of the public service, we recommend (5) *that the official vernacular, in places where it is not Hindustani, be added as a voluntary subject to the curriculum of primary and middle schools for Muhammadans maintained from public funds; and that arithmetic and accounts be taught through the medium of that vernacular.* To meet the complaint made in some parts of the country that due encouragement is not given to the language and literature of the Muhammadans, and that this circumstance has operated as one

of the causes which have kept that community aloof from the Government system of education, we recommend (6) *that in localities where Muhammadans form a fair proportion of the population, provision be made in middle and high schools maintained from public funds for imparting instruction in the Hindustani and Persian languages.* It has been found that whilst Muhammadans in many places form a fair proportion of the students learning English, their number decreases as the standard of instruction rises; we therefore recommend (7) *that higher English education for Muhammadans, being the kind of education in which that community needs special help, be liberally encouraged.* It has been submitted with much force that the poverty of the Muhammadans is also one of the main reasons why education has not made satisfactory progress in that community; we therefore recommend (8) *that where necessary a graduated system of special scholarships for Muhammadans be established; to be awarded (a) in primary schools, and tenable in middle schools; (b) in middle schools, and tenable in high schools; (c) on the results of the Matriculation and First Arts examinations, and tenable in colleges:* also (9) *that in all classes of schools maintained from public funds a certain proportion of free studentships be expressly reserved for Muhammadan students.* Complaints having been made that Muhammadan educational endowments have not always been applied to their proper uses, we recommend (10) *that in places where educational endowments for the benefit of Muhammadans exist and are under the management of Government, the funds arising from such endowments be devoted to the advancement of education among Muhammadans exclusively.* And further, in order that Muhammadan educational endowments may be utilised to the utmost, we recommend (11) *that where Muhammadan endowments exist, and are under the management of private individuals or bodies, inducements by liberal grants-in-aid be offered to them to establish English teaching schools or colleges on the grant-in-aid system.* The employment of Muhammadans as teachers and inspecting officers among Muhammadans will in our opinion largely tend to popularise education among that community and enable the Department to understand the special needs and wishes of the Muhammadans; we therefore recommend (12) *that, where necessary, Normal schools or classes for the training of Muhammadan teachers be established;* (13) *that wherever instruction is given in Muhammadan schools through the medium of Hindustani, endeavours be made to secure, as far as possible, Muhammadan teachers to give such instruction;* and (14) *that Muhammadan inspecting officers be employed more largely than hitherto for the inspection of primary schools for Muhammadans.* Another useful means of spreading knowledge among the Muhammadans will be the recognition and encouragement by the State of such associations as the Anjuman-i-Islam in Bombay and the Anjuman-i-Islamiya in Lahore; we therefore recommend (15) *that associations for the promotion of Muhammadan education be recognised and encouraged.* In order to secure the continuous attention of the Education Department to the subject of Muhammadan education, and to prevent the claims of the Muhammadans for special treatment from being overlooked, we recommend (16) *that in the Annual Reports on Public Instruction a special section be devoted to Muhammadan education.* In certain Provinces the backwardness of the Muhammadans in education has prevented them from obtaining any considerable share of appointments in the public service. But it has also been made a subject of complaint that even in places where qualified Muhammadans are available, their services are not duly utilised by Government officers: we therefore recommend (17) *that the attention of Local Governments be invited to the question of the proportion in which patronage is distributed among educated Muhammadans and others.*

581. *Application of recommendations regarding Muhammadans to other races.*—We have so far been dealing exclusively with the case of Muhammadans, but we do not overlook the fact that there may be other races in India whose claims to special treatment are based upon circumstances similar to those of the Muhammadans. Such races deserve the same consideration which our recommendations are intended to secure for the more important and numerous class of society whose condition has been reviewed. The Raja of Bhinga has pleaded the cause of the Rajputs, and the claims of other races may hereafter be put forward. Such claims can only be fully considered by the Local Governments, who will be in a position to weigh the advantages and disadvantages of special treatment. In order that the matter may not be overlooked, we recommend that the *principles embodied in the recommendations given above be equally applicable to any other races with similar antecedents, whose education is on the same level with that of Muhammadans.*

Remarks of the Local Governments and Administrations on Chapter IX, section 2, paragraphs 555 to 581 of the Education Commission Report.

Madras, No. 506, dated 22nd August 1884.

PARA. 8. * * * * * *

Special encouragement is already held out to Muhammadan education, and a further advance is contemplated in this direction, though not exactly on the lines suggested by the

Commission. It is not thought desirable to dissociate this class so distinctly from the ordinary scheme of teaching, as, except in a few localities, Muhammadans avail themselves freely of the advantages of the present system. Thus neither special schools nor special normal classes seem necessary: while the recommendations as to the Persian and Hindustani languages are hardly applicable to the peculiar linguistic conditions of the south and ignore the extent to which the Muhammadans use its vernacular languages. At the same time, the object of the recommendations meets with cordial approval.

Bombay, No. 983, dated 6th June 1884.

PARA. 32.—The special wants of Muhammadans have had attention. A monthly grant of R500 towards the expenses of a school established in Bombay under the auspices of the Anjuman-i-Islam was sanctioned in 1880 and has since been disbursed, its continuance being contingent on the half-yearly report of the educational officers that the school is properly conducted and efficiently maintained, and His Excellency the Governor in Council is prepared to aid further in the extension of Muhammadan education, should opportunity offer.

Bengal, No. 2285, dated 25th September 1884.

PARA. 28.—The proposals for the support of special Muhammadan schools, and for the special encouragement of Muhammadan education in ordinary schools, are worthy of liberal consideration. Many of them are already in force in this province, the chief innovation being that for the creation of a special class of scholarships for Muhammadan students. To this, no doubt, objection may be raised, just as objection has been, not without force, raised to the principle of this special proposal in Mr. Barbour's dissent. The Lieutenant-Governor, however, thinks that if it can be shown that in any locality the number of Muhammadans who gain scholarships is not in due proportion to their numbers and position, a fair case will have been made out for exceptional, though he will also add temporary, treatment. The other recommendations under this head are conceived in a liberal spirit, and may be accepted, except in so far as they recognise the substitution of Hindustani for the Hindi vernacular. If by Hindustani be meant that language which, written in the Hindi or Nagri character, is the common speech alike of Muhammadan and Hindu in Behar, the Lieutenant-Governor has no objection to offer. But if the recommendation mean that the policy which has prevailed for some years, of conveying primary instruction to Muhammadans in Behar through Hindustani expressed in the Hindi character, is to be reversed, then the Lieutenant-Governor must very strongly dissent from the recommendation as being opposed to the true interests of the Muhammadans of Behar. Finally, the Lieutenant-Governor is not disposed to support the establishment of normal schools or classes for Muhammadan teachers exclusively. Little is gained by such separatism.

North-Western Provinces and Oudh, No. 388E—III-3-10 of 1884, dated 9th July 1884.

PARA. 31.—No special measures on behalf of Muhammadans seem to be required. The account given of the measures taken for their instruction both by, and independently of, the Department in paragraphs 565 to 567 of the report shows that Musalman education in these Provinces is by no means in a backward state. The interests of this class will be duly attended to, and aid and encouragement on the part of the State will not be wanting; but to undertake special measures on their behalf would, if the principles of paragraph 581 were accepted, be equivalent in present circumstances to promising special patronage to all classes of the community alike.

Punjab, No. 118, dated 1st April 1884. (Extract paragraph 3 of letter from Officiating Secretary to Government, Punjab and its Dependencies, to Colonel W. R. M. Holroyd, Director of Public Instruction, Punjab, No. 97, dated 20th March 1884.)

PARA. 3.—As regards the Muhammadans of the Punjab, it has already been decided, in correspondence ending with Mr. Young's letter No. 916 of the 19th April 1883, to the Government of India in the Home Department, that no special measures are called for regarding Muhammadans as a class. The proposals that have been made for the encouragement of indigenous schools will go far to meet their requirements: and special Muhammadan institutions can receive special consideration in the same way as do special institutions of other classes of the community. As recommended by the Commission, however, you should devote a special section of your annual Report to Muhammadan education.

Central Provinces, No. 3136-154, dated 30th June 1884.

PARA. 10. * * * * * *

The recommendations regarding Muhammadans do not need to be applied to these Provinces. The Chief Commissioner ventures to differ from them and agrees with the remarks made by Mr. Barbour in his minute. The Muhammadans have had the same chances which others have had. Certainly in the Northern Provinces of India they had at first a considerable share in Government employment, and it is their own fault if they have lost it. The Chief Commissioner has no reason to think that this is the case. He ventures to think that some false sentiment has been expended for some time past on the Muhammadans, their decadence and their grievance. It is a pity because it hinders them from exerting themselves, which is the only way by which they can succeed. If there is a liberal grant-in-aid system, Muhamma-

dans will have no reason to complain, and the Chief Commissioner doubts if their true leaders wish or expect more. In a province where they form a very small and not influential part of the population there may be some danger of their not getting a fair share of public employment, and both for their interests and for the good of the service, this danger should be guarded against.

British Burma, No. 628-5E., dated 30th April 1884.

PARA. 14. * * * * * * *

The Chief Commissioner would fully accept the recommendations of the Commission in Chapter IX concerning Muhammadans * * * * * * * * *

Assam, No. 3641, dated 25th June 1884.

PARA. 41. Turning next to the question of giving special encouragement to Muhammadan education, I regret to say that I can go very little way with the recommendations of the Commission. The subject was fully considered by me in 1882, when the Muhammadan memorial was circulated by the Government of India to Local Governments, and the Note drawn up by my Secretary, Mr. Lyall, submitted to the Government of India on 21st October 1882, represents the conclusion to which I came. The Muhammadans of Assam are found chiefly in Sylhet, where they amount to half the population of the district; they belong by birth to the lowest castes, and their inferiority in learning is chiefly due to their having been unable to shake off the effects of this defect in their pedigree. They are by no means an impoverished class; they speak the same vernacular as the Hindus of the district; and there is no reason why they should not frequent the primary schools in equal numbers. I have little doubt that if a caste census were held it would be found that as large a proportion of Muhammadan boys do attend our schools as of boys from Hindu castes corresponding to them in the social scale. The annual reports show a constant increase in the number of Muhammadans under education, and I see no evidence either that it is necessary for their sake, or that it is fair to others, that any special encouragement such as the Commission recommends should be offered to induce them to come to school. I select recommendations Nos. 1, 3, 7, 9, as those to which I am most decidedly opposed. We follow recommendation 2 in our "payment by result" rules, which are liberal enough, though no special terms are offered to Muhammadans. Nos. 4 & 5 do not apply here, since Bengali is both the vernacular and the official language of Sylhet. No. 6 we already carry out, for Persian classes are attached to all the Government high schools except two, and to one middle school, and wherever there is a demand for it, this class of instruction is provided for. No. 8 is to a certain degree met by the rule that junior scholarships shall be given to all Muhammadan lads in Sylhet who pass the Entrance examination, and are ready to read at any college in Bengal for the University degree; but I do not think it is desirable to set apart scholarships at middle or high schools exclusively for Muhammadan boys. As to No. 9, I have already expressed my adherence to the principle that all boys, not a certain percentage but an unlimited number, not Musalmans only but all classes and religions, should be admitted free if it is satisfactorily proved that they are unable to pay fees, and this is the practice in Assam, so that no one is debarred from instruction by poverty. As to the rest of the recommendations, they are already in force so far as they are applicable to this province. A special paragraph has been given to Muhammadan education in the Inspector's Report and in the Government Resolution for the last two years, and, as I stated in my letter to the Government of India referred to above (21st October 1882), the feeling in this province as to patronage is such that, if there are two candidates for an office, both equal in attainments, but one a Hindu and the other a Musalman, most officers would prefer to appoint the Musalman.

Coorg, No. 774-105 dated 5th September 1884.

PARA. 14. The recommendations regarding classes requiring special treatment are not important in Coorg. There are no Native Chiefs or noblemen, and the reasons which exist in some provinces for giving special encouragement to Muhammadan education do not apply to the few Muhammadans in Coorg. Special schools for Muhammadans have, however, been established in the towns, where they are to be found, and every endeavour will be made to accommodate the teaching in them to the wishes of the Muhammadan community, and to encourage any indigenous private schools which it may establish. There are certain aboriginal tribes to be found in the forests of Coorg and certain castes of very low type, formerly slaves, in the villages.

Hyderabad, No. 231G., dated 7th July 1884. (Extract para. 12 from letter from Officiating Director of Public Instruction, No. 42, dated 5th April 1884, to the Commissioner, Hyderabad Assigned Districts.)

PARA. 12. Since the formation of this department, Muhammadan education has been specially encouraged in the province. Urdu schools have been started, special standards for Muhammadan primary schools prescribed, provision made for teaching Persian and Urdu in the high schools, special scholarships and exhibitions for Muhammadans founded, and a Musalman Inspector appointed to inspect Hindustani schools in the province. It will thus appear that most of the

measures recommended for the benefit of the Musalmans by the Commission have long been adopted in this province, and the result is that in our schools their proportion is larger than that of Hindus. Thus while the percentage of Hindu scholars to the Hindu population is only 1·01, that of Muhammadan pupils is 2·18.

I shall now make remarks on the recommendations regarding Muhammadan education made in page 519 of the Report.

(1)—(4.) The measures recommended in (1)—(4) have been adopted in the province.

(5.) I have already made recommendations in this matter, and I am going to propose the addition of Marathi as a voluntary subject in the revised standards for Hindustani schools, which are to be submitted for the Resident's sanction.

(6) and (7). Proposals on this subject have been submitted—*vide* my letter No. 3797, dated 28th February 1884.

(8.) As stated above, special scholarships for Muhammadans have been established in Berar. For some years Muhammadan pupils are hardly likely to pass the matriculation examination; but when they do University scholarships should be preferentially conferred on them.

(9). There are no free studentships in Berar. But proposals on the lines of this recommendation will be submitted when revised rates of fees are proposed in accordance with the orders of the Resident.

(10) and (11.) There are no educational endowments for the benefit of Muhammadans in the province.

(12.) There are Muhammadan classes in the Akola Training College.

(13.) This is done in Berar.

(14.) There is one Muhammadan Inspector, and he is for the present sufficient for the wants of this small province, as there are only 86 Hindustani schools (including private institutions) in Berar.

(15.) There are no associations for the promotion of Muhammadan education in the province.

(16.) This is done in the province.

(17.) This is for the consideration of the Resident.

(18.) There are no races in Berar with antecedents similar to those of the Muhammadans.

PARA. 14. In the recommendation of the Commission in regard to Muhammadan education I also mostly concur. It will be seen from the Director's report that many of the suggestions have already been adopted and others are in contemplation.

Remarks by the Commissioner, Hyderabad Assigned Districts, on the above.

It is, however, in my opinion very necessary that particular discrimination should be exercised in carrying out these special measures of liberality towards a particular class, so that others may not be unduly burdened for their advantage. The taxation of the general community for the special benefit of one class is, as a dissenting member of the Commission remarks, clearly unjustifiable.

(D) HOME DEPARTMENT RESOLUTION, DATED 15TH JULY 1884, ON THE SUBJECT OF MUHAMMADAN EDUCATION.

Extract from the Proceedings of the Government of India in the Home Department (Education),—No. $\frac{7}{215-25}$, dated Simla, the 15th July 1885.

READ again the following papers on the subject of the encouragement of Muhammadan education in British India:—

Education Proceedings,		19th August 1871, Nos. 2 to 8.
Ditto	ditto,	27th January 1872, No. 13.
Ditto	ditto,	June 1873, Nos. 74 to 111.
Ditto	ditto,	July 1873, No. 59.
Ditto	ditto,	September 1873, Nos. 2 and 3.
Ditto	ditto,	January 1874, No. 4.

Read also—

A letter from the Government of Bengal, No. 104, dated the 17th February 1882, forwarding a memorial from the National Muhammadan Association, dated the 6th February 1882, on the position and claims of the Muhammadan community in British India.

Home Department Circular letter Nos. 4—181-190, dated the 8th March 1882, to Local Governments and Administrations, calling for a full and careful report on the allegations and prayers contained in the memorial.

Read replies to the above circular letter—

From Government of Madras, No. 574, dated the 28th June 1882.
" " Bombay, No. 1758, dated the 6th October 1882.
" " Bengal, No. 481T.-G., dated the 14th October 1882.
" " the North-Western Provinces and Oudh, No. 1401, dated the 16th April 1883.
" " " Punjab, No. 916, dated the 19th April 1883.

From Chief Commissioner of the Central Provinces, No. 3438-186, dated the 4th September 1882.
" " " British Burma, No. 531—144N., dated the 16th May 1882.
" " " Assam, No. 5401, dated the 21st October 1882.
" " " Coorg, No. 332—19, dated 28th May 1882.
" the Resident at Haidarabad, No. 427, dated the 14th November 1882.

Read also the following correspondence on the subject of raising the Calcutta Madrissa to the status of a second grade college:—

Education Proceedings, September 1883, Nos. 12 to 20.
Ditto ditto, December 1883, Nos. 25 to 27.

Read also—

Paragraphs 555 to 581 of the Report of the Education Commission, on the education of Muhammadans, viewed as one of the "classes requiring special treatment," and the remarks of Local Governments and Administrations on that portion of the Commission's Report.

RESOLUTION.—In February 1882 a memorial was addressed to His Excellency the late Viceroy by the National Muhammadan Association calling attention to the present decayed position of Muhammadans in India, to the causes which had, in the opinion of the memorialists, led to this decadence, and to the circumstances which, in their belief, tend to perpetuate that condition. The memorial was fully reported upon by the Local Governments and was also discussed by the Education Commission. His Excellency the late Viceroy was unable to deal with the question before his departure from India, but left on record an expression of his hope that it would receive full consideration at the hands of his successor. The present Viceroy feels a special interest in the well-being and advancement of the Muhammadan subjects of the Crown in India; and after his landing at Bombay took an early opportunity of assuring the leading members of the Muhammadan community of Western India that he would not fail to enquire into the representations submitted by them with reference to the position and prospects of their co-religionists. His Excellency in Council has now carefully considered the memorial above referred to, together with the correspondence and reports quoted in the preamble, and numerous pamphlets and papers of various descriptions kindly furnished by persons interested in the subject of Muhammadan education.

2. From the statements of the memorialists and the whole course of previous discussions, it is clear that the chief drawback in the way of the advancement of the Muhammadan community in times past has been their inability or unwillingness to take full advantage of the State system of education. From the time of Warren Hastings to the present, this has been a matter of regret to the Government. The failure of the Muhammadans in certain provinces to compete on equal terms with Hindus for State employment has frequently been noticed; and repeated efforts have been made to investigate the causes of this failure and to remove these, so far as the action of Government could deal with them at all. To go no further back than 1871, on the 7th August of that year, the Government of India issued a Resolution upon the condition of the Muhammadan population in the matter of education, in which, after regretting that so large and important a class should anywhere stand aloof from active co-operation with the educational system, and lose the advantages, both material and social, which the other subjects of the Empire enjoy, His Excellency the Earl of Mayo in Council directed that further and more systematic encouragement and recognition should be given to the classical and vernacular languages of the Muhammadans in all Government schools and colleges; that in avowedly English schools established in Muhammadan districts, the appointment of qualified Muhammadan English teachers should be encouraged; that assistance should be given to Muhammadans by grants-in-aid to enable them to open schools of their own; and that greater encouragement should be given to the creation of a vernacular literature for the Muhammadans. The Resolution concluded:—

His Excellency in Council desires to call the attention of Local Governments and Administrations to this subject, and directs that this Resolution be communicated to them and to the three Universities in India, with a view of eliciting their opinions whether, without infringing the fundamental principles of our educational system some general measures in regard to Muhammadan education might not be adopted, and whether more encouragement might not be given in the University course to Arabic and Persian literature.

3. This Resolution was duly communicated to the Secretary of State, who concurred generally in the policy therein indicated, on the understanding, however, that as regards the encouragement of the languages of Muhammadans in the schools of the country, the Government of India did not contemplate any change in the subjects taught, but only in the mode of instruction.

4. The reports received from the Local Governments and Administrations in reply to this Resolution were reviewed by the Government of India in a Resolution dated 13th June 1873. From these reports His Excellency the Earl of Northbrook in Council inferred that generally

wherever the ordinary vernacular of the country was read and written in the Hindustani or Urdu character, there the Muhammadans occupied their proper position in the primary and secondary schools founded or aided by the State. In all provinces where this was the case, the indigenous Muhammadan schools were numerous, and up to a certain point in a thriving condition. They were encouraged and assisted by the Government officers; the grants-in-aid were offered on conditions on the whole fairly suitable for Muhammadan requirements; and the course of primary education was so shaped as to favour the Muhammadan at least equally with the Hindu. On the other hand, in provinces where the Muhammadans were scattered and not numerous, where they mostly spoke a different language from that of the majority of the population, or where their teaching was in a different tongue and according to entirely separate traditions, there the special arrangements requisite to meet these circumstances had not always been organised, and the claims of the Musalman community had been often almost inevitably disregarded. Where the Muhammadan used a form of the country dialect, he attended with others the primary Government schools for the rudiments of education; but where his mother tongue was different in speech and in written character, he was naturally precluded from availing himself of this teaching. The peculiar obstacles which kept him apart from the ordinary school system naturally grew stronger as he emerged beyond those elements which are common to all teaching. The difficulties which had arisen from these causes had nowhere been satisfactorily surmounted. The Government expenditure on education being necessarily limited, and insufficient for the support of two separate classes of schools, the money available was naturally bestowed too exclusively upon those classes that not only formed the more numerous section of the people, but were both homogeneous for educational purposes and more eager to make use of the grant. It was however in the colleges, higher schools, and universities that the absence or backwardness of Muhammadans was most conspicuous. The reports all agreed that the existing system had not attracted them to the higher ranges of the educational course, or induced them to persevere up to the point at which studies impress real culture and fit young men for success in the services and open professions. The Resolution went on to observe:—

> How far this state of things can be attributed to the want of a connected scheme of courses of instruction suitable for Muhammadans, leading up through the lower to the higher standards, and how far to the general disinclination of Muhammadans to exchange their earlier modes of study for others more consonant with modern habits of thought, is a question which need not here be closely examined. It may be conjectured that, at the present epoch, Muhammadans are discovering that the ancient paths are unprofitable to stand upon, while their traditions and natural predilections still hold them back from setting out energetically upon newly opened roads. For while it is confessed that Muhammadans nowhere appear in satisfactory strength upon the lists of our higher schools, colleges, or universities, on the other hand those institutions which have purposely preserved the ancient exclusively Muhammadan type, and which have been restricted to instruction in the languages and sciences which belong peculiarly to Muhammadanism, have also been found to be falling gradually, but steadily, into neglect. We may perhaps assume, therefore, that the Muhammadans are not so much averse to the subjects which the English Government has decided to teach, as to the modes or machinery through which teaching is offered. And if it thus appear that to the traditions and reasonable hesitation which keep aloof our Muhammadan fellow-subjects are added certain obstacles which our system itself interposes—either by using a language that is unfamiliar or machinery that is uncongenial—it is plain that many of the drawbacks to the universality of our educational system are susceptible of removal.
>
> His Excellency in Council, therefore, perceives with gratification from the reports now before him that judicious endeavours are being made to diminish, so far as they can be remedied, these inequalities in the distribution of State aid, and to place the Muhammadans, wherever this may be possible, upon a more even footing with the general community throughout the whole course of our public instruction.

5. The Resolution then proceeded to notice in general terms the measures adopted in the several provinces to give effect to the views of the Supreme Government. Particulars of these will be given below when reviewing their effects and results in each province up to date.

The Governor General in Council assumed that in all provinces where Muhammadans were few, and often exposed to all the disadvantages which affect a religious minority without wealth or superior influence, it would be the special care of Government to satisfy themselves that these endeavours to encourage the education of Muhammadans would be persistently maintained. It was recognised as the paramount duty of an Imperial department thus to fill up the gaps in the ranks of elementary education, and to range the various divisions of the vast population in one advancing line of even progress.

6. The Resolution thus described the principles upon which the education of Muhammadans should be encouraged by the State:—

> As to the principles upon which the education of Muhammadans should be encouraged by the State, His Excellency in Council need say little here, for they appear to be understood by all Administrations, and with general consent accepted by the people,—by none more openly than by the leading Muhammadans of India. The State has only to apply its educational apparatus and aid, so as they may best adjust themselves to existing languages and habits of thought among all classes of the people, without diverging from its set mark and final purpose—the better diffusion and advancement of real knowledge in India. His Excellency in Council is anxious that the attainment of this object shall in no class of the population be hindered by differences of language or of

ustom; and with this view the Government of India is very willing that the entire body of Muhammadan (as of Hindu) classic literature shall be admitted and take rank among the higher subjects of secular study; and that the languages shall form an important part of the examinations for University degrees. In short, His Excellency in Council is prepared to listen favourably to any well-considered proposal for modifying or extending in these directions the existing educational system. One measure to which the Resolution of 1871 particularly adverted was the development of a vernacular literature for Muhammadans. His Excellency in Council would be slow to believe that such a literature still needed creation. To this suggestion Local Governments attach differing degrees of importance or practicability; and, on the whole, His Excellency in Council sees reason to believe that we must be cautious in attempting to proceed in this direction much beyond the point we have reached already. It is most desirable to frame a series of high class text-books, to encourage the printing and publication of valuable Muhammadan works, and to offer prizes either for good translations of foreign works or for original studies. But in regard to the patronage of what may be properly called literature, the exercise of it must necessarily be restricted by the pressing demands of general education upon our finance, and by the difficulty of making a fair selection, or of distributing any money available with due discrimination and indubitable advantage.

The Resolution concluded as follows :—

His Excellency in Council has now reviewed rapidly the general measures which have been taken, or are being taken, for the encouragement of education among Muhammadans. The papers before him, received from all parts of British India, show that the Earl of Mayo's Resolution has succeeded in its main purpose of drawing the attention of all Administrations to needs and obligations which before had perhaps not everywhere been adequately realised. These needs and obligations may now be intrusted with confidence to the care of Local Governments. The Supreme Government has satisfied itself that the principles upon which Muhammadan education should be supported or subsidised are clearly understood; while the conditions and rate of progress in this as in all branches of public instruction, the range of its operations, and all other practical details, depend chiefly in each province upon local circumstances, administrative skill, and financial resources.

7. About this time a separate correspondence was being carried on with the Government of Bengal on the subject of the management of the Calcutta Madrissa, established by Warren Hastings in 1780, and with reference to the status and condition of the Madrissa and College at Hooghly supported out of an endowment bequeathed in 1806 by Mahommed Mohsin in trust for "pious uses." In connection with these Mohsin funds, not only had large accumulations to the credit of the trust been permitted to accrue, but the funds had been in part appropriated to the benefit of a wholly different class from that for which the endowment was destined. The Government of India accordingly desired that the whole subject of the application of the funds in promotion of Muhammadan education should be fully reconsidered and plans matured for their disbursement more in consonance with the intentions of Mahommed Mohsin. The Government of Bengal, in its letter dated the 17th August 1872, in submitting to the Government of India the views of the Lieutenant-Governor in regard to the general measures to be taken for the promotion of Muhammadan education in Bengal, put forward certain suggestions as to the utilisation of these funds. It proposed to reform the Calcutta and the Hooghly Madrissas, and to take upon itself the cost of the non-Musalman side of the Hooghly College, hitherto entirely supported from the Mohsin funds, but at the same time to accept from the funds a fair contribution for the Madrissa attached to the College and for special benefits to Muhammadan students studying in the College. As, in the opinion of the Lieutenant-Governor (Sir George Campbell), it would be difficult to justify the devotion of provincial funds to special Muhammadan education in the province generally, while the Mohsin endowment supplied a legitimate means of effecting the purpose in view, the Government of Bengal further expressed its intention to devote the money thus saved from the Hooghly College to aid and extend Muhammadan education elsewhere. Proposals for the establishment of new Madrissas at Dacca and other local centres in Eastern and Northern Bengal were then explained in detail; but as the Mohsin funds would not be adequate to enable the Government to equip efficiently these new madrissas, the Lieutenant-Governor trusted that the Government of India would contribute to make up the difference. The main questions left for the decision of the Government of India were (1) whether the Government of India approved of the proposed distribution of the Mohsin Funds and of the establishment of madrissas; and (2) whether the Government of India would give some special aid towards the establishment of madrissas in Eastern and Northern Bengal.

8. In reply the Government of India, on 13th June 1873, wrote to the Government of Bengal as follows :—

The general principles upon which the Lieutenant-Governor desires to see these* institutions administered and directed for the better promotion of high Muhammadan education appear to the Government of India to be sound, and the obstacles to working upon them are not practically insurmountable. * * * It is agreed, by common consent, that the intention of the British Government in supporting these institutions is to give to Muhammadans their full share of high-class intellectual training and of sound knowledge useful to them in life, combined but not clashing with that Oriental erudition which belongs to their race and country. And it is also agreed that, in shaping our methods towards these ends, we are bound to avoid, so far as may be possible, any unwelcome abandonment of the old ways of Muhammadan study, or any slight upon the classic learning of Muhammadan Asia. On the contrary, the importance to Muhammadans of such studies is admitted, and their intrinsic value as instruments of literary training in this country is not under-rated.

* Calcutta and Hooghly Madrissas.

But the point of difficulty is also recognised by all to whom the subject is familiar. It lies in the problem of framing for Muhammadans a course of secular education, which is the only kind that can be given in Government institutions, upon the study of a literature which on so many sides of it is intimately connected with their religion and doctrinal tenets.

His Excellency in Council, nevertheless, believes that the problem thus presented is capable of solution; that a course of study can be laid down which shall maintain and encourage the cultivation of Arabic and Persian, of the history, literature, and philosophy which those languages convey, of their logical system, and of such parts of Muhammadan law as deal with purely temporal interests, without compromising the Government to the support of any peculiar school of religious teaching.

His Excellency in Council is willing to sanction the preliminaries of any plan for reconstituting the two madrissas, which may fall within the limits of these principles.

After referring with approval to the details of the proposals regarding the reorganisation of the madrissas, the Government of India continued with reference to the Hooghly institution:—

The Lieutenant-Governor's proposition is to withdraw the greater part of the Mohsin Funds from the Hooghly College, which has no particular local claim, and to use the money for encouraging Muhammadan education elsewhere, apportioning it according to need. So much of the present cost of the Hooghly College as would be left unprovided for by this subtraction of the endowment funds might, His Honour suggests, be then defrayed by the State.

His Excellency in Council approves the outlines of this proposal, and considers that some such arrangement would be consistent with the purposes of the Mohsin endowment, and generally advantageous to Muhammadan education. But, with regard to the employment of Mohsin funds thus to be set free, His Excellency remarks hat there are such valid objections to any separate system of denominational schools or colleges that the Government of India prefers not to move further in that direction, although there is no intention of disturbing what may already exist. His Excellency in Council thinks that the memorandum of Mr. Bernard, and the Lieutenant-Governor's observations upon it, suggest the alternative of strengthening certain selected Government institutions on their Muhammadan side, instead of setting up new ones. For instance, the high schools or colleges at Chittagong and Dacca, in the midst of a great Muhammadan population, might be thus reinforced both in the way of teaching Arabic and Persian more thoroughly, and of generally cheapening education to Muhammadans by scholarships and the like. Or a portion of the Mohsin funds might go toward increasing the public grants-in-aid of Muhammadan schools and colleges.

The details of any scheme which might be worked out upon this design were left in the hands of the Bengal Government. As to the request for Imperial aid, the Government of India consented, chiefly in view of Sir George Campbell's scheme for encouraging Muhammadan education, to increase the regular provincial assignment by an annual additional grant of R50,000.

9. On the 29th July 1873, the Government of Bengal forwarded, for the information of the Government of India, a copy of a Resolution recorded by the Lieutenant-Governor explaining the measures which Sir George Campbell had adopted consequent on the instructions of the Government of India set forth above and the additional assignment of R50,000. The measures proposed included a liberal scheme of scholarships for Muhammadan youths attending colleges and zillah schools, especially for those lads who should elect to pursue the ordinary English course of study and to read physical science.

Despatch from Home Department, No. 5, dated the 30th June 1873.
Despatch from Financial Department, No. 295, dated the 21st July 1873.
Despatch from Home Department, No. 6, dated the 1st September 1873.

10. These proceedings were reported to the Secretary of State in the despatches marginally noted, and His Lordship on 13th November 1873 replied as follows:—

I fully concur in the views stated in the elaborate Resolution recorded by Your Excellency in Council, under date of June the 30th, and observe with much gratification that throughout India efforts are being made with great judgment and earnestness to induce the Muhammadans to partake of the many benefits of our educational system.

I approve of the proceedings of Your Excellency in Council in relation to Muhammadan education in Bengal.

Your Lordship in Council is fully aware of the many and peculiar difficulties which surround the subject, and has issued some very judicious and discriminating instructions to the Government of Bengal. I approve of the additional assignment of R50,000 which you have granted to that Government.

With your despatch of the 1st of September you have transmitted to me a letter from the Lieutenant-Governor of Bengal explanatory of the measures which he has adopted consequent on your instructions and the additional assignment. The arrangements of the Lieutenant-Governor indicate a very careful disposition of the means placed at his disposal, and an intelligent appreciation of the great importance of the whole subject.

I cannot conclude without an expression of my cordial satisfaction with the careful and complete manner in which Your Excellency has dealt with a question, surrounded with so many difficulties, and so intimately connected with the best interests of a very large and influential portion of Her Majesty's subjects in India.

11. The effect of the measures adopted by the various Local Governments in consequence of the Resolution of Earl Mayo's Government in 1871 is very fully discussed in the Report of the Education Commission, with reference to the statistics of the year 1881-82. The facts for each of the principal provinces may be summarised as follows :—

(A) In *Madras*, on receipt of the orders of the Government of India, the Local Government, notwithstanding a certain amount of opposition on the part of the Educational authorities,

directed the establishment of elementary Muhammadan schools, and corresponding classes in other schools, at the principal centres of Muhammadan population. In these classes and schools instruction was to be given in Urdu. Arrangements were initiated for training Muhammadan teachers; and Persian was to be taught in any high school where there was a sufficient demand for this. By the University special recognition was accorded to Arabic and Persian. Of the result of these measures, the Commission observe:—

The special schools maintained by Government were 11 in number, 7 of them being Anglo-vernacular middle schools, and 4 Anglo-vernacular primary schools. Nine schools, Anglo-vernacular, or vernacular, were maintained by municipalities, and of aided schools with a special provision for Mussalman pupils there were 4 Anglo-vernacular and 210 vernacular. Other inducements had also been held out to Mussalman students. They were admitted in all schools upon payment of half the usual fees; seven scholarships were specially reserved for Mussalman candidates at the University examinations; a special Deputy Inspector of Mussalman schools had been appointed; an elementary normal school had been established at Madras; and the University of Madras still continued to allot to the Arabic and Persian languages at its examinations a maximum of marks considerably larger than that carried by vernacular languages. The combined results of these measures were eminently satisfactory. In place of the 5,531 Mussalmans at schools in 1870-71, the returns for 1880-81 give 22,075, or 6·7 per cent. of the total number under instruction; while the percentage of Mussalmans to the total population of the Presidency is only 6 per cent. The proportion of boys at school to those of a school-going age is for Muhammadans 15·1, for Hindus 13·7. But it is not in numbers only that progress has been made. Taking the results of the middle school examinations, we find that the percentage of passed candidates to those examined was, for Brahmins 44, for Hindus not Brahmins 35, for Muhammadans 41. In the lower University examinations, taking only the percentage of successful candidates to those examined, the results for 1880-81 are equally satisfactory. * *

* But of college education, beyond the first examination in Arts, Muhammadans, speaking generally, do not avail themselves at all, though there is no reason to suppose that the general system of education beyond that standard is not as well suited to the Muhammadans as that below it.

To the foregoing account it may be added that under orders issued in 1882 the Government of Madras, with the object of encouraging Muhammadans to enter the Medical Service, has reserved for that community a certain number of stipendiary appointments in the medical apprentice grade.

(B) In *Bombay*, excluding Sind, the percentage of Muhammadans to the total population was 7·1 in 1871, while 8·7 per cent. of the scholars in the Presidency were of that religion. Sind was no doubt in a very backward state, the feeling of the population there being strongly against the study of English. Out of a population of 1,354,781, only 10,115 were in schools known to the Department, and of that number only 31·8 per cent. were Mussalmans, though the proportion of Mussalmans to the rest of the population was as 4 to 1. Taking the Presidency as a whole, the indifference of the Muhammadans was not, however, so much to education generally as to education in the higher branches. They came freely to the lower schools, but failed to prosecute their studies to the higher standards. The Director (Mr. Peile), in considering the suggestions of the Government of India, pointed out that poverty alone would not account for this neglect of high education, for beggar Brahmins abounded in the high schools. He attributed it to poverty and depressed social status combined; but there was probably also in the course of study itself something discouraging to Muhammadan youths. The special measures adopted on Mr. Peile's suggestions were, therefore, designed to stimulate the progress both of higher and lower education. The University placed Persian on the list of languages that might be taken up for a degree, and a Professor of Arabic and Persian was appointed to the Elphinstone College. In the Vernacular Training College special provision was made for training Muhammadan teachers; and Persian instruction in all classes of schools received particular attention. Later on the number of special Mussalman schools was increased and Mussalman Deputy Inspectors appointed to inspect them. Of the effect of these steps, the Commission write:—

In 1871-72 the number of Mussalmans at school, according to Mr. Peile's estimate, was 15,577, or about 8·7 per cent. of the total number at school; in 1881-82 the number had risen to 41,548, or 11·7 per cent. of the total number at school. There were also in the latter year 22,284 Muhammadan children in indigenous schools which would raise the percentage to 14·7.

The Bombay Provincial Report, drawn up for the Commission, gives an account of the good work which is now being done in this direction by the Anjuman-i-Islam, a private institution started by the Muhammadan community. It states:—

The most promising feature in connection with the progress of Mussalman education during the past decade (1871—1881) has been the formation and recognition of a society known as the Anjuman-i-Islam, which, it is hoped, will in time establish a network of secular schools in Bombay. This Society is so important that it was felt advisable to make special rules for its assistance. At present it receives a fixed subsidy of R500 a month from Government. By the end of the year 1880-81 the Society's first school was fairly started. Its Hindustani and Anglo-Hindustani departments, together with a large class of children reading the Kuran, contained in all 102 pupils. Since then the operations of the Society have been extended.

(C) In *Bengal* there can be little doubt that the condition of the Muhammadan population is more depressed than elsewhere; and it is on the state of things in that province that the memorial now before Government bases most of its statements. At the same time it must

be admitted that there is here perhaps less reason than elsewhere for making large separate provision for the Muhammadan element of the population, the vast majority of the Mussalmans being cultivators speaking the Bengali vernacular of their Hindu neighbours. On receipt, however, of the orders of the Government of India, the Local Government arranged for teaching Urdu and Arabic or Persian up to the Entrance standard in all zillah schools; and wherever there was a sufficient demand, a special class was formed to study Arabic and Persian after the Mussalman fashion. The Persian language was added by the University to the subjects for the F. A. and B. A. examinations; and in the Grant-in-aid Code specially liberal terms were offered to schools managed by Muhammadans. The reforms introduced in the management of the Calcutta Madrissa and Mohsin endowments have been noticed above. New madrissas were opened at Dacca, Rajshahye and Chittagong, each under an Arabic scholar of repute assisted by competent moulvies. In each the full course of the Calcutta Madrissa was to be taught, and English was to be added if desired by the pupils. Scholarships for Muhammadans tenable in madrissas or in English colleges and schools were founded, and R18,000 were allotted to paying two-thirds of the fees of Muhammadan pupils in Government colleges and schools outside Calcutta, and to the payment of moulvies in those schools. The muktabs or mosque schools were soon after brought into relationship to the indigenous primary school system without interfering with their religious side. Many hundreds of muktabs are now aided in this way. These efforts have to some extent been successful, and the Mussalmans are not merely coming more freely to the vernacular schools, but taking a more prominent place in the returns of higher education. Muhammadans formed in 1871 about 32 per cent. of the population of the province. The proportion of Mussalman boys to the total school attendance, which in 1871-72 was only 14 per cent., had increased in 1880-81 to nearly 24 per cent. In primary vernacular boys' schools the proportion was in the latter year 24·6 per cent.; in middle schools, English and vernacular, over 13 per cent.; in high schools, under 9 per cent.; while in English colleges it was only 3·8 per cent. as against 4·04 per cent. in 1871. The rapid fall in the proportion of Mussalman students in schools of the higher classes, and the reduction in the proportion in colleges below the figure of 1871, is not satisfactory. The opinion of the Education Commission is, however, favourable to ultimate progress: —

Owing to the ready way in which Mussalmans have accepted the primary system of instruction, there is a very satisfactory increase in the total number of pupils of that race, which has risen from 28,148 in 1871 to 262.108 (including students in technical schools and colleges) in 1882; the proportion of Mussalmans being now 23·8 per cent. against 14·4 in 1871. In each of the Madrissas of Hooghly, Dacca, Rajshahye, and Chittagong the full Arabic course of the Calcutta Madrissa is taught, and in each also instruction in English is given to all pupils who wish it. In the Dacca Madrissa the course in English is carried up to the Entrance standard. Of 1,089 pupils in the six madrissas, as many as 322 learn English. The privilege of reading at one third of the ordinary fees has also, by recent orders of the Government of Bengal, been extended to Muhammadan students of any college in Calcutta, whether Government or other. In the case of non-Government colleges, aided and unaided, the amount of the remissions is paid from the Provincial Revenues.

Recently a still further concession to the demands of the Muhammadan community has been made; and in order to provide larger facilities of instruction in English, the Calcutta Madrissa has been raised to the position of a College. Notwithstanding this alteration in the status of the institution, the privilege has been continued, whereby Muhammadan students attending the college have two-thirds of their fees paid out of the Mohsin endowment. On the other hand, the Rajshahye Madrissa, which was neither very successful nor much wanted has, with the concurrence of the leading Muhammadans, been closed, the funds being diverted to the Calcutta institution.

The National Muhammadan Association is, as the Government of Bengal remarks, mistaken in supposing that the Mohsin Fund is now diverted to other than Muhammadan objects, or that its receipts are allowed to accumulate unutilised.

(D) *North-Western Provinces.*—Here the Muhammadans formed in 1871 about 13½ per cent. of the total population, while the total number in school was 17·8 of the scholars. The course of study was such as to afford every encouragement to Muhammadan pupils. In 1881 the percentage of Mussalmans to the total number of students under instruction was 14½ per cent. In English colleges they constituted a proportion of 13 per cent., and in English high and middle schools of 20 per cent. The figures therefore show a slight falling off, which it is hoped may soon be recovered. There is much at the present time which is encouraging in the state of feeling on this subject among the leading Muhammadan gentlemen of the province. They have under the enlightened guidance of Syud Ahmed, C.S.I., made great efforts to provide for their countrymen facilities for the prosecution of the higher education. These efforts have resulted in the founding of the Aligarh College. It was originally intended to confine this college to Mussalman youths alone, but it has since been opened to Hindus. The Government

of India entirely concurs with the Education Commission in the praise which they accord to this undertaking:—

The Aligarh Society has set an example which, if followed to any large extent, will solve the problem of national education; and it is difficult to speak in words of too high praise of those whose labours have been so strenuous, or to overrate the value of the ally which the State has gained in the cause of education and advancement.

(E) *Oudh.*—The population of Oudh contains 10 per cent. of Muhammadans. The proportion of Mussalmans to the total number attending Government and aided schools in 1871-72 was 24·8 per cent. In 1881-82 the proportion had fallen too short of 23 per cent. The falling off has unfortunately been in the higher grades of schools. But on the whole there is no reason to believe that Muhammadan education is neglected in Oudh, or that the Mussalman community there is indifferent to the advantages held out to its members. With the general revival of educational effort in the North-Western Provinces and Oudh which may be expected to follow on the report of the Education Commission, the position of this special class will also it may be hoped, improve.

(F) *Punjab.*—Muhammadans form over 51 per cent. of the population of the Punjab. In 1871-72, 35 per cent. of the total number of pupils under instruction were Mussalmans. The Local Government saw no reason to adopt any special measures for the promotion of Muhammadan education in consequence of the Resolution of 1871. It is, therefore, satisfactory to find that in 1881 at the end of the decade the percentage of Mussalman pupils at school had risen to over 38 per cent., and that the increase had been in the higher rather than in the lower class of schools.

(G) *Central Provinces.*—The Muhammadans here form only 2·5 per cent. of the population, but are found to be fully alive to the importance of education, their attendance in the higher schools being especially good. Arabic and Persian classes are opened in all zillah schools, where the demand warrants this.

12. From the foregoing paragraphs it is evident that a considerable improvement has taken place within the past 10 or 15 years in the relations of the Muhammadan community to the educational system of the country, and that many of the drawbacks of which complaint might justly have been made in 1870 have now been removed. The Education Commission have, however, formulated specific proposals for the further encouragement of Muhammadan education. In proposing these, the Commission remark as follows on the general subject:—

Apart from the social and historical conditions of the Muhammadan community in India, there are causes of a strictly educational character which heavily weight it in the race of life. The teaching of the mosque must precede the lessons of the school. The one object of a young Hindu is to obtain an education which will fit him for an official or a professional career. But before the young Muhammadan is allowed to turn his thoughts to secular instruction, he must commonly pass some years in going through a course of sacred learning. The Muhammadan boy, therefore, enters school later than the Hindu. In the second place, he very often leaves school at an earlier age. The Muhammadan parent belonging to the better classes is usually poorer than the Hindu parent in a corresponding social position. He cannot afford to give his son so complete an education. In the third place, irrespectively of his worldly means, the Muhammadan parent often chooses for his son while at school an education which will secure for him an honoured place among the learned of his own community, rather than one which will command a success in the modern professions or in official life. The years which the young Hindu gives to English and mathematics in a public school, the young Muhammadan devotes in a madrissa to Arabic and the law and theology of Islam. When such an education is completed, it is to the vocation of a man of learning, rather than to the more profitable professions, that the thoughts of a promising Muhammadan youth naturally turn. The above are the three principal causes of an educational character which retard the prosperity of the Mussalmans. It would be beyond the province of a strictly Educational Report to attempt generalisations based upon the social or historical conditions which affect the Muhammadan community in India.

The recommendations we proceed to make have been framed, we believe, not merely with a regard to justice, but with a leaning towards generosity. They are based not more upon the suggestions contained in the provincial reports than upon the evidence of witnesses and the representations of public bodies. They deal, we think, with every form of complaint that is grounded on fact, and they contemplate the various circumstances of various localities. Few of them, indeed, are of general application; many of them, we trust, will before long be rendered obsolete. Special encouragement to any class is in itself an evil; and it will be a sore reproach to the Mussulmans if the pride they have shown in other matters does not stir them up to a course of honourable activity; to a determination that, whatever their backwardness in the past, they will not suffer themselves to be outstripped in the future; to a conviction that self-help and self-sacrifice are at once nobler principles of conduct and surer paths to worldly success than sectarian reserve or the hope of exceptional indulgence.

It is only by frankly placing themselves in line with the Hindus, and taking full advantage of the Government system of high and especially of English education, that the Muhammadans can hope fairly to hold their own in respect of the better description of State appointments. This is clearly seen by the memorialists themselves, and the reports of Local Governments show that in most provinces a real advance has been made in this respect. The recommendations of the Commission are, as they themselves point out, not of universal applicaton, and none of them need be taken to imply a leaning towards the maintenance of a

distinctly Oriental training throughout the curriculum for Muhammadan pupils. The object of the Commission is to attract Muhammadan scholars by giving adequate prominence to those subjects to which their parents attach importance, and to hold out special inducements to a backward class; but in applying the recommendations, due regard is everywhere to be paid to local circumstances, and care must be taken to avoid unnecessary widening of the line between Muhammadan and other classes of the community.

The recommendations are as follow:—

(1) that the special encouragement of Muhammadan education be regarded as a legitimate charge on Local, on Municipal, and on Provincial Funds;

(2) that indigenous Muhammadan schools be liberally encouraged to add purely secular subjects to their course of instruction;

(3) that special standards for Muhammadan primary schools be prescribed;

(4) that Hindustani be the principal medium for imparting instruction to Muhammadans in primary and middle schools, except in localities where the Muhammadan community desire that some other language be adopted;

(5) that the official vernacular, in places where it is not Hindustani, be added as a voluntary subject to the curriculum of primary and middle schools for Muhammadans maintained from public funds, and that arithmetic and accounts be taught through the medium of that vernacular;

(6) that in localities where Muhammadans form a fair proportion of the population, provision be made in middle and high schools maintained from public funds for imparting instruction in the Hindustani and Persian languages;

(7) that higher English education for Muhammadans, being the kind of education in which that community needs special help, be liberally encouraged;

(8) that, where necessary, a graduated system of special scholarships for Muhammadans be established; to be awarded (*a*) in primary schools, and tenable in middle schools; (*b*) in middle schools, and tenable in high schools; (*c*) on the results of the Matriculation and First Arts examinations, and tenable in colleges;

(9) that in all classes of schools maintained from public funds a certain proportion of free studentships be expressly reserved for Muhammadan students;

(10) that in places where educational endowments for the benefit of Muhammadans exist, and are under the management of Government, the funds arising from such endowments be devoted to the advancement of education among Muhammadans exclusively;

(11) that where Muhammadan endowments exist, and are under the management of private individuals or bodies, inducements by liberal grants-in-aid be offered to them to establish English-teaching schools or colleges on the grant-in-aid system;

(12) that, where necessary, normal schools or classes for the training of Muhammadan teachers be established;

(13) that, wherever instruction is given in Muhammadan schools through the medium of Hindustani, endeavours be made to secure, as far as possible, Muhammadan teachers to give such instruction;

(14) that Muhammadan inspecting officers be employed more largely than hitherto for the inspection of primary schools for Muhammadans;

(15) that associations for the promotion of Muhammadan education be recognised and encouraged;

(16) that in the annual reports on public instruction a special section be devoted to Muhammadan education;

(17) that the attention of Local Governments be invited to the question of the proportion in which patronage is distributed among educated Muhammadans and others.

13. The Education Commission have dealt so completely with the whole question of Muhammadan education, that the appointment of a Special Commission to enquire into the subject, as suggested by the memorialists, is no longer necessary. The recommendations of the Commission have been considered by Local Governments, with the following results.

(A) *Madras.*—The Madras Government remarks:—

Special encouragement is already held out to Muhammadan education, and a further advance is contemplated in this direction, though not exactly on the lines suggested by the Commission. It is not thought desirable to dissociate this class so distinctly from the ordinary scheme of teaching, as, except in a few localities, Muhammadans avail themselves freely of the advantages of the existing system. Thus neither special schools nor special normal classes seem necessary, while the recommendations as to the Persian and Hindustani languages are hardly applicable to the peculiar linguistic conditions of the South, and ignore the extent to which the Muhammadans use its vernacular languages. At the same time the object of the recommendations meets with cordial approval.

It has been shown in paragraph 11 above that the condition of the Muhammadans in Southern India is, from an educational point of view, by no means unsatisfactory. All funds, provincial, local, and municipal, are bound by the Grant-in-aid Code to give special encouragement to Muhammadan education. The experiment of separate schools has not been successful and is not, the Director of Public Instruction thinks, necessary, except to some extent in Madras and one or two large Muhammadan centres and for the Moplahs on the west coast. Some increase of the subordinate inspecting agency for Muhammadan schools is, however, admittedly desirable. While the board results for the whole province leave perhaps little to desire, the Governor General in Council thinks it would be well were the officers of the Educational Department directed to examine more particularly, in communication with district officers and the leading members of the Muhammadan community, the educational provision for the members of that community in each district, with a view to seeing whether in special localities more effect should not be given to some of the recommendations of the Commission. The backward state of the Moplahs seems especially to call for attention. The Governor General in Council is disposed to agree with the Madras Government that it is undesirable to accentuate the difference between Muhammadans and Hindus by making Hindustani in lieu of the current vernacular the medium of instruction, where the Muhammadans show themselves ready to attend the ordinary schools of the country. Where this is the case, the local vernacular should be the ordinary medium, the special wants of Muhammadan youths being met by the formation of Hindustani classes and teaching them the Arabic character. There may, however, be tracts where Muhammadan feeling would prefer the establishment of special schools, and in such places the recommendations of the Commission should receive attention. In secondary schools of all kinds facilities for the study of Arabic or Persian should be offered wherever there is a real demand for this.

(B) *Bombay*.—The Local Government merely remarks that "the special wants of Muhammadans have had attention;" refers to the monthly grant of R500 towards the Anjuman-i-Islam school; and adds that "the Governor in Council is prepared to aid further in the extension of Muhammadan education should opportunity offer."

Although here, as in Madras, the educational condition of the Muhammadan population taken as a whole is not altogether unsatisfactory, there can be no doubt that in certain localities as in Sind, there is an urgent call for special measures; and the Governor General in Council would wish to see the same further examination of local wants initiated that has been suggested for Madras. Some steps should certainly be taken to encourage Muhammadans to read up to the higher standards. At present here, as in other provinces, they specially fail to pursue their studies beyond the lower stages.

(C) *Bengal*.—The Lieutenant-Governor remarks :—

The proposals for the support of special Muhammadan schools, and for the special encouragement of Muhammadan education in ordinary schools, are worthy of liberal consideration. Many of them are already in force in this province; the chief innovation being that for the creation of a special class of scholarships for Muhammadan students. To this, no doubt, objection may be raised, just as objection has been, not without force, raised to the principle of this special proposal in Mr. Barbour's dissent. The Lieutenant-Governor, however, thinks that if it can be shown that in any locality the number of Muhammadans who gain scholarships is not in due proportion to their numbers and position, a fair case will have been made out for exceptional, though he will also add temporary, treatment. The other recommendations under this head are conceived in a liberal spirit, and may be accepted, except in so far as they recognise the substitution of Hindustani for the Hindi vernacular. If by Hindustani be meant that language which, written in the Hindi or Nagri character, is the common speech alike of Muhammadan and Hindu in Behar, the Lieutenant-Governor has no objection to offer. But if the recommendation mean that the policy which has prevailed for some years, of conveying primary instruction to Muhammadans in Behar through Hindustani expressed in the Hindi character, is to be reversed, then the Lieutenant-Governor must very strongly dissent from the recommendation as being opposed to the true interests of the Muhammadans of Behar. Finally, the Lieutenant-Governor is not disposed to support the establishment of normal schools or classes for Muhammadan teachers exclusively. Little is gained by such separatism.

The Governor General in Council trusts that the Bengal Government will give effect to its views. There is no intention to reverse the decision of the Local Government in the matter of adoption of Hindi as the Court language of Behar, and as the ordinary medium of instruction in the primary schools of that province. Where the Muhammadan population is strong and likely to attach special importance to Oriental teaching of a Muhammadan type, care should be taken to meet this want, with a view to making the schools popular and inducing the better classes to allow their children to push their studies eventually to a higher standard, especially in English. But equal care is necessary to prevent the absolute separation of the Muhammadan community from the rest of this population. It must also be borne in mind that it is only by an acquaintance with the current vernacular that Muhammadans can hope to secure employment. It has already been shown in this Resolution that very much has been done by the Local Government to meet the requirements of the Muhammadans in Bengal, and it may fairly be said that they have now every opportunity offered them of securing a good education. If it is found that anything further is required in any part of the province, or at

any particular stage of the educational course, to advance the progress of the Muhammadan community, the Governor General in Council feels sure that His Honour the Lieutenant-Governor will not stint the necessary outlay.

(D) *The North-Western Provinces and Oudh.*—The Lieutenant-Governor considers that no special measures on behalf of Muhammadans are required, as Mussalman education in these provinces is by no means in a backward state. The interests of the class will, it is said, be duly attended to, and aid and encouragement on the part of the State will not be wanting.

Here it would seem to be sufficient if enquiry is made as to the necessity of special measures in any locality where the number of Muhammadans is unduly low in any grade of the educational course.

(E) *The Punjab.*—Here also no special measures are thought to be called for. The Muhammadans are not backward in taking advantage of the existing educational facilities.

(F) *The Central Provinces.*—The Commissioner is opposed to the adoption of special measures in aid of the Muhammadans, but it has been seen above that nothing is really required in these provinces. The Educational authorities may be directed to keep a watchful eye on any localities where the Muhammadan population is large and backward.

(G) *Assam.*—The Muhammadans here are chiefly the agriculturists of Sylhet, who are not an impoverished class and whose vernacular is Bengali. Sufficient provision is already made for Persian instruction in secondary schools where there is a demand for this. All scholars unable to pay fees are admitted free to schools in Assam.

(H) *Coorg.*—Sufficient provision is already made for the few Muhammadans there are in Coorg.

(I) *Berar.*—Special provision has already been made for Muhammadans in the Assigned Districts, and the percentage of Mussalmans in the schools is larger in proportion than that of the Hindus.

(J) *British Burma.*—The questions discussed in this Resolution have little or no application to British Burma, where there is hardly any indigenous Muhammadan population, where the resident Muhammadan population is but 4½ per cent. of the whole, and where the great bulk of the people are Buddhists. The Mussalmans in Burma are, the Chief Commissioner reports, on a fair equality with the other sections of the population.

14. On the whole, the Governor General in Council is satisfied that the attention which has once more been drawn to the subject of Muhammadan education will have the best results. His Excellency in Council attaches special importance to recommendation (16) of the Commission's Report, "that in the annual reports on public instruction a special section be devoted to Muhammadan education." These reports should be precise and detailed, and discuss the position and advancement of the Muhammadan community, not merely as a whole, but with reference to local variations, in order that the Government of India may be kept fully informed as to the state and progress of this important section of the community. For the attraction of Muhammadans to higher education, a liberal provision of scholarships is essential, and their wants must not be overlooked in the framing of any general scheme of scholarships for any province, in pursuance of the orders of the Government of India on the Report of the Education Commission. Probably the appointment of special Muhammadan Inspecting Officers to inspect not merely primary Muhammadan schools, but to enquire into Muhammadan education generally, would have a good effect in Bengal and other places where the Muhammadans are very backward. Such officers would bring the peculiar wants of their co-religionists more thoroughly to notice than can perhaps be expected from subordinate officers of a different faith. The action taken in those and other directions should be fully explained in the annual reports.

15. Returning again to the memorial of the National Muhammadan Association, the Governor General in Council observes that, apart from the general educational drawbacks of which they complain, and to remedy which it has been shown that much has already been done, the memorialists attribute the present depressed condition of their co-religionists to the following specific causes:—

(1) the abolition of Persian as the official language and the substitution of English or the vernacular, the effect of which has been that Hindus have generally supplanted the Muhammadans in the Government service;

(2) the further orders of 1864, making a knowledge of English essential in the examinations leading to the Native Bar and judicial service, which again gave a special advantage to the Hindus;

(3) the resumption proceedings of 1828—1846, which are said to have resulted in the confiscation of numerous rent-free grants devoted more or less to educational purposes, and also in the ruin of many ancient families.

16. The memorialists themselves are not desirous of seeing Persian revived as the official language. Nor do they propose to revert to vernacular examinations for pleaderships and munsifships. They recognise the fact that the Muhammadans, if they are to succeed at all, must rise to the educational level of the day, and their prayer, which is for assistance to enable them to rise, has been fully met in the foregoing paragraphs. But they find a special grievance in the existing regulations for pleadership examinations in Bengal, which are said to preclude all save graduates in law of the University from becoming pleaders and so eligible for the Subordinate Judicial Service. The memorialists desire that admission to this service should be by special competitive examination.

On this subject the Honourable Judges of the Calcutta High Court remark :—

The memorialists, in paragraph 22 of their memorial, ascribe the numerical inferiority of Muhammadans in the Subordinate Judicial Service to the conditions laid down in the year 1865 or 1866, which have become still more stringent as regards the raising of the standard of qualification for a higher grade pleader and for a munsif. The conditions laid down in 1865 or 1866 are presumably those contained in Rule 5 of the rules of the Government of Bengal made in 1866 under section 6 of Act XX of 1865. Their increased stringency, as regards munsifs, was, it is presumed, the qualification mentioned in the High Court's Notification No. 3344 of the 16th December 1868, by which the Court, after consulting the Government of Bengal, declared that it would nominate to the office of munsif "none but those who have obtained the degree of B. L., or who have passed the senior grade pleadership examination or some other examination equivalent thereto"; and as regards pleaders, the qualifications declared necessary in the rules of the 2nd May 1866, made by the High Court under section 4 of Act XX of 1865. With the question of English as the language for the high grade pleadership examination, this letter has already dealt. As to the second question, I am to point out that there exists, notwithstanding this notification and these rules, no "hard-and-fast rule" regarding the qualifications necessary for entering the Judicial Service, except that the candidate must be a member of a recognised legal profession. It is true that, before nominating any one for the post of munsif, the Court satisfies itself that the candidate is fitted for employment on the bench. He must have a certain knowledge of law, and he must also be a person of liberal education, and in the majority of instances a certain course of university education, and the acquirement of a degree in law, are taken as a guarantee of the candidate's fitness. But these qualifications are by no means indispensable, and instances have not so long ago occurred in which Muhammadan gentlemen, possessing neither of these qualifications, have been nominated to the Government for employment as munsifs. That more of such nominations are not made is due, not to the existence of a hard-and-fast rule, but to the lamentable scarcity of Muhammadan gentlemen of sufficient position and education to make them eligible for such appointments, even when a degree in law or a knowledge of English is not an indispensable portion of their acquirements.

The Governor General in Council observes that under the High Court rules for the qualification, admission, and certificates, &c., of pleaders, it is not absolutely necessary that a candidate should have graduated at a university or indeed have passed any university examination whatever. Provided the candidate has passed some *public examination* accepted by the Court as equivalent to the standard of the University First Arts examination and has attended suitable law lectures, he is eligible to present himself for the pleadership examination. It is possible, however, that in practice the university qualification is ordinarily insisted upon, and it would perhaps be well if the Local Government established some public examination which the Court would accept as equivalent to the preliminary university test. In other Provinces no artificial obstacles appear to lie in the way of Muhammadans desirous of qualifying as pleaders. As regards the admission of duly qualified Muhammadans to the Judicial Service, the Governor General in Council trusts that in provinces like Bengal and Bombay, where there is at present a deficiency in this respect, the High Courts will endeavour to secure a certain proportion of officers of that class.

17. With reference to the statements respecting the resumption proceedings in Bengal and their disastrous effect upon the welfare of the Muhammadan community generally, and upon their educational system, the Government of that province, in reporting upon the memorial, records the following observations :—

The memorial refers to the resumption laws as among the chief causes of Muhammadan decadence. It seems to the Lieutenant-Governor that there has been a great deal of very ill-informed declamation on the subject of the resumption laws. Vague statements regarding their disastrous effects are met by statements equally vague regarding their necessity and the general fairness with which they were conducted. Mr. Rivers Thompson is not concerned to deny that possibly in many cases (and obviously the action of Government would most seriously affect Muhammadan holders of land) the assessment of revenue on land previously held rent-free may have entailed losses both in position and wealth ; but the statements of writers who maintain that these proceedings entailed wholesale ruin on the Muhammadan community in general, and the scholastic classes in particular, cannot be suffered to pass without remark. Such statements admit of no proof. They are unsupported by the history either of the origin or of the progress of the resumption proceedings themselves. These proceedings originated chiefly in the misconduct of the Native official classes in the early days of British rule. Before the transfer of the sovereignty of Bengal and Behar to the East India Company in 1765, the revenue collectors under the Moghul sovereigns used occasionally to alienate lands in the shape of endowments and rent-free grants. They had of course no authority to do this, the ruling power alone being competent to grant away its share in the produce of the land ; but it is on good authority believed that these illegal alienations were few in number and limited in extent before the accession to sovereignty of the East India Company. During the first few years of the Company's administration, however, such invalid grants increased enormously. Mr. James Grant in his Analysis of the Finances of Bengal (1786) declares that they extended to one-fourth of the entire rental of Presidency, or nearly one million sterling per annum ; and though Sir John Shore afterwards questioned the correct-

ness of Mr. Grant's calculations, there is no doubt that these fraudulent alienations were very extensive. There can be as little doubt under the circumstances of the case that they were due, not to any praiseworthy intention of supporting religion or promoting learning, but to purely selfish motives of personal gain. It is unnecessary here to enumerate the various occasions from the time of Mr. Hastings to that of Lord William Bentinck, on which Government asserted its right and declared its intention to assess revenue on these alienated lands. From time to time efforts were made to carry this intention into effect, by prescribing a system of registration, designed to protect rent-free holdings and to identify invalid grants. These measures, however, proved ineffectual, and it was not until the financial pressure caused by the Burmese War compelled recourse to taxation, as well as to retrenchment, that effective steps were taken to make good the Government claim. The choice before Lord William Bentinck's Government lay between the introduction of a general measure of taxation and the enforcement of the incontestable rights of Government to share in the produce of these invalid lakhiraj grants. Whatever may be said by writers to whose sympathies vicissitudes of families appeal more forcibly than the financial necessities or the just claims of an empire, the Lieutenant-Governor believes that no impartial man will deliberately maintain that the choice of the Government of the day was wrong.

It has been stated in a recent article published in the *Nineteenth Century* by the Hon'ble Amir Ali, the Secretary to the Association, that the harshness of the resumption proceedings has left behind a legacy of bitterness, has entailed widespread ruin on the Mussulman gentry, and has destroyed the Muhammadan educational system. No details in support of this statement were furnished at the time, and the author of the article in question has since confessed himself unable to supply the omission. Desirous of ascertaining whether official records lent colour to the writer's assertions, the Lieutenant-Governor consulted the Board of Revenue, who have reported that the assertions in question admit of no verification from the revenue records of Government. On this subject more than one writer has drawn on his imagination for his facts: fanciful references to decaying muniments and moth-eaten title-deeds, which have no existence in fact, take the place of substantial arguments; and the fact is always either forgotten or ignored that the result of even the harshest resumption case was *not the dispossession of the holder, but the assessment of revenue on his holding, and even that, in no case, at more than half the prevailing rates.* When the admitted leniency of the assessment of revenue rates in Bengal is remembered, and when it is understood that a resumption proceeding meant nothing worse than the imposition on lands previously rent-free of half those rates, the charges of harshness and ruin inflicted wholesale through the action of the resumption laws will be estimated at their true value. The resumption literature is uninteresting reading at the present day; but an examination of it will show to those who take the trouble to make a dry and laborious enquiry that those proceedings were conducted with as much moderation and regard for private interests as the nature of the case permitted. The holders of rent-free grants possessing titles from the former rulers of the country were, of course, exempted from the operations of the law. As, however, the "ravages of white-ants" might possibly render it difficult for lakhirajdars of this description to prove their titles, the Government came to their aid, by decreeing that if only they could prove possession for twelve years before the transfer of the sovereignty of the country to the East India Company, their holdings should be exempted from assessment. The first effective resumption law having been passed in 1819, all that these "ancient families" were called upon to show was that the lands in question had been in their possession for little more than a single generation. For an "ancient family," rooted in the soil, this was no difficult or oppressive task.

If the provisions of the resumption laws were thus tempered in the case of the holders of large grants, the procedure was, so far as the Government was concerned, even more lenient in that of petty lakhirajdars. Parcels of land not over 50 bighas in extent were altogether exempted, and the Government of the day intimated its willingness to increase that limit should such a course seem desirable to the local officials. The character of these proceedings can hardly be summed up more accurately than in the terms employed by the Court of Directors in the review of the results of the resumption proceedings, contained in their Despatch No. 2, dated February 1854:—

"The result is satisfactory, and the means employed have been in the majority of instances fair and equitable. In the progress of the resumption proceedings, we have had occasion to animadvert in some cases, as in that of Chittagong, on the sweeping measures of the resumption officers; but in the general conduct of the proceedings the principles of liberality and justice, which we advocated from the commencement, have been on the whole adhered to.

"Where ascertainable rights have been invaded, redress has been afforded; but it is only justice to those who contribute to the expenses of Government that immunities and privileges resting on no foundation of right should be gradually and considerately eradicated."

Under any circumstances it may be noticed that the Muhammadans were not exceptionally treated in the working of the resumption laws; and if irretrievable injury was done to Muhammadan progress by their operation, the enquiry naturally suggests itself why Hindus, equally subjected to the same laws, have survived their evil effects.

So far as the Presidency of Madras is concerned, the allegations of the memorialists appear to be equally based upon misapprehension. Every endowment for charitable and pious uses was scrupulously investigated by the Inam Commission some 20 years ago, and wherever the validity of the grant was satisfactorily established, a title deed was conferred by Government in the name of the holders of the grant and their successors, ensuring its continuance to them and declaring it not to be subject to further interference so long as the institutions and services, the objects of the grant, were efficiently maintained and performed. Nor is there any evidence that such endowments as were then confirmed for educational purposes have been since wasted or abused. There were, it is reported, extremely few endowments of an educational kind.

The report from the North-Western Provinces and Oudh is of a similar character. The allegations regarding waste or confiscation of charitable endowments or scholastic foundations are stated not to accord with any specific facts known to the Government of those Provinces.

The Government of the Punjab writes as follows on this subject :—

Passing now to the fourth prayer of the memorialists, it is only necessary to observe that the number of Mussalman endowments in the Punjab is extremely small, and the only case of importance is that of the Itmad-ud-Doula Fund. So far as can be gathered from the documents which exist in regard to this fund, the trust was formed for the purpose of promoting education in the city of Delhi. The fund is devoted to the maintenance of an Anglo-Arabic school, attended by Muhammadans both of the Suni and Shia persuasion, but in which religious instruction has not hitherto been given. The fund is managed by a committee composed mainly of Native gentlemen, presided over by the Commissioner of the Division. With this exception, the subject of Muhammadan endowment is one which calls for no action so far as this province is concerned.

In the other provinces this question of educational endowments appears to be one of no practical importance.

18. As regards Muhammadan endowments generally, these are almost invariably, it is believed, of a religious or *quasi*-religious character ; and while it is impossible for Government to meddle with them, large powers of interference are conferred on those interested under the provisions of Act XX of 1863. What is chiefly required is, as the Lieutenant-Governor of Bengal points out, that the enlightened members of the Muhammadan community should bring pressure to bear upon their less advanced co-religionists, in whose hands the funds of this description for the most part lie, to give a wise direction to their expenditure.

19. While it is clear, therefore, that undue importance has been attached by the memorialists to this matter, His Excellency the Governor General in Council is disposed to think that it would be satisfactory to the leaders of the Muhammadan community that the question of the management and appropriation of Muhammadan educational endowments should be more fully examined. It may be possible by some unobjectionable amendment of the law to secure more effectually than is the case at present the object which the memorialists have in view. His Excellency in Council would be glad, therefore, if the Local Governments of Madras, Bombay, Bengal, the North-Western Provinces and Oudh, and the Punjab were each to appoint a small Committee to consider and report upon this subject. Each Committee might consist of an experienced Revenue Officer, one or two influential Muhammadan gentlemen, one at least being a learned Muhammadan lawyer, and one or more of the legal advisers of the Government. In the Presidency towns it would be very desirable that the Advocate General should be invited to serve upon the Committee. The different local Committees might advantageously be placed in direct communication with one another, and their reports, when ready, should be submitted through the Local Government, with the opinion of that Government, for the consideration of the Government of India. It is believed that in temporarily-settled provinces full information is already on record as to the number, value, and present appropriation of most of these endowments. In such cases the Committees would probably only have to consider, on such information as may be readily available, whether there is any ground for believing that endowments intended for educational purposes are in fact now diverted to alien uses, and whether in that case any amendment of the law is possible which, without violating the principle that Government cannot connect itself with the management of religious endowments, might lead to the recovery of such funds. In Bengal, and perhaps elsewhere, the enquiry would probably have to take a wider range, and the Committees would require the assistance of Government and the district officers in the collection of information as to the present number and position of the local endowments. The Governor General in Council will, however, leave it to the Local Government in each province to lay down the general scope of the enquiry in accordance with local circumstances.

20. The memorial of the National Muhammadan Association lays special stress upon the extent to which the Hindus have ousted Muhammadans from State employ generally, and prays that "the balance of State patronage may be redressed."

The memorialists are aware of the orders which have from time to time been issued by the Government of India as well as by the Local Governments, directing the Heads of Departments to pay due regard to the claims of candidates belonging to their community ; but at the same time they assert that no practical gain has accrued to the Muhammadans from these orders. This they attribute to two causes—(1) neglect of the Government policy by the officers with whom the actual distribution and dispensation of State patronage rests, and (2) the undue importance which is attached to a university qualification.

With regard to this point, the Government of India would remark that in every province admission to the superior departments of the Government service is now, speaking generally, regulated either by public competition or by the possession of qualifications altogether independent of the race or caste of the candidate. If, therefore, Muhammadans have secured a less proportion of places in the public service than members of others native communities in India, the blame cannot, in the opinion of the Government of India, be attributed in any sensible degree to the action of the State or of its officers. In the matter of the Sta-

tutory Civil Service, the Muhammadans have in fact had even more than their proportionate share of consideration, 10 out of 36 nominations to that service having been given to Mussalmans.

21. From the reports of the Local Governments it would appear, moreover, that the memorialists have exaggerated the numerical inferiority of Muhammadans in the public service generally. In Madras and Bombay, where Muhammadans form only from 6 to 7 per cent. of the total population, the anxiety of these Governments to induce the Mussalman community to qualify for the public service has been distinctly manifested in the special educational facilities afforded to members of that community. Not only so, but Mussalman candidates, provided they are qualified by the prescribed tests for the public service, have always received exceptional favour. In Madras this has been specially the case since the time of Lord Hobart's Government in 1872. The Government of Bombay point out that in Western India the Muhammadan chances of employment are better now than they were in the days of the Hindu dynasties which preceded the British Empire. If the proportion of Muhammadans in the public service of Bombay is small, the reason is, in the opinion of the Government of Bombay, to be found, not in any disfavour to Muhammadans, entertained by English bestowers of patronage, nor in the overpowering influence of Hindu advisers and subordinates, for the Government and its higher officers are fully alive to the administrative advantage of associating men of different races in every department of public business, but in the circumstance that entrance into the public service is determined as far as possible by educational tests, "whereby public emoluments are treated as public property, and the public is served by the fittest persons." In Sind, where the proportion of Muhammadans to the total population is considerable, the reports show that that community is very largely represented in most departments of the public service.

In Bengal, to which the memorial more particularly refers, the Muhammadans form over 31 per cent. of the total population. Here it is no doubt true that their numerical inferiority in the public offices is very marked. This is, however, mainly due to their want of the prescribed educational qualifications, especially as regards a knowledge of English. For this deficiency poverty will to some extent account; but there is also no doubt that there has been a real unwillingness to take advantage of the education provided by the State. At the same time another important fact, pointed out by Nawab Abdul Lateef in a memorandum laid before the Education Commission, should not be overlooked, *viz.*, that "the mass of the Muhammadan population consists of cultivators among some millions of Brahmins and Kayasthas, who from time immemorial have enjoyed a superior system of education and in consequence a passport to public offices." This is especially the case in Eastern Bengal, where the Muhammadans are most numerous.

In the North-Western Provinces and Oudh and in the Punjab the enquiries which have been instituted prove that the allegations of the memorialists as to the exclusion of their community from a fair share of Government patronage do not apply. The figures submitted indicate that in respect of offices in the Subordinate Executive and Judicial services, including all the higher and better paid appointments, the Muhammadans have secured not only a fair proportion, but almost an unduly liberal share of patronage. In the Central Provinces they have been equally fortunate. Nor in the minor Administrations does there appear to exist any cause of grievance under this head.

22. The Governor General in Council does not consider it desirable or for the advantage of the Muhammadans themselves that they should be exempted from those tests which are established to secure the admission of duly qualified candidates into the public service. Nor can special favour be shown them in open competitive examinations of any description. It is only by raising their own educational qualifications to the level already attained by other races that the Muhammadans can hope to win appointments that are awarded as the result of examination. But there are a large number of appointments the gift of which lies in the hands of the Local Governments, the High Courts, or local officers. The Governor General in Council desires that in those provinces where Muhammadans do not receive their full share of State employment, the Local Governments and High Courts will endeavour to redress this inequality as opportunity offers, and will impress upon subordinate officers the importance of attending to this in their selection of candidates for appointments of the class last referred to. The subject of the extent to which Muhammadans are employed in offices under Government might usefully be noticed in the Annual Reports of provincial administration.

23. Another point urged in the memorial is the alleged unsatisfactory character of the administration of Muhammadan law. According to the memorialists—

The frequent miscarriage of justice, occasioned by the insufficient acquaintance generally possessed by English and Hindu Judges with the principles of Muhammadan law, has given rise to a certain feeling of dissatisfaction and distrust among all classes of the Mussalman population in India. They allege, and not without

reason, that since the abolition of the offices of Mufti and Kazi-ul-Kuzzat—officers specially authorised to interpret and expound the Muhammadan law to European Judges,—the Muhammadan law has practically ceased to be administered. Even where it is attempted to be applied or enforced, the attempt is always uncertain in its result. The major portion of the Muhammadan law regulating the domestic relations is not recognised by the Courts of Justice in India.

The remedy suggested is the appointment in the mofussil of Muhammadan Judges qualified to expound the Muhammadan law, to sit as Assessor Judges in the trial of Muhammadan cases. The appointment of a Muhammadan Judge in each of the High and Chief Courts is also recommended.

With regard to this matter, the Government of India, after a careful consideration of the local reports, including the opinions of the High Courts, has no hesitation in coming to the conclusion that the Mussalman community have no substantial grievance. In those provinces in which any considerable number of cases of Muhammadan law come before the Courts, the Bar is largely composed of members of that community, so that Muhammadan exponents of the law are always to be found. The appointment of law officer to the Courts was abolished by Act XI of 1864 after full deliberation, on the ground that the office had come to be one of no practical utility. However necessary it may have been in the early days of British rule to employ Muhammadan experts to interpret Muhammadan law, especially when the criminal courts for the most part had to administer that law, such necessity has now ceased to exist; the Penal Code has been introduced, the general study of law has progressed, the standard for judicial employment has been raised, and text-books in English, dealing fully and ably with Muhammadan law, have become common. In the opinion, therefore, of the Government of India, the evidence forthcoming lends no support to the statements of the memorialists, that justice has miscarried from the want of acquaintance of the Judges with Muhammadan law. Nor does the Government see any reason to revive the system which would place members of the Mussalman community in the position of Assessor Judges to the civil courts of the country. It is also impossible to undertake that a Muhammadan Judge shall always sit on the bench of each of the High and Chief Courts; but the Governor General in Council would certainly admit the claims of any Muhammadan gentleman who might appear to be in other respects the best suited for such an appointment. One gentleman of the Muhammadan community recently filled the post of Officiating Judge of the bench of the High Court of the North-Western Provinces.

24. The last point in the memorial to which it is necessary to refer is the abolition of Urdu as the Court language of Behar. This was a measure carried out after much consideration by the Local Government. The Lieutenant-Governor now remarks regarding it—

> To the objections against the introduction of Hindi as the official language of Behar, the Lieutenant-Governor considers that a sufficient answer is furnished by the last Administration Report of the Commissioner of the Patna Division. It is stated in that report that the change in question has been effected without difficulty and with great advantage to the public in general. A new class of amla and legal practitioners acquainted with Hindi is springing up, while the change has been introduced with such consideration for the claims of existing incumbents of offices that the individual hardship caused by it has been inappreciable. This statement will be intelligible when it is understood that even at the present day all subordinate officials and law-agents have some knowledge of Hindi. All speak it, and nearly all write it, though possibly not with the same facility as Urdu. There is reason to believe that this outcry against the use of Hindi in Behar is rather a matter of factitious sentiment than of practical inconvenience. It is far louder among the Muhammadans of Calcutta who are not affected by the change than among the supposed sufferers. The change is the logical sequence of that exclusively Hindi teaching which has prevailed for nearly ten years with such marked success in all the primary patshalas and vernacular schools of Behar, in the very institutions, that is to say, from which the subordinate official classes, in whose behalf alone this outcry is raised, are fed. To give effect to the wishes of the National Muhammadan Association, therefore, on this point, it would be necessary to reverse the existing and approved policy of popular education in these provinces—a course which the memorialists themselves would hardly advocate.

25. The Governor General in Council has felt it to be his duty in the preceding paragraphs to controvert various misconceptions which find place in the representations that have been laid before Government; but he will, as already stated, always take a lively interest in the advancement and well-being of the Muhammadan community, and he concurs in the remarks which not unfrequently occur in the local reports, that the very fact that a memorial like that under notice has been presented with the concurrence and approval of so many leading gentlemen in Bengal and elsewhere, indicates that the Muhammadans have themselves come to appreciate fully the necessity of moving with the times. They have now among them not a few highly educated and public spirited men who are keenly interested in the improvement and advancement of their co-religionists. The Local Governments are everywhere anxious to do all that they equitably can do to assist in this movement; and His Excellency in Council has little doubt that, within the next ten years, much greater progress will be made than has hitherto been recorded. It is the earnest desire of the Supreme Government

to treat all classes of Her Majesty's subjects in India with absolute impartiality, and see all alike benefiting by the protection, the patronage, and the assistance of the State.

ORDER.—Ordered, that this Resolution be forwarded to the—

Governments of Madras, Bombay, and the North-Western Provinces and Oudh for information and guidance, with a request that a copy of it may be communicated to the Honourable the Judges of the High Court for information.

Government of Bengal for information and guidance. (A copy will be separately communicated to the High Court, Calcutta.)

Government of the Punjab for information and guidance, with a request that a copy of it may be communicated to the Judges of the Chief Court for information.

Chief Commissioners, Central Provinces, British Burma, Assam, and Coorg, and Resident at Hyderabad for information and guidance.

Ordered also, that this Resolution be published in the *Gazette of India*, and that the whole of the papers cited in the preamble, together with the section of the Education Commission Report which deals with Muhammadan education, be published in the form of a Selection from the Records of the Government of India.

(True extract.)

A. MACKENZIE,

Secretary to the Government of India.

SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT OF INDIA, HOME DEPARTMENT.

No. CCV.

HOME DEPARTMENT SERIAL No. 2.

CORRESPONDENCE

ON THE SUBJECT OF

THE EDUCATION OF THE MUHAMMADAN COMMUNITY IN BRITISH INDIA AND THEIR EMPLOYMENT IN THE PUBLIC SERVICE GENERALLY.

Published by Authority.

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